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JANUARY 1964



The Procession of the Magi, Courtesy of North Carolina Museum of Art.

*“Light of Light that Shineth
Ere the Worlds Began,*

*Draw Thou Near, and Lighten
Every Heart of Man.”*

The North Carolina Churchman



Official Publication
Diocese of North Carolina

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Man is But a Creature

One of the illusions of today is that somehow history is under the control of man. We have the notion that the right men, with the right point of view, and the right power, and the right wisdom could somehow properly control the history of this world. We all act as if what will happen tomorrow will depend upon what we do today. We assume that life is finally a rational business, and wisdom and good planning today will insure a better tomorrow.

In a way this is right and necessary. Unless we assume the sun will rise tomorrow, we would not be able to live effectively today. A great part of the time our assumptions as to orderliness seem to be well founded, and our plans and schemes work out.

Not only is it practically necessary to assume that we can control tomorrow, but it is also an assumption which we enjoy making. We like to have that feeling that everything is under control, that we have matters well in hand, that our destiny is not dark and unknown, but is foreseeable. To have this secure feeling, based upon our wisdom and our power, or upon our wit and our schemes, is something we enjoy, and for which we strive. Then we can go to sleep at peace at night, knowing that we have taken care of tomorrow by our foresightedness today.

We teach our children to pray:

"Now I lay me down to sleep, I pray the Lord my soul to keep.
If I die before I wake, I pray the Lord my soul to take."

We don't say it any more ourselves.

We smile and say, "If the good Lord is willing, I will see you next week."
But we don't actually mean it.

So there comes to our world from time to time an event which has in it a word that forces us to reassess our control of the future, which makes us turn again to Ecclesiastes, and read those words . . . Vanity of vanity, all is vanity. Such an event happened in Dallas on November 22, 1963. In a moment, in an instant, a bullet from an old rifle in the hands of a man with a warped mind changed everything. This irrational accident of fate broke into all the orderliness of man's history, and everything was suddenly changed.

The whole face of our national politics was transformed instantly. All the polls and predictions, all the platforms and alignments, all the carefully laid plans and hopes were turned upside down.

The world of international relations was shaken. Summit meetings, personal diplomacy, foreign policy, all these could not continue down the same path. Irrational discontinuity broke into our human assumption of rational continuity.

The word in this event was a word about the creatureliness of every man, and all human works. Man thinks the world is under his control, but man is a creature, whose mortal life hangs by a weak thread. Man assumes there will be rationality, but irrational accidents destroy the reasoned pattern. Man assumes continuity, but discontinuity erupts in events over which man has no control.

Man is a creature, he is not the creator. He is mortal, not immortal. He is weak, he is not omnipotent. He is finite, not infinite. His vision is limited, his destiny is unknown, his end may be at any moment. Vanity of vanities, all is vanity.

What can we then say to these things? Perhaps we should stop, and learn anew what this means . . . "In God We Trust." The word is that there is none other in whom we can put our trust but the one who is above all reason and unreason, above all continuity and discontinuity, above all plans and accidents, and his name is the Lord. In Him alone may we finally put our trust.

Enter Into the World of 1964



Dietrich Bonhoeffer

Dietrich Bonhoeffer, the great German theologian and martyr, has been called by many "The prophet of the modern world" and in many ways this title and accolade is appropriate. For Bonhoeffer lived and breathed deeply of the spirit of this world. He was in every sense a modern man. He shared the doubts and uncertainties of our age. He raised the perplexing problems which all moderns face — and he labored to bring the Christian Church into dialogue with the modern world — a dialogue which even today the Church seems reluctant to enter.

There is real sense in which organized Christianity does not understand the modern world — indeed it might be said it even fears the modern world. For ours is a different world from the familiar patterns of yesterday. Ours is a generation of startling and rapid changes. Sixty years ago we traveled by horse and buggy — today space travel is a reality. Forty years ago we could hide in glorious isolation behind our protective oceans — today we can airlift a whole army division to Germany in 36 hours.

The standards and values of this world have also shifted. Today's world is not real sure that there is a place for the Christian Church within it — at least not in the way the Christian Church is presently organized. Long ago the world ceased to listen to the influence of organized Christianity. The symbols of this are numerous. Look at divorce for example. Is it the world's standard or the church's stand-

ard by which we live? Look at morality. If the Christian Church were a real influence on our world, would we continue to make a hero of a known woman of flagrant immorality like Elizabeth Taylor? Would we make best sellers out of *Lady Chatterly's Lover*, *Peyton Place*, *Tropic of Cancer* — even Michener's *Hawaii*?

If organized Christianity still had influence in our culture, could a candidate for the Presidency of the United States of America seriously contend that if elected President, he would not allow his religion to interfere with his life? What kind of religion is it that does not interfere with life?

If organized Christianity were still influential in our land, could the Supreme Court declare that separation of Church and state means the suppression of religion from public life? Organized Christianity — The institutional Church — is not under persecution in our land but it is also not influential. The Church is rather tolerated by this era — an era in which the old values are destroyed and the new values have not yet emerged — an era in which the ancient truths by which men have always lived need to discover new and relevant forms through which to find expression. And yet somehow, in some way it is this world — not the world of yesterday — but the world of today that the Christian Gospel must be proclaimed.

But there is a sense in which this age now admittedly pagan, admittedly living by non-Christian standards and values, is an exceedingly exciting age for Christians. Ours is the first Christian generation for centuries that has had the privilege of proclaiming our faith as a cutting edge to a culture that does not live by this faith. We can speak prophetically — judgmentally — critically — to our world in a way our grandparents could not.

We might well even see the day in western civilization when Christians will be persecuted for standing against the trends of the culture — and persecution has always been a wondrously purifying experience for Christians. There is something exciting, even in-

vigorating about the fact that what we as Christians stand for might challenge our world so deeply that our world will not allow us to have peace — and we in turn might not allow our world to have peace.

Dietrich Bonhoeffer reached this point in his culture and his voice finally became so vocal that he was silenced at the end of the hangman's noose. But in his death he found a pulpit so powerful, so effective that he is proclaimed in this deep sense the prophet of the modern world — and under his influence our generation is once again beginning to hear that being a Christian means being something different from the world. We are listening anew to Christian values which are so foreign to the values of our world. We are once again entering an era in which the Gospel is challenging our world. We are returning to the one whom we call Lord and listening to His words — His hard words — His words which separate His disciples from the world.

We are rediscovering what it means to call him Lord. We are relearning the fact that there is a cost to discipleship. Our culture yearns for wealth and power. The Lord says we must be willing to be poor and insignificant.

Our world celebrates its cunning and skill. The Lord says we Christians must mourn for the world's triumphs because of their emptiness.

The world says you have to be tough — fight your own battles — toot your own horn. The Lord says that his disciples must be willing to give even their dignity away.

The world drives toward success and fulfillment. The Lord says Christian disciples must learn to live in an incomplete frustrated imperfect world.

The world says take flattery and praise and learn to use it to manipulate others to suit your own purposes. The Lord says his disciples must be willing to be who they are without pretense or boasting.

The world conducts an endless quest for an illusive quality called peace of mind. The Lord says his disciples must

(Continued on page 15)

Church Growth in Raleigh

1942-1962

By Jane Hall

IN THE past 20 years — 1942-1962 — has the Episcopal Church grown in Raleigh?

The answer is yes, but slowly.

Statistics, however, do not reveal the true picture, partly because of the difference in definition of "communicants in good standing" and "baptized members" and partly because our capitol city is a transient center of no mean proportions.

In other denominations "baptized members" whose names are on the church rolls are "communicants in good standing." Not so in the Episcopal Church. A baptized member is not a church member but a potential member. Hence, the 4,357 baptized Episcopalians in Raleigh at the end of 1962 (not including students at St. Augustine's and St. Mary's) are potentially that many more who may become confirmed communicants.

Incidentally, these 4,357 baptized Episcopalians of record in Raleigh show an increase of 1,315 from 2,442 in 1942. 1963 figures undoubtedly will reflect another increase.

During the same period, "communicants in good standing" (not including the colleges) rose from 2,009 to 3,315, or an increase of 1,028. Again, 1963 additions will increase the total.

That Raleigh is a Federal and State Government center creates transients, individuals who come and stay a year or so and leave. That it is also the regional headquarters of a number of large corporations, whose number is increasing, also creates transients.

Transients Mean Turnover

This twin fact poses something of a problem to the rectors of the city's five parishes — the Rev. James McDowell Dick of The Church of the Good Shepherd, the Rev. B. Daniel Sapp at Christ Church, the Rev. James Beckwith at St. Michael's, the Rev. George B. S. Hale of St. Timothy's and the Rev. Arthur J. Calloway of St. Ambrose.

"It is difficult to know where you stand in regard to membership," says the Rev. Mr. Dick. "In any given year, deaths and transfers may reduce your net gain to almost nothing. Yet, during

the course of the year you will have had the attendance, and often the help, of those who have left or are leaving."

In this connection, the Rev. Mr. Sapp said "turn-over" affects nearly 50 per cent of Christ Church's membership and the Rev. Mr. Beckwith noted that "very few" of St. Michael's charter members are now numbered among its 1,000 members.



George R. Goodwin
"The Bishop of Longview . . ."

Another facet of the transient problem is that many "confirmed communicants in good standing" do not or will not transfer membership from their home church to a Raleigh church. Some do not because they know they are going to be in the city a relatively short time. Others, because the tie with their home church is so strong they do not wish to weaken or break it.

Be that as it may, there are — as of the present — approximately 200 confirmed Episcopalians who have moved to Raleigh and who have not yet affiliated with any of the local churches.

Growth in Raleigh, of course, stems from its two oldest parishes — Christ Church and The Church of the Good Shepherd. As down-town churches, they have experienced the recent urban squeeze. The flight to the suburbs, the tremendous growth in post-war population, impelled expansion. There was no way to expand but out.

New Congregations

Led by the rectors — the Rev. Mr. Dick at Good Shepherd and, now, the Rev. Mr. Sapp at Christ Church — laymen have been largely responsible for the establishment of two new Episcopal parishes in Raleigh during the past 20 years and the recent organization of Longview Episcopal Congregation. Now meeting in Enloe High School, Longview is led by the Rev. George Hampshire, vicar.

Unquestionably, George Goodwin at Good Shepherd stands out among the laity for his work, particularly in the organization of Longview. In fact, the jovial churchman is, in fun, often termed "Bishop of Longview."

Raleigh laymen also led in the establishment of St. Christopher's Mission at Garner, directed by the Rev. C. Philip Craig, and St. Paul's Mission at Cary, under the care of the Rev. Samuel M. Moore. The two missions are headed for parishhood.

St. Augustine's and St. Mary's congregations will not be discussed here. Although the colleges have a small, hard core of the faithful, they present a special case. Both are separate and apart from parish work in Raleigh; both comprise definitely transient populations.

Growth of the Raleigh churches in the 20-year period, 1942-62, has not been confined to baptized members and communicants. During that same period, the total amount of money given for outside work rose \$40,-144.86, from \$9,836.01 in 1942 to \$49,980.87 in 1962.

The value of the property owned by the five parishes also increased in value, from \$749,300 to \$2,691,562.

In a way the tall, ivy-clad spire of Christ Church dominates, and is seemingly an adjunct to, the North Carolina State capitol. The passage of time, the singular beauty of the church, have made it so.

The building on the northeast corner of Raleigh's Capitol Square was designed by Richard Upjohn of New York, who also designed that city's Trinity Episcopal Church. It was completed in 1849. About a year ago a cross-section of North Carolina archi-

Are our parishes "clubs" for the elite? Jane Hall, a lifelong Episcopalian and staff writer for The News and Observer, in the third of a series on N. C. city churches, raises some provocative, uncomfortable questions.

with young families. Its day school is now larger than Ravenscroft. According to the Rev. Mr. Hale, the congregation has plans for an addition to the parish house, a gym and class rooms.

(Continued on page 7)



1821-1958

The old and the new

Left: Raleigh's youngest and fastest-growing parish, St. Timothy's, has an attractive modern plant.

Below: A familiar and beloved landmark for over 100 years. After Sherman's 1865 visit, the Christ Church steeple's weathercock was said to be "the only chicken left in Raleigh."

tects named Christ Church as one of their ten favorite buildings in the State.

Organized in 1821, Christ Church is the oldest Episcopal church in Raleigh. Because there were then so few Episcopal clergymen in the state, its first pastor was Dr. William McPheeters, minister of the First Presbyterian Church. From 1823 to 1828, its rector was the Rev. John Stark Ravenscroft, later the first Bishop of the Diocese.

Today, Christ Church is reaching into the future. Not too long ago it bought property across Edenton Street which is converted into a parking lot. Currently, according to the Rector, plans are in the making for the expansion of church school facilities.

In 1962, Christ Church had 1,220 baptized members, 1,004 communicants in good standing and gave \$18,084.53 for outside work. Its property was valued at \$1,065,000.

St. Timothy's

Christ Church is the mother of St. Timothy's, having established long ago St. Saviour's mission on Glenwood Avenue at Tucker Street. Eventually, it established the Ravenscroft day school in connection with the mission.

In 1949, St. Saviour's earned parish status and in 1958 it moved to its present site on Six Forks Road, where the congregation constructed an attractive modern plant and changed the name to St. Timothy's.

Perhaps the fastest growing Episcopal church in Raleigh, St. Timothy's is located in an area rapidly filling



The Mission of Christians in Our Urban Society

Study Material

THIS year's mission study material from the National Council is new both in emphasis and format.

Rather than being divided into specific home and foreign mission fields as in the past, the studies this year deal with the mission of Christians in our urban society.

Replacing the familiar "Response to our Calling," the 1963-64 planning guide for unified parish mission study is called "We are Christians in an Urban Society," (Seabury, \$1.00).

Stating the theme of the study, the guide's prologue says: "It does not deal with a specific group of people in a specific geographical area; its concern rather is with all of us in any and every part of the world today, because every human being in the world today is affected by the urban culture of the mid-twentieth century."

Sections deal with "Christian Issues in an Urban Culture" and "Study and Action both Within and Without the Parish." A final chapter lists books and other resources.

For Adult study, the interdenominational book and guide from Friendship Press, is *These Cities Glorious*, by Lawrence H. Janssen (\$1.75). It explores the question of what the growing urbanization of our cities means to the Church. The study guide, "The Changing City" (Friendship, 75 cents), has program outlines for six sessions planned for rural, urban and suburban groups.

For Youth and Young Adults, the

National Council of the Episcopal Church has chosen a new book by William Stringfellow, New York lawyer, author, lecturer, and active Episcopal layman. It is entitled *Instead of Death* (Seabury, 95 cents), and is concerned with loneliness, sex, the search for identity, the meaning of work, and how the answer to these concerns may be found through life in Christ. A leader's guide is included in the book. Although intended for young people, it might, according to a review in *Findings* (November, 1963), be used to best advantage with college and adult groups.

For Primary and Junior Groups the Children's Division has prepared an excellent mission study guide called *Children in our Urban World* (Seabury, \$1.25). In the words of the Introduction, "... urban culture reaches out beyond the big cities to their suburbs and to small towns as well. It extends to every farm and ranch; for the culture of this country, and of much of the rest of the world, is urban culture. It is with children who live in this culture that this mission study is concerned—especially the children in our own particular urban society, mid-twentieth century U.S.A."

Six acres of concern, dealing with their religious implications, have been chosen for consideration. They are: *A World Full of People and Places*; *All Alike*; *Better Than the Rest*; *All Alone*; *A Family World*; and *A World Full of Things*.

These materials have attractive drawings and stories, with step-by-step procedures in developing lesson plans for both Primary and Junior Classes. Plans are also included for using the materials throughout the year.

The theme of this year's Church School Missionary Offering, "New Life for Me and My Neighbor," is incorporated into some of the session plans in this guide.

For additional information on this and other mission study materials, see the November, 1963, issue of *Christian Education Findings*, and the material sent out early in November in the Advance Information Packet for the Clergy.



The Ven. David R. Thornberry

Convention Speaker Set

The Venerable David Ritchie Thornberry, Archdeacon of the Diocese of Southern Ohio, is the speaker for the N. C. Diocesan Convention in Chapel Hill on January 28.

He will present the work of the Church in Overseas Missions. Representing his Diocese and the National Council, to which he was elected in 1958, Mr. Thornberry has visited in all the Overseas Missions of the Episcopal Church. He and Mrs. Thornberry lived and talked with the people who make up the Church in those countries, photographing what they saw in both slides and sound and color motion pictures. These have been shown widely to illustrate "the imperative of overseas work."

For the last three years he has spent a large portion of his time telling the story of the Church's world mission. He says that to him this is very urgent, particularly so now since the emphasis on "mutual responsibility" of the 1963 Anglican Congress.

In his own diocese Mr. Thornberry serves as assistant to the Bishop in diocesan missions, and as coordinator of the departmental program. He came to this position in 1952 from Grace Church, Cincinnati, which he served as rector.

With the National Council he served on the Department of Promotion, General Division of Research and Field Study, the Finance Committee, Advisory Committee to the Division of the Urban Church, and as Secretary of the General Convention Committee on the State of the Church.

(See *Convention Speaker*, page 14)



CHURCH GROWTH

(Continued from page 5)

In 1962, St. Timothy's had 642 baptized members, 421 communicants in good standing, gave \$2,371.73 for outside work, and had property valued at \$277,000.

The Church of the Good Shepherd, Raleigh's second oldest Episcopal church, was founded on Dec. 19, 1873, by a group that came out of Christ Church. The first service in the present church building on Hillsboro Street was held on May 17, 1914.

An addition to the parish house was completed in 1953, and since then the congregation has purchased adjacent property for a parking lot, a necessity for all down-town churches today.

St. Michael's

Led by the Rev. Mr. Dick, members of the congregation organized St. Michael's on Canterbury Road in the Budleigh section of northwest Raleigh.

In 1962, Good Shepherd had 1,151 baptized members, 942 communicants in good standing, gave \$17,360.31 for outside work, and owned property valued at \$890,500.

Organized on April 16, 1950, St. Michael's had 116 charter members, including nearly 100 who left Good Shepherd to start the new church. After a year, with the Rev. Mr. Beckwith as rector, the church became a parish. The present attractive contemporary church building — one of the first in Raleigh — was built in 1956.

A parish house looms large in St. Michael's future plans.

In 1962, St. Michael's had 1,096 baptized members, 772 communicants, contributed \$10,549.77 to outside work and owned property valued at \$377,862.86.

St. Ambrose

St. Ambrose Episcopal Church, located at 505 S. Wilmington St. in downtown Raleigh, was organized in 1868 by approximately ten former members of Christ Church and the faculty of St. Augustine's College, founded a year earlier. First called St. Augustines' in 1896 it became St. Ambrose.

In 1962, St. Ambrose had 176 communicants, gave \$1,614.73 to outside work and owned property valued at \$81,200.

Under the leadership of the Rev. Mr. Calloway, the congregation is currently taking a number of giant strides. Recently it purchased a new rectory

on Waters Drive. It has also acquired a 3.4-acre lot in Raleigh's Rochester Heights-Biltmore area. Future plans call for the construction of a new church and day school there.

The Church in Raleigh has grown over the past 20 years but the key word in this report is "slowly."

Raleigh Episcopalians may take comfort in the statistics compiled here but they cannot take pride in them, not if they contemplate the teaching of the Gospels, not if they take a look at the evangelical denominations whose memberships have grown enormously during the same two decades. New Baptist and Methodist churches are springing up all over the place.

If our church has an eternally vital message — and it has — then why is the growth rate so small?

Comfortable Clubs?

Partly, because there is a degree of truth in the old canard: that the Episcopal Church is a sort of club for aristocrats and no one can get in unless he is born in it or sponsored by an influential friend. (The latter, of course, is *not* true. But the fact that anyone feels it *might* be is, at the very least disturbing — and out of keeping with our Lord's commission to His Church.)

A more cogent reason lies in the ritual. Participation in the beautiful Episcopal ritual is a comforting, happy experience. In an often cold and lonely world, it gives the worshipper the feeling of being part of a great throng stretching back over the ages and reaching far into the future. He definitely feels himself to be one of the "Ten thousand times ten thousand. . . ."

Unfortunately, comfortable people do very little. They're too comfortable. In a sense, this is true of the Episcopal Church. Too many of us are too comfortable. We have become complacent.

Complacency, of course, is exactly what bishops of the American and Anglican Communions, as well as individual rectors, war against. They are making every effort to ignite Episcopalians with the uncomfortable good news of the Gospel.

They repeat the scriptural injunctions: "Be doers of the word and not hearers only . . . feed the hungry, clothe the naked . . . reach out to all men in compassion . . . carry the good tidings of great joy: that life eternal is offered by the living Christ to all who come to Him."

We would do well to heed them.

Episcopalians Increase

Episcopalians in the United States and in missions administered by the Overseas Department of the Protestant Episcopal Church in the U.S.A. number a record 3,587,104 baptized members, according to the 1964 *Episcopal Church Annual*, just published by Morehouse-Barlow Co., New York. Excluding the 250,582 members outside the United States, the American Church is the third largest in the 43 million-member Anglican Communion, being surpassed only by the Church of England and the Church in Australia.

The largest diocese in number of baptized persons is that of Massachusetts, comprising the eastern half of the state, with 140,144. Second is the diocese of Los Angeles, comprising eight counties in southern California, with 136,992. However, Los Angeles is the largest diocese in number of communicants, 91,014; followed by the diocese of New York (10 counties in the southern part of the state, excluding Long Island), with 88,420 communicants.

Largest Parish

The largest parish in the Episcopal Church is St. Philip's, on West 134th St., New York City, with 3,999 communicants; followed by Christ Church parish, Greenwich, Conn., including its church and four chapels, with 3,961 communicants. Third largest is Trinity parish, New York City, including Trinity Church at Broadway and Wall Sts., and six chapels, numbering 3,918 communicants. Other parishes listed as the ten largest are St. Andrew's Church, Kansas City, Mo.; Church of St. John the Divine, Houston, Tex.; St. Mark's Church, San Antonio, Tex.; Cathedral of St. Philip, Atlanta, Ga.; Trinity Church, Portland, Ore.; St. Thomas' parish, New York City (including the church and one chapel); and Cathedral of St. John, Denver, Colo.

Events of 1963

"The high point of the year 1963 for the Episcopal Church was the Anglican Congress, held in Toronto last August," notes the editor, Clifford P. Morehouse, who is also president of the Church's House of Deputies.

Members One of Another . . .

• Panama University Center Project—

Bishop Fraser recently made this report on our University Center project in Panama: "In addition to the land, we have a balance of \$15,128.08. The estimated cost of an appropriate building is \$35,000. That means we still need \$19,871.92. The first floor will be designed and constructed so that a second may be added later, if and when. To my knowledge, this is up to date (as of early December) and fresh from the pen of the Bishop of Panama."

• Married Couples' Conference—

Many questions about seminary life and the ordained ministry will be answered at this year's Married Couples' Conference, to be held at Virginia Theological Seminary March 20-22. As in past years, the Seminary invites interested married men to visit for a weekend, with their wives, to examine several phases of seminary and parish life and to discuss the question of their vocation with men who are preparing for the ministry.

The Conference will begin on Friday afternoon, March 20, and conclude with breakfast on Sunday, March 22. Further details of the schedule and speakers will be published in the February CHURCHMAN.

Couples who wish to attend are urged to write as soon as possible, giving the names of their parish and rector to *The Rev. Philip A. Smith*, Chaplain, Seminary Post Office, Alexandria, Va.

• **New Sewanee Professor**—*The Rev. Henry Lee Hobart Myers* has joined the theology faculty of the University of the South according to Dean George M. Alexander. Mr. Myers will be assistant professor of Christian education and homiletics.

Also new this year at the Episcopal seminary in Sewanee are the *Rev. William Robert Merrill*, tutor, and a library intern, the *Rev. Frank Wall Robert*.

Mr. Myers was assistant to the rector of St. Paul's in Chattanooga and Tennessee diocesan youth director before



H. L. H. Myers

Theological Education Sunday

January 26, 1964

THE PRESIDING BISHOP'S MESSAGE

Our theological seminaries are centers of learning, the life-line of the ministry, forums where the issues of our time are seen and discussed in the light of the Christian revelation. About 350 men are prepared for ordination each year in our seminaries. Adequate leadership demands sound preparation.

No one of our theological schools receives any financial assistance from the national Church. No seminary student pays his own way; in fact, he pays about one third of it. The other two-thirds must be made up from other sources, and maintenance costs continue to rise.

Theological Education Sunday falls this year on January 26. It is an annual opportunity for all Church people to make an act of faith in the future leadership of the Church, and to express that faith through generous financial support. I commend this cause to your prayers and to your giving.—**Arthur Lichtenberger, Presiding Bishop**

1959, when he became executive secretary for the Leadership Training Division of the Department of Christian Education of our National Council.

The Rev. Mr. Merrill came to Sewanee from an assistantship at St. Bartholomew's Church in White Plains, N. Y. Mr. Robert is a 1941 graduate of the University of the South, has a Bachelor of Divinity degree from Virginia Theological Seminary and an M.S. in Library Science from Louisiana State University. He was formerly a parish priest and Navy chaplain.

• **Sewanee Student**—**Carl Eldridge Jones** is a senior student from our Diocese in the School of Theology at the University of the South. Jones, his wife, Patricia Ann McGougan, and their children, Carl, Jr., Matthew and Elizabeth, are from St. Andrew's Church in Greensboro. Prior to entering the seminary he was principal of Union School. He received his A.B. from Guilford College and his M.Ed. from the University of North Carolina. He served in the U. S. Navy. His mother, Mrs. E. C. Jones, lives in Smithfield.

The University of the South, supported by the 21 southern dioceses, includes a small men's liberal arts college and Episcopal seminary at Sewanee, Tenn. There are 68 men now enrolled in St. Luke's Seminary.

• **Science Foundation Award**—**Saint Augustine's College, Raleigh**, has been

awarded \$6,700 by the National Science Foundation to support a "Conference on the Effects of Ionizing Radiation on Living Systems for College Teachers," President James A. Boyer has announced.

The grant will enable the college to bring 20 college science teachers to the campus for the conference next August 10-28. Stipends will cover travel, board, and lodging.

Objectives of the program are: 1) To acquaint college teachers of science with radiology and some of the effects of ionizing radiation on living systems; 2) to provide subject matter and laboratory techniques in radiology and radio-biology that can be included in regular science courses; 3) to provide a forum for exchange of ideas on radiology; 4) to expose the participants



Carl Jones from the Diocese of North Carolina is a student in the School of Theology, Sewanee.

to the Uttermost Parts of the Earth

to recent advances; and 5) to update teachers who have had little formal training in radiology or radiation biology.

Coupled with this award is a grant from the Atomic Energy Commission which will enable the College to secure additional specialized equipment.

Authors of the proposals include Dr. P. R. Robinson, Academic Dean; Dr. Joseph Jones, Jr., Professor of Biology; and Dr. Jeffrey Gipson, Head of the Chemistry Department.

All inquiries regarding the conference should be addressed to the conference director, Dr. Joseph Jones, Jr.



Members of Children's Division meet to plan new kind of Lenten services.

Bishop's Letter

My dear People:

As I write this to meet the deadline imposed by the tyrannical editorial board of this publication, Christmas is still coming. In fact, it is only a week away. I feel well about Christmas. I'll be with two congregations which need a priest for the Christmas Eve services of Holy Communion. Christmas cards and other gifts are gone in the mail.

Everything would be all right if it were not for the fact that we have a new department of the Executive Council called LRP (Long Range Planning). If by chance one should begin to feel adequate in relation to one set of circumstances, such as Christmas, LRP will remind you that by 1965 this and that should have happened, and to guarantee that it will have happened, one must lay the foundations now.

The 1964 Diocesan Convention must act. That will meet right on the other side of Christmas, in the latter part of January. Four hundred people from fifty-six Parishes and fifty-two Missions will come together at the Chapel of the Cross to constitute the highest authority of the Diocese.

Responsible action on their part will depend on the preparation they have for their job before they come. We will depend on each delegate attending the Convocation meeting designed for the purpose. We will hope that freshmen delegates might get some attention from

Children to Hold Services

The children of the Church in our Diocese will come together on the afternoon of February 2 for a new kind of service of Lenten preparation and corporate worship. Each Convocation will hold a service on that day.

Conceived by the Children's Division of the Diocesan Department of Christian Education, these services are planned for the beginning of Lent, planned for children under confirmation age, to replace the mite-box presentation services traditionally held at Easter.

It is the hope of the Division that these services will give the children a vision of the size and scope of the

Church above and beyond their own parish level, and acquaint them with the special concern for Lent 1964. The Division has defined the purpose of the services "as a means of enabling us to know that we are the Church, and that our mission is to share in God's purpose, at home and abroad, as made known in Jesus Christ. Through such services, we will attempt to arouse enthusiasm, promote study, and inspire sacrificial giving through the mite box."

Although the services will be held at the same time, each group will plan its own to the needs of that area.

The Convocations and the representatives working on plans for the services are:

veterans, to keep them from being lost. Careful perusal of the pre-convention packet filled with reports, and the budget is a must.

You can see how necessary it is for me to interrupt listening to Christmas music to turn my attention with a different focus to events crowding in upon us demanding a place right now, that we may assure a healthy meeting of long range responsibilities.

RICHARD H. BAKER
Bishop of North Carolina

1. **Rocky Mount**—The Rev. Tom Smyth; Mrs. Mildred Draper; 2. **Raleigh**—The Rev. Willis Rosenthal; Mrs. E. S. Knight; 3. **Durham**—The Rev. William Hethcock; Mrs. John Hanks; 4. **Winston-Salem**—The Rev. Frank Fagan; Mrs. Wilma Smiley; 5. **Salisbury-Concord**—The Rev. Parker Marks; The Rev. Dan McCaskill; 6. **Charlotte**—The Rev. Albert Hoag; Miss Dorothy West; 7. **Southern Pines**—The Rev. Jack Tucker, Mrs. Gray VanderVoort.

Terraces Meetings

The **Episcopal Laymen's Board** will meet at The Terraces January 17 & 18 to discuss several important matters of business. Also, they will be meeting with representatives from the Department of Christian Social Relations to discuss ways the Department and the Laymen of the Diocese might work together in designing a program for evangelism. Evangelism is one of the key interests of our Diocese and the National Church today. The men of our Diocese hope that they will be able to assist our Division on Evangelism in devising a practical and worthwhile plan of action.

Lay Speaker

The Laymen of the Diocese are very pleased to announce that **William Stringfellow** will be the speaker at their Annual Convention which will be held at St. Francis' Church in Greensboro on March the 1st. Mr. Stringfellow, who is a practicing attorney in New York City, is among the most active Protestant laymen of

this decade. He is known in this country and abroad for his active participation in the Ecumenical movement and in Youth and College Work. He was in our state this summer at the young people's Conference which was held at Guilford College. He is a very popular lecturer in all parts of our country. In addition to his articles in law and theological journals, he has written two full length books, *A Private and Public Faith* and *The Seabury Lenten Book for 1964*. The laymen are very pleased that Mr. Stringfellow has accepted their invitation, and hope that the men of the Diocese will set aside Sunday, March 1, to attend the Convention in Greensboro and hear Mr. Stringfellow.

Ed Schnedle would like to announce that the Layreader's Retreats will be held at The Terraces the weekends of February 14 through 16, and February 21 through 23. These retreats will begin with supper on Friday and end after lunch on Sunday.

This year both retreats will be conducted by the Rev. Joseph Parsell, a brother of the Order of the Holy Cross,

Members one
of another . . .
. . . to the
uttermost parts
of the Earth

West Park, New York. Those of you who know about the Order of the Holy Cross know what an excellent order this is and how adept the brothers are at conducting meaningful retreats.

If you would like to attend one of these retreats, please write to Edwin Schnedle, P. O. Box 419, Reidsville, North Carolina. Since these are to be retreats, Mr. Schnedle is requesting that the attendance be kept at 25. This is a marvelous opportunity for spiritual refreshment which we hope the laymen of the Diocese will take advantage of and benefit from.

Bishop and Mrs. Baker were pleased to learn of the birth of a grandson on Thursday, January 2. The baby, to be christened Richard Henry Baker, is the son of the Reverend and Mrs. Richard Henry Baker of Savannah, Georgia.

THE BISHOPS: Visitations

February 2, 1964

BISHOP

St. Andrew's—8:00 and
10:00 a.m.

COADJUTOR

Oxford
St. Stephens—11:00 a.m.
Stovall
St. Peter's—3:00 p.m.
Townsville
Trinity—5:00 p.m.
Henderson
St. John's—7:30 p.m.

February 9

Wake Forest

St. John's—9:00 a.m.

Louisburg

St. Paul's—11:00 a.m.

St. Matthias—3:00 p.m.

Kitrell

St. James—7:30 p.m.

Sanford

St. Thomas—11:00 a.m.

February 16

Rocky Mount

Christ Church—Sunday School,
10:00 a.m., 11:00 a.m.

Greensboro-Sedgefield

All Saints—8:00, 10:00 and
11:00 a.m.

February 23

Charlotte

St. Martin's—8:00, 9:15 and
11:15 a.m.

Mayodan

Messiah—11:00 a.m.

Walnut Cove

Christ—9:30 a.m.

Germanton

St. Phillip's—3:00 p.m.

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The Church And the State

The Episcopal Church was the first in the United States to exercise any ministry to the deaf. It is the only church that will ordain deaf persons. At present, there are only two persons in the seminary preparing to work among the deaf—one is a hearing person, the other is deaf.

There are 7,200 deaf persons in our State. Forty-eight hundred are white adults. Sixteen-hundred are Negro adults, and 565 white children, 230 Negro children. There are approximately 10,000 persons who are the offsprings of deaf parents.

The State of North Carolina and the Diocese of North Carolina have always worked closely with one another in this field of endeavor. In 1923, our State Legislature, mainly through Diocesan leadership, passed a State bill providing for work among the deaf. North Carolina was the second state to take such action. The State now has a school in Morganton for the deaf, and a new school for the deaf is in process of erection in Wilson.

In our Diocese, we have congrega-

tions for the deaf in five cities. These congregations are served by one priest, the Reverend James Fortune. The congregations are located in Greensboro, Winston-Salem, Burlington, Raleigh-Durham, and Statesville.

It was the deaf people of the Diocese who requested the services of the Episcopal Church. The liturgy of our church lends itself particularly to the non-hearing people. This ministry was started back in the twenties. Few churches or denominations are serving the deaf at present. Ours is the only one that has had a continual ministry, though other churches do have Bible study and offer occasional services and other activities for the deaf.

Since there is such a close connection in the developments in this field between the church and the State, we have asked Mr. J. M. Vestal, State Director, Bureau of Labor for the Deaf, to write an article about what the State is doing in this field now. Next month, the Reverend James Fortune will write an article about what the church is doing in this field.

Both Minister to the Deaf

By J. M. VESTAL

Among the various divisions in the North Carolina Department of Labor is the Bureau of Labor for the Deaf. Through efforts of the deaf citizens and friendly representatives, the 1923 State Legislature established the Bureau which has been in existence ever since.

The law specifies the many duties of the set-up, but the main stress and emphasis have been concentration on gainful employment which enables the deaf to become taxpayers instead of tax recipients.

The purpose and duties of this Bureau have been many and varied, but our most important job is assisting the deaf to secure gainful employment. In this way, the deaf become self-supporting citizens and repay the State for having provided means by which they have benefited educationally, morally and socially. In brief, this Bureau serves as a clearing house for the deaf and their many difficult problems.

In the present age of industrial automation and complex technological change, one can readily see that this

Bureau encounters many problems which did not exist when the agency was first created. In this fast-moving industrial world, we have to work constantly in assisting deaf workers to hold their own. We strive to remove and keep down barriers to employment of the deaf. Employers continue to become more safety minded; but when it comes to providing employment opportunities for the deaf, it is a tedious task for us to show, even with well-proven facts, that the deaf are already safety motivated and that they need only to learn and become familiar with the same rules of safety which apply to all workers.

Through our day-to-day work, we are able to keep abreast of information on labor market conditions. This Bureau creates no jobs, but by keeping in close touch with employment opportunities, we are able to move as the industrial world moves. It has been, and continues to be, our job to place deaf appli-

cants in jobs where their productivity is most efficient. Results of this procedure have shown the policy to be well justified. We have been pleased to have employers inform us that our clients have made good workers and that their records of absenteeism, tardiness and turn-over are strikingly better than those of other groups. Such comments should provide an inducement to other employers to hire the deaf. Many employers have greeted us with cordial attitudes and have given our clients work when and where conditions permitted. Our problem of continually educating and eliciting the interest of employers continues to bring good results.

The scope of our responsibilities has not diminished. For a long time the State of North Carolina has endeavored to improve the labor market, and has been outstandingly successful in attracting new industries. This, in itself, is a great advantage to the State. In spite

(Continued on page 14)

On the March—the Episcopal Church in Mexico



Left: The Very Rev. Hall Partrick, by the shield of Mexico's San Andrés Seminary. Appointed Dean last November, he succeeded the Rt. Rev. Melchor Saucedo, newly elected Suf-fragan Bishop. Below: New San Andrés building, with dormi-tories, offices and chapel.

By the Very Rev. Hall Partrick

THE Episcopal Church in Mexico may well be on the threshold of its most impressive advance since it became a Missionary District of the U. S. Episcopal Church in 1904-06. Under the vigorous leadership of its young Bishop, the Rt. Rev. José G. Saucedo, consecrated almost six years ago, the Church has reorganized its theological seminary and begun a school for training female Christian Education workers; has sharply increased the number of missions and areas in which it is active; has divided the country into "regions" for pooling all talents and energies; and has increased dramatically its own giving.

In a large and populous country, this Church is still very small. The 7,000 members in an area half as big as the USA, with a population of 35 million, must often wonder how they can ever really make an impact. They are well aware that Mexico is rapidly taking its place as one of the great countries of the world because of a stable government, a rapidly expanding economy, and a bootstrap educational effort that reaches from primary



school and adult literacy programs to the national and state universities and graduate technical schools.

The Mexican Church has a history to be proud of: She began during the U. S. Civil War as the Iglesia de Jesus, under the leadership of Mexican clergy who broke with the Roman Catholic Church on the question of the liberal

constitution and Church Reform in Mexico; she survived 40 years (1865-1905) of poverty and lack of episcopal leadership. And, finally, she effectively organized her own structure under Bishop Salinas, elected in 1931 as Mexico's first National Episcopal bishop.

More than once the Mexican Church

Commissioned by THE CHURCHMAN to describe his current work in Mexico, the author so nearly effaced himself that the editors are, by special permission, reprinting excerpts from the Partricks' annual Christmas letter to their many friends in North Carolina.

has known the loss of as much as half its constituency — once for poverty so intense that work simply could not be maintained; once for the slow attrition of missing leadership; another for emigration of its people.

(During the great depression, it was North Carolina's own Josephus Daniels, as U. S. Ambassador, who kept Mexican-U. S. relationships from being intolerably strained if not permanently damaged.)

Now the Church is strongly centered on the effective administration of Bishop Saucedo and a well-attended four-day Diocesan Convention that not only hears reports and approves ever-increasing budgets but engages in searching self-study and discussion of the ways church resources can be best applied.

In Mexico City, San Andrés Seminary and the Girls' Training School should be able to provide 12 to 18 graduates each, clergy or education workers, in their first ten years, if current enrollments are not deceptive. They moved into their permanent quarters in November, 1963.

Helping to man the missions are several professional lay-readers who formerly served as lay administrators of other Church groups. As a whole, they are doing most effective work. They study one month every year at the Seminary and are supposed to continue their studies during the rest of the year. Some will undoubtedly attain Holy Orders under the special canons for such cases.

Thus the Mexican Episcopal Church is rapidly expanding its missionary outreach and training new leadership, all under the able example of Bishop Saucedo. The seminary is located in the shadow of Mexico's great National University (70,000 students), so that the clergy may be in close contact with Mexico's self-understanding as represented by her educated and professional people.

But the enthusiasm and determination of many Mexican Episcopal churchmen are due much more to new opportunities than to jobs already accomplished, more to bold initial steps than to programs solidly launched. The

FROM THE PARTRICKS' CHRISTMAS LETTER

Dear friends:

This is being written just before we leave for a furlough trip to the U. S.

We fly to Virginia for the first Christmas we have had with Charlotte's family for nine years. Hall will take a sentimental journey to see friends and family in North Carolina, and we are all hoping for snow, and for the children to experience the kind of Christmas we remember. This in spite of the fact that the Mexican celebration is beautiful in its own way, and the nine nights of Posadas before Christmas are fun, with singing and going from house to house (in imitation of the Holy Family's looking for shelter in Bethlehem), and a party and piñata for the children when at last the group is invited in.

There is so much news this year. At the Fall meeting of the House of Bishops our Seminary dean and close friend, Melchor Saucedo (also our compadre, being Stephen's Godfather)—was elected Bishop Suffragan and has already gone to Guadalajara to take up his new duties. Hall was named Dean of the Seminary. We shall go to live in the dean's house as soon as it is completed. The new Seminary building has been finished, consecrated, and occupied, and the Bishop's family have their house on the same property. We look forward to being a closer part of the seminary community, and hope that this new Church Center will serve as a real intellectual, social and devotional center for the Church here.

Hall's English-speaking congregation in San Miguel de Allende is now an organized mission. Five men have been conducting lay services and doing pastoral work, so that his visits have been cut to one week-end a month. He also has Sunday services in Spanish once or twice a month for congregations without a resident priest. We have been touched by the warm acceptance we have found in the Church in Mexico, and we are more at home all the time in this fascinating and challenging country. . . .

Warmest greetings for a blessed Christmas from

CHARLOTTE AND HALL PARTRICK

Church's age-long problem of too few trying to do too much is still too much with us. Friends of the Mexican Church will pray for strength and dedication for her leaders and for a widening acceptance of responsibility by both clergy and laity.

Working with the Church in Mexico are three priests who spent their boyhood in the Diocese of N. C. The Ven. Allen J. Green was reared in Cooleemee and graduated from U.N.C. before taking up a journalistic career in Washington, D. C. He was graduated cum laude from the Virginia Theological Seminary, is now Archdeacon for English language work and a professor at San Andrés Seminary.

The Rev. Robert Jones spent his

first years in Durham and after World War II returned to Duke. A graduate of Duke and of V.T.S., he is now rector of Christ Church, a large English-speaking parish in Mexico City.

The Rev. Hall Partrick, a communicant of the Church of the Good Shepherd, Raleigh, from childhood, spent the first four years of his ministry at Christ Church, Albemarle, before going to Haiti for six years where he served as dean of the seminary. After additional graduate study, he has been in Mexico for three years on the staff of San Andrés Seminary, from which he also visits various Mexican and Anglo-American congregations to celebrate Communion and preach.

CONVENTION SPEAKERS

(Continued from page 6)

In the spring of 1960 he was elected to serve on the Board of Trustees of Kenyon College, and is a member of the Board of Managers of the Overseas Missionary Society.

Speaking of Archdeacon Thornberry, Bishop Baker says that we are indeed most fortunate to have been able to secure him for our Diocesan Convention. He will preach at the evening service on January 28.

Deaf Work

(Continued from page 11)

of our efforts to place the deaf, some employers have expressed the fear that deafness represents a deficiency in earning power, which is not true. Our efforts will continue to be directed toward breaking down this misapprehension.

Deaf men for whom we have found employment are currently hired as printers, linotype operators, automatic and hand-fed cylinder and job press operators, carpenters, cabinet makers, plasterers, furniture factory operatives, textile mill workers, weavers, cigarette factory employees, and as helpers in many other trades.

Principal types of employment for women whom we have placed are: IBM keypunch and verifier operators, typists and file clerks, loopers, seamers, knitters, seamstresses, and a variety of other suitable jobs.

Through our assistance, many deaf people whose opportunities otherwise would have been very limited have become highly skilled workmen employed at better-than-average wages. Experience of the Bureau has shown that well trained deaf workers are as efficient at many types of work as people with normal hearing. The Bureau has come far in its accomplishments for the deaf, but the challenges of the future will continue to require our best efforts.

In this era of rapid progress the deaf continue to be entitled to, and belong to, the industrial world. James Russell Lowell rightfully stated, "No man is born into this world without his works being born with him." In view of this, there should be less harping on what the deaf cannot do and help given in finding employment which would enable them to hold their rightful place in the elevating forces of life and society.

Church Council Names Director

At the meeting of the North Carolina Council of Churches' Executive Board, Dec. 10, held at Guilford College, the Rev. Jack Crum was elected the new Director of Christian Social action for the Council. He had been nominated to the board by a special committee named by President George R. Whittecar and headed by the Rev. Vernon C. Tyson, pastor of Jonesboro Heights Methodist Church, Sanford, and chairman of the Council's Christian Social Action Commission.

The appointment brings to a successful conclusion the Council's campaign launched at the annual meeting in Jan. 1963. First, to raise money for the project; secondly, to draw up a job analysis of the position; and finally, to secure a capable leader to direct the work.

In his new position, Mr. Crum will direct the Church Council's Social Action program which includes the areas of Human Relations, Alcoholism, Institutional Ministry, and Legislative Affairs.

He is a native of Augusta, Ga., but was raised in North Carolina, graduating from Broughton High School, Raleigh, in 1945. He received his A.B. from Emory University in Atlanta and

his B.D. from Duke Divinity School. A member of the North Carolina Methodist Conference since 1953, he served pastorates in Wake County; at Wynnewood Park Church, Raleigh; Hope Mills; and at Moncure since 1961. Crum has been secretary of his Conference Board of Social Concerns; a member of the Human Relations Committee of the North Carolina Council of Churches; and Counselor to the Methodist U.N. Study Tour. In the summer of 1962 he spent six weeks in Europe under the auspices of the Methodist Church. He is married to the former Kay Sugg Batchelor of Greenville, N. C.

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Bonhoeffer

Continued from page 3

be willing to be obedient even in the midst of the tensions of life.

The world says happiness is the greatest good. The Lord says his disciples must be willing to be faithful in the midst of sorrow, pain, and hurt and that we find meaning in faithfulness, not in happiness.

At long last the Christians of our generation are called by our Lord to be different from their world. To be the non conformists in our generation. Such a life inevitably evokes a hostile response. Men react when their values are challenged, when their lives are judged, and the disciple called by His Lord poor in spirit, the mourner, the meek, the hungerer and thirster after righteousness, the merciful, the pure in heart, the peacemaker — this life does in fact judge our culture.

It will be unpopular in a world so sure of progress as our own. Our Lord knew this and so he closed the Beatitudes by pronouncing his blessing on those disciples who bear the retorts of men. Blessed are ye, he says, when men revile you and persecute you and utter all kinds of evil against you falsely for my sake. Rejoice and be glad, for so persecuted they the prophets which were before you.

The life of the Christian in the world that is emerging will not be an easy life. It is going to cost more and more to be a disciple. How can we then rejoice and be glad? How can we view the future with joyful anticipation? We

can only if Jesus Christ makes the real difference in life. If we know his love, then we will find the willingness to be poor, meek, merciful, pure in heart, to be a sufferer for his sake. Rejoice and be glad as Christians — greet the uncertain tomorrow with courage — for Jesus Christ is Lord — and He is worth the sacrifice and even the persecution that more and more is going to mark the lives of Christians.

Take Him and enter with joy into the world of 1964.

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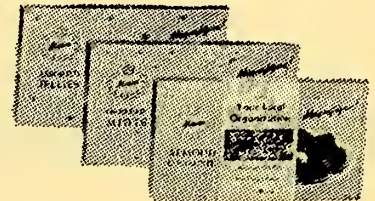
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Church of The Month



The story of St. Joseph's in Durham, a Gothic church at the corner of Eighth and West Main Streets, begins with a Sunday School organized in 1894 by Mr. W. A. Erwin for religious instruction among the employees of the Erwin Cotton Mill which had been constructed in 1893. Mr. Erwin began instruction of some 75 persons in a hall over a combination store-post office owned by the mill.

As the Sunday School flourished, plans were laid to begin the construction of St. Joseph's Mission in 1907. Under the direction of Mr. William Erwin, and with the support of the Rev. Mr. Bost and the vestry of St. Philip's Church, the church was erected and on May 3, 1908, consecrated by Bishop Cheshire as a memorial to Joseph J. and Elvira Erwin, parents of Mr. William Erwin.

Independent parish status was attained by St. Joseph's in 1956. Today St. Joseph's is under the leadership of the Rev. Mr. C. Waite Maclin, a native of Greensboro, N. C., and a graduate of Guilford College and Virginia Theological Seminary.

St. Joseph's is a congregation of approximately 150 persons (about 60 families). About two-thirds of the congregation consists of permanent families, while the remaining third is drawn from the Duke University community. In addition, some 30 or 40 Duke undergraduates normally attend services.

JANUARY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 Circumcision of our Lord	2	3	4
5 Christmas II	6 The Epiphany	7 N. C. Churchman Board, Raleigh	8	9 Dept. of Overseas Work, Raleigh	10 10 a.m. Finance Department 11 a.m. Executive Council, Raleigh	11
12 Epiphany I	13 Convocations Calvary, Wades- boro Good Shepherd Cooleemee	14 Convocations St. Timothy's Raleigh Chapel of Cross Chapel Hill	15 Convocations Holy Comforter Charlotte Calvary, Tarboro	16 Convocations St. Paul's Winston-Salem	17 Episcopal Laymen's Board The Terraces	18
19 Epiphany II	20 Directors' Forum The Terraces	21	22	23 Youth Division	24	25 Conversion of St. Paul Youth Conference Holy Trinity
26 Septuagesma Y. Com. Greensboro	27	28 Diocesan Convention Chapel of the Cross Chapel Hill	29	30	31	

Who Am I?

Who am I? They often tell me
I stepped from my cell's confinement
calmly, cheerfully, firmly,
like a Squire from his country house.

Who am I? They often tell me
I used to speak to my warders
freely and friendly and clearly,
as though it were mine to command.

Who am I? They also tell me
I bore the days of misfortune
equably, smilingly, proudly,
like one accustomed to win.

Am I then really that which other men tell of?
Or am I only what I myself know of myself?
Restless and longing and sick, like a bird in a cage,
struggling for breath, as though hands were compressing my throat,
yearning for colours, for flowers, for the voices of birds,
thirsting for words of kindness, for neighbourliness,
tossing in expectation of great events,
powerlessly trembling for friends at an infinite distance,
weary and empty at praying, at thinking, at making,
faint, and ready to say farewell to it all.

Who am I? This or the Other?
Am I one person to-day and to-morrow another?
Am I both at once? A hypocrite before others,
and before myself a contemptible woebegone weakling?
Or is something within me still like a beaten army
fleeing in disorder from victory already achieved?

Who am I? They mock me, these lonely questions of mine.
Whoever I am, Thou knowest, O God, I am thine!

DIETRICH BONHOEFFER, 1944
From His Prison Cell



Official Publication
Diocese of North Carolina

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The Days of Change Are Here

The 148th Annual Convention of the Diocese of North Carolina is now a part of the history of this Diocese. As we reflect upon it, the major theme seemed to be that we live in a time of change and that the church must be prepared to shift its gears and even to alter its form if necessary to meet this new and exciting age that is emerging.

The addresses of both our Bishops set this tone. They called into question our present ideas on stewardship and on the ministry as we face a different kind of world. The Convention endorsed the idea of a public relations man to bring the church into meaningful dialogue with this world. The Convention was moved by the powerful declaration from two priests and one layman of the Negro race who sharply and deeply reminded us that the old answers to the problems of our society can no longer be encouraged or tolerated by the church. The Convention spoke clearly to this state and its citizens to say that the church is now and shall forever be a church for all people regardless of race or national origin. No person and no congregation can interpret our life in any other way and still expect to prevail. The days of change are here.

Yet in the midst of a dynamic changing life this Convention seemed to give every indication that the church in this Diocese is prepared to meet the challenge of today and tomorrow. Vitality, faith and commitment were in evidence from the Bishops on down the ranks to the smallest mission of our Diocese.

We will not pause to mourn the passing of the era of yesterday for we will be too deeply involved in shaping the era of tomorrow. To this task we now turn our energies and for success in this endeavor we now offer our prayers.

New Study Guides Are Available

For anyone interested in studying Christian reunion, the Church has recently published four new study guides in ecumenical Christianity. Prepared by the Department of Christian Education of the Protestant Episcopal Church, these new pamphlets supplement the earlier one, *Salty Christians*, by Hans-Reudi Weber.

The basic book in the series is *Ecumenical Encounters in Christian Unity: Background Information*, by Charles D Kean (\$95). This background book describes the action toward Church reunion taken in various areas and at different times. It includes the text of the Chicago and Lambeth Quadrilaterals and the statement of Faith and Order. It is designed for use with the four study units of the series.

C. Kilmer Myers, director of the interdenominational Urban Training Center in Chicago is author of *Baptized into the One Church* (\$40). Father Myers offers insights into the meaning of Baptism to help Christians gain a new sense of the oneness of the Church and a new perspective for active participation in Christ's ministry to the world. Material for group leaders is included.

The implications of the Episcopal Church's four-part statement of belief concerning union with other churches are carefully explored in the study unit entitled *The Meaning of the Quadrilat-*

eral, by Charles D. Kean (\$65). The topics are: The Holy Scriptures, The Creeds. The Sacraments, and The Historic Episcopate. Material for group leaders is included.

Our Unity in Christ: A Bible Study is written by Suzanne de Dietrich (\$35). The unity that exists among Christians is pointed out in this study by an internationally known authority on the Bible. Through reading from Corinthians, Ephesians, and St. John's Gospel, the study focuses on the image of the Body of Christ and the nature of diversity within unity that is reflected in the many members of that Body.

The first of this series of study guides, *Salty Christians* (\$.75), which was published early in 1963, is designed to help people know themselves as "the salt of the earth" — persons who share Christ's ministry to the world with those of all communions and denominations. Material for group leaders is included in this unit by Mr. Weber. He is a young theologian who is associate director of the Ecumenical Institute of the World Council of Churches.

For lay people who wish to be intelligently informed on the total Christian witness and mission of the church these booklets are excellent tools. Bibliographies are provided in each booklet.

Without supernatural where does Christianity fit in?

What is God For Us Today?

By **THE REV. JOHN S. SPONG**

"The thing that keeps coming back to me is: What is Christianity and indeed what is Christ for us today?"

This question was written from the cell of a Nazi concentration camp on April 30, 1944. It was framed by one of the most fertile theological minds of our age — the mind of a man whose name was Dietrich Bonhoeffer. Bonhoeffer was a deeply committed Christian yet one who found it impossible to use the categories of modern thought or the categories of classical theology to give expression to his faith. He found that the Christian message was carried in our culture upon the backs of inadequate words and meaningless concepts.

Christianity has through the years taken refuge in what it likes to call "the inner man" — the man of conscience and spirituality. With the rapid rise of science in the Western world — the mystery — the awe — and the wonder of life seemed to vanish — and Christianity was tied to this mystery — wonder and awe. Bonhoeffer discovered that more and more the religious framework with which Christianity was identified was used to fill the gaps in human knowledge that is to account for phenomena that without God seemed inexplicable. But with every new discovery the gaps in human knowledge became thinner and more shallow so that religion retreated into the fortress of inner piety — the area of subjective feelings and emotions — and the world began to explain and live its real life without any reference to the supernatural — to God — to religion.

Men still give lip service to faith — many people still believe sincerely in their God but the fact remains that in our generation the language of the supernatural concept is a dead language — yet this is still the only language the Christian faith has to com-

municate itself to the world. This is why faith and life are divided in our world — this is why belief and behavior are no longer intimately related — this is why Christianity is more and more on the edges of life and life is more and more divorced from any "religious" framework.

Living in this kind of world, aware of these forces at work, Dietrich Bonhoeffer raised the central question for Christians when he asked what is Christ for us in this culture today? Can we who have always thought of Him in a supernatural way as the incarnation of God into human history — can we interpret His life and work in *this* world which does not admit a supernatural frame of reference? Can we be moderns and still be true to Jesus Christ? Can we still worship Him as Lord in a meaningful way in this world? Many people in our culture have asked this question and answered it negatively.

For on the one hand our modern life seems to have no real place in it for Jesus Christ, at least not in the decision making areas of our life. He is largely ignored in our culture. And on the other hand, the religious person of today seems to find no better way to expend his energies than by criticizing, condemning, even damning the secular modern world, its thought, its life and its culture. Must we then choose between being modern or being religious? Are these our only choices?

To lead us beyond so sterile a choice, Bonhoeffer raised his modern questions and led the world to look anew at Jesus Christ; but to look, not at the Christ of the ancient creeds nor at the Jesus Christ of the popular mind, a sentimental divine figure, but rather at the Christ of the New Testament.

Sometimes we Christians forget that theology is one step removed from reality. Theology is the attempt to give rational form to experienced truth. Theology always uses the thought



Dietrich Bonhoeffer

forms of its culture to communicate its truth. When the Church tried to interpret Jesus Christ to its world, it did so in terms of the Greek world, in terms of Greek thought, for this dominated the intellectual climate of the first centuries of Christendom.

To bring these thought forms into question is not to bring the truth these forms are trying to express into question. It is, however, to search for new forms which will make the truth of Jesus Christ meaningful for the times we live in.

It is startling to some to realize that the very word "Incarnation" is a Greek word not a Biblical word. The New Testament never speaks of Jesus Christ as the "enfleshment" of God. The New Testament says rather that Jesus was the word of God — it says God was in Christ — it says Jesus was the Son of God but it does not make a simple identification and say that Jesus was the God from beyond this world in human flesh. This is the language of the Greek thinking world which gave its vocabulary to Christian theology.

The Gospel of John comes closest to this when it says in its prologue, "What God was, the Word was." The New Testament does say that if one looked at Jesus, one saw God. The New Testament does say that to see Him is to see the Father. It does claim for this Christ to be the complete expression of God — through Him God spoke and acted — to meet Jesus Christ was to be met and judged and saved by God.

In Jesus Christ men experienced God at work — in him all the fullness of God dwelt. But the Bible is not the

Continued on page 14

Winston-Salem: one of three kinds

BY VIRTIE STROUP

This is the fourth in a series on the Episcopal churches in major cities of the diocese. Virtie Stroup, staff religion reporter for the Winston-Salem "Journal" and "Sentinel," tells the story in words, and Sidney Bost, Jr., staff reporter for the "Twin City Sentinel," Episcopalian, and son of an Episcopal rector, captured the pictorial story.



To Episcopalians Jesus Christ is the light of the world, the eternal flame. An eternal flame burns on a side altar at St. Paul's. The Memorial Candle was begun at the outbreak of World War II to honor men and women in service and those who did not return. Today it is called a Peace Candle and burns every day, every hour.

Winston - Salem's three Episcopal Churches are obvious denominational brothers. But — like brothers who haven't seen each other for a long time — they follow widely divergent paths and the family similarities are the basic traits of ritual and belief.

Twenty years ago there was the venerable, influential St. Paul's and a struggling Negro mission, St. Stephen's.

Today St. Paul's continues its role from the top of Summit hill in downtown Winston-Salem. St. Stephen's, still a mission, is facing relocation because of urban renewal. And St. Timothy's, a neighborhood parish, recently celebrated its 13th anniversary.

To the outsider:

—St. Paul's represents the big, the influential, the rich Episcopal Church, reflecting the common conception of

outsiders that Episcopalians represent the upper crust of religious society.

—St. Timothy's represents the new churchman, the middle-class Episcopalian.

—St. Stephen's is an echo of the one-room schoolhouse days dealing in 20th Century religion.

To the insider:

—St. Paul's is a big, influential, rich Episcopal Church. Its latest communicant total is 1,261. It began in 1877 with "the families, three; communicants, thirteen." In the years since the second European War, it has added 500 communicants. Today it is in its third house of worship and its rector is 36-year-old Rev. E. Dudley Colhoun. Its assistant rector, the Rev. Brevard S. Williams Jr., also serves in a part-time capacity as chaplain to

Episcopal students at Wake Forest and Salem Colleges, Bowman Gray School of Medicine and Baptist Hospital.

—St. Timothy's is a teenager in church life and, like any other teenager, is experiencing growing pains. Its budget is much like that of its providers — limited because of family growth. Its initial 70 communicants have swelled to 313. For the past eight years it has been a self-supporting arm of the Episcopal Diocese of North Carolina. It has had three rectors in its short life. The newest, Rev. Roderick Laury Reinecke, came in September. Begun as an outgrowth of St. Paul's, it lies on an eight-acre tract in a middle-class residential section. It was founded and continues to operate on the do-it-yourself capacities of its members' physical and creative strength.



The picture of the front door of a church doesn't tell the whole story as seen here by a back view of St. Paul's

The North Carolina Churchman

—St. Stephen's is old, tired and cramped. It began as an unorganized mission of nine members in 1910 by a member of the Negro community's leading family, Professor F. M. Kennedy. By the close of the Second World War, it had 36 communicants; it had had a succession of rectors — even periods when there was no resident priest — and it was hoping someday to become self-supporting. Today it has 86 communicants. Its status has not changed except that its rector, the Rev. Thomas Smith, Jr., is entering his seventh year. Though the membership has increased, the facilities haven't. The mission hopes to relocate within the next 18 months, since its property is needed by the school board. No property has been purchased. It hopes to build anew, but no plans have been drawn. It hopes to gain parish status, perhaps obtainable within five years after relocation.

To the outsider and the insider:

—St. Paul's is known as the church which has produced two bishops. Robert Emmet Gribbin, rector during 1921-1934, went from St. Paul's to become Bishop of the Diocese of Western North Carolina. With retirement he came back to Winston-Salem, but he was kept busy in North Carolina's three dioceses as well as others. Since he was so helpful to St. Timothy's, the auditorium of the Parish House was named in honor of him. Today he and his wife are in their second retirement at Charleston, S. C.

Thomas A. Fraser Jr., rector from 1951-1960, was elected Bishop Coadjutor to the Rt. Rev. Richard Henry Baker of Raleigh, bishop of the Protestant Episcopal Diocese of North Carolina, while serving St. Paul's. As coadjutor he will become bishop when Bishop Baker retires in 1965.

—St. Paul's is known as a diocesan church with facilities large enough to accommodate Episcopal activities of the state, region — and even the nation. The diocese held its annual convention here; the Synod of the Province of Sewanee has been entertained here. Perhaps the single greatest honor came when the House of Bishops, upper house of the governing body of the Protestant Episcopal Church, met here, its only time in North Carolina.

—St. Paul's is known too as the church which has sent many men into the ministry — seven since the war years: Thomas James Campbell Smyth, now at Holy Trinity of Greens-

boro; Thomas Lawson Cox of the Church of the Ascension in Virginia; Tom Turney Edwards serving St. Paul's at Chestnut Hill, Pa.; Mark A. Boeser of Holy Trinity at Juno, Alaska; Robert M. Watson Jr. of Charleston, S. C.; Jack Marion Bennett, assistant rector at Spartanburg, S. C., and Albert S. Newton of Calvary at Wadesboro.

—St. Paul's also is supporting the work of one of its members, Miss Rachel Wolff, who left the congregation in 1950 to assume missionary duties as bursar of the Women's Christian College, Madras, India. She was there for 13 years. Now on furlough, she will return soon to the field as administrator of the United Mission Hospital at Kathmandu, Nepal. Her first seven years in India were under the full support of St. Paul's. Now she is a missionary appointed by the National Council of the Protestant Episcopal Church, but she is still supported by St. Paul's.

—St. Timothy's is known as the church which literally has been built by parish hands. The Rev. John W. Drake Jr., then an assistant at St. Paul's, headed the founding of the mission and later became its first rector. It took the men and women of St. Timothy's two years to build their church — they actually did the work. Not long after the parish became self-supporting, they got their second rector, the Rev. Huntington Williams, now at St. Peter's of Charlotte, who led the group through the building of a parish house and its addition.

St. Timothy's hasn't been established long enough to undertake vast missionary work nor is it old enough to send out communicants further into the work of the Church.

St. Timothy's was built in three stages: main church in the distance, and connecting units of the Parish House.



St. Stephen's has an unusual—but necessary—feature. Giant sliding doors can close off the altar so the worship area can be used for other purposes.

—St. Stephen's is known as a church and a meeting place. As a church it doesn't have a great deal of drawing power from the Negro population. Most of the new communicants come from within the family. The non-Episcopal Negro describes St. Stephen's as "too educated, too high in ritual and too aloft."

And yet the virtually one-room church has had drawing power. When CORE meetings were held there this past summer during the heat wave of demonstrations, over 300 participants filled it, sitting anywhere a body's weight could balance.

They sang then, they prayed then and their director, also the rector, was one of them. If there were superstitions about "the separate society of

See Winston-Salem, page 14



A Letter in the Midst of Conflict

Because of our association with the Diocese of Panama in a companion diocese relationship, many of us in North Carolina felt a special closeness to the situation when violence flared in the Canal Zone. Following is a letter from the Bishop of Panama to Anglicans there and in the Canal Zone, written in the midst of the events.

January 29, 1964

Dear Brethren:

This letter is addressed to you and to thousands of your fellowchurchmen, Panamanians, North Americans and others, who live in Panama and the Canal Zone, and are members of this Missionary Diocese.

As many of you know, at the very outbreak of the tragic conflict on January 9 prayers were offered and have continued to be offered for those who died in the conflict and for the bereaved, both Panamanians and North Americans, in Panama and the Canal Zone.

This is what some 17,000 of our fellowchurchmen have been doing from the beginning not only at our Cathedral but in every Episcopal Church on the isthmus. We know that other Christian brethren and men of goodwill have done likewise on both sides of the border.

What shall we do now? I urge you to continue fervently in prayer and to think and act as Christians concerning this problem and its solution.

The Encyclical Letter of the bishops of the Anglican Communion meeting at Lambeth Conference, England, in 1958 declares: "The conflicts and tensions of our day in part arise from man's basic needs, as nations grow up and long to be free, or feel the pressure of material wants; in part they spring from man's sin, from selfish fears, greed, false ambitions."

The conflict here at the crossroads of the world is not unique. It is happening all over the globe on both sides of the iron curtain. We need to seek God's guidance that we may be able to distinguish more clearly between the wheat of the legitimate needs and just

aspirations of men and nations and the chaff of selfish fears and false ambitions.

There is a prayer in our Book of Common Prayer that I commend to your use: "Almighty God, our heavenly Father, guide, we beseech thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the kingdom of our Lord and Saviour, Jesus Christ."

The Lambeth Encyclical further states: "Christians, called to share in the ministry of reconciliation, must first seek to create centers of reconciliation . . . by faith and intercession, by fellowship rooted in mutual forgiveness, by love which reflects the love of Christ."

One way to do this is to strengthen weakened relationships without delay and also to rebind the bonds of friendship and understanding that may have been broken by the recent conflict. As Christians we must take the initiative in this, and must try to see in every man one for whom Jesus Christ was willing to die.

In a sermon preached on January 12 I stated that we have the obligation to love God and to love our neighbor. This is our Lord's command. It is not always easy to love one's neighbor. Love is costly. It is signed with the cross. Indeed, the only thing that costs more than love is hate.

We must also pray and work for social justice. Man's true dignity rests in the fact that God made man in His own image. Therefore we must be concerned for human rights. To ask "what has religion to do with these?" is to forget or deny the meaning of the Incarnation which teaches us that God

not only created the world but came into the world. Therefore, there can be no area of human life or society with which God and we, His people, have no genuine concern.

It was Charles Kingsley, a priest of our Church (and not Karl Marx) who first said, "Religion is the opiate of the people" . . . Dr. Kingsley referred thereby to false religion — to religion which is both unchristian and unbiblical.

The Incarnation means that God is lovingly and redemptively concerned with people — their living and working conditions and how they are treated by their neighbors. Anything that undermines human dignity and freedom is godless and sinful no matter what it may be called and no matter how exalted may be its alleged purposes. Anyone who thinks that Christianity is or should be confined within the walls of a Church building does not understand the Christian gospel.

Lastly, we live in a world of rapid change, and we must be able to face that world as Christians, knowing it to be God's world. It is true that science has made this world too small for small people. It is a world that has become a neighborhood overnight, and the only valid solution or answer is Christian brotherhood.

In today's conflict of ideologies there is but one that can bring "peace on earth, good will toward men," and that is the Christian ideology of a world brotherhood of freemen under the Fatherhood of God.

I urge you therefore, to be faithful ambassadors of Christ and ministers of His gospel of reconciliation.

Praying God's continued blessing upon you all, I remain,

Yours faithfully and sincerely,

R. HEBER GOODEN

Integration Policy Reports Asked By Episcopal Diocese

By JON PHELPS
Herald Staff Writer

CHAPEL HILL — Delegates to the Episcopal Diocese of North Carolina convention here Wednesday avoided direct action on integration, but asked member institutions to prepare "clear statements" on their racial policies for next year's convention.

The delegates voted 160 to 84 to consider the proposal for direct action at their closing session, but the convention chairman said the vote was "three votes short" of a two-thirds majority needed to bring the proposal to the floor.

A voice vote on the milder motion (asking for the clear statements at the 1965 convention) passed without opposition.

The stronger motion had two parts, providing that:

—Member institutions indicate that all "accommodations and services which they offer are open to all members of the church," and that

—The Diocese withdraw financial support from any institutions or agencies which did not adopt the open policy.

The stronger motion had been introduced on the convention's opening day Tuesday, but had been tabled then. Two business sessions remained on Wednesday's calendar.

Then at Wednesday afternoon's session, Father Joseph O'Brien of Durham, executive secretary of college work in the Fourth Province (Southeastern U.S.), introduced the milder motion. It provided that the "convention ask its institutions to make clear statements to the 1965 convention concerning the admissions policies in relation to their openness as to the

tion of race."

passed by voice vote without opposition, there was a motion and second to reconsider the stronger measure.

Discussion pointed out that the convention itself was integrated, but that members of Negro churches who were delegates to the convention could not be assured what church facilities or institutions within the Diocese are now open to them.

E. K. Powe of Durham, a lay delegate, asked the convention chairman, Bishop Richard H. Baker, what were the admissions policies of institutions supported by the diocese.

Bishop Baker said the

tor of St. Titus' Episcopal Church in Durham, and Father Richard Hicks of Greensboro, both Negroes, made urgent bids for reconsideration of the stronger measure.

The vote to reconsider the stronger proposal (by bringing it back to the floor) was 160 for, 84 against. The chairman had disclosed that the motion would require a two-thirds majority, just as is required of a motion to reconsider a proposal which has been previously defeated.

The 160-84 vote was recorded as "three votes short" of a number sufficient to carry the

Episcopal Diocese Delegates Okay Budget Of \$575,000

By Herald Staff

CHAPEL HILL — Delegates to the 148th annual convention of the Episcopal Diocese of North Carolina closed their two-day meeting here Wednesday after approving budgets totaling over \$575,000.

The budgets comprised Episcopal Maintenance allocations of \$130,260.12 and a Churches Program budget of \$445,958.

About 325 clerical and lay delegates, representing churches in Central and Piedmont North Carolina, attended the sessions.

In one important action taken Wednesday afternoon, the delegates authorized the drafting of a new canon to allow women to serve on vestries and missions committees in Diocese congregations.

The new canon will be prepared, but must be approved by vote at the 1965 diocesan convention before it can become effective.

Delegates also elected Mrs. E. K. Powe of Durham, four Chapel Hill Episcopalians, two from Southern Pines, two from Rocky Mount and four from Raleigh among new officials on diocesan boards and committees.

Nine delegates were elected by the diocese to serve on its Executive Council. Representing the clerical order are Rev. Richard Hicks of Greensboro, Rev. Robert L. Ladehoff of Charlotte, Rev. John S. Spong of Tarboro and Rev. Huntington Williams Jr. of Charlotte.

Representing the lay order will be David L. Howe of Charlotte, George London of Ra-

leigh, Arthur Tyler of Rocky Mount, Luke Drewry Jr. of Greensboro and Mrs. W. H. R. Jackson of Raleigh.

Mrs. Powe was named as a trustee for St. Mary's School in Raleigh, to serve with Rev. James Dick of Raleigh, Dr. George Penick of Chapel Hill, Rev. Thomas J. C. Smyth of Greensboro and Arthur Tyler of Rocky Mount.

Dr. David A. Lockhart of Concord was named to the Board of Trustees of the University of the South in Sewanee, Tenn.

Named to the Board of Managers of Thompson Orphanage were Edwin Clarkson of Charlotte, Rev. Carl Herman and Edwin M. Holt, both of Greensboro.

The diocese's representatives to the N. C. Council of Churches will include Rev. Arthur J. Calloway of Raleigh, Sidney C. Fortune of Charlotte, Rev. Alex Hanson of Erwin,

James O. Hodges of Charlotte and two additional delegates to be appointed by Rt. Rev. Richard H. Baker, bishop of the Diocese.

Henry W. Lewis of Chapel Hill was named a trustee of the diocese.

Rev. Thomas Thrasher of Chapel Hill will serve on the Standing Committee with the following lay order members: Joseph B. Cheshire IV of Raleigh and Thomas J. Pearsall of Rocky Mount.

The 11 new directors elected for the Home for the Aging include Norman Cocke of Charlotte, John Harden of Greensboro, Edward Heyd of Salisbury, N. L. Hodgkins and Mrs. Audrey Kennedy, both of Southern Pines, Harold D. Meyer of Chapel Hill, Rev. W. Moultrie Moore of Charlotte, Dr. George Penick of Chapel Hill, Dr. Hubert Poteat of Smithfield, Mrs. Julian Robertson of Salisbury and Rev. William C. Spong.



BISHOP FRASER



Host Rector Thrasher



Bishop Baker

Convention Report

Fraser Speaks

ALAN K. WHITELEATHER
Herald Staff Writer

CHAPEL HILL — The leadership of Pope John and Pope Paul have added "new hope and substance" to an eventual union of all Christian churches, Rev. Thomas A. Fraser Jr. said at the opening session of the Diocese of North Carolina Episcopal convention here Tuesday. The Rev. Mr. Fraser, bishop and adjutor of the diocese, said: "no scheme seemed able to include the great Church of Rome" prior to the efforts of the two latest popes. He called the Catholic church's emphasis on Christian unity "a breakthrough of momentous importance."

The bishop added that the Episcopal church is attempting to meet the religious needs of growing urban areas in the city by renting space in shopping centers. This, he said, is "saddling a shift in dilapidation" with a large de-

An American Clergyman in England

The Rev. Loren B. Mead, rector of the Holy Comforter Church in Chapel Hill, is spending a year in England as rector of a church there. In this letter he describes some of his first impressions while on duty in the Church of England.

BY THE REV. LOREN B. MEAD

My first encounter with the Church of England was with an entire diocese, rather than with a parish. This was strange to an American Churchman, for our own life is led much more in the congregation, in spite of our canonical diocesan structure.

The Diocese of Guildford lies southwest of London, containing many of the out-lying London suburbs in Surrey and stretching out to Sussex. The center of the diocese is the diocesan cathedral, located in Guildford, about fifteen miles from Esher, where I am stationed.

It was largely through the cathedral itself that I was introduced to the diocese and came to take part in the life of this part of the Anglican Church. The day after we arrived in Esher, before we had actually moved into permanent quarters, we went to the cathedral to a lecture by the Bishop of Southwark on Prayer Book Revision. This was one of a series of lectures given each fall at the cathedral, and the place was jammed! There were some 1,500 people crowded in to hear a very erudite lecture dealing partly with the history, partly with the strategy of prayer book changing. I was amazed to see such a crowd in a church I had been told time and again was a dying church.

Apparently this was no fluke. The cathedral is actively a center of the diocesan life, and it is the center toward which the diocese gravitates. It is a new cathedral, having been brought to its present state of completion since the second world war. Work is continuing on the Lady Chapel, the Chapter Room, and the North and South Garths (whatever a "garth" is!). I personally find the exterior of the building unimaginative — it is a brick cathedral with many gothic lines, but with a bit of a stubby tower. But the cathedral is magnificent when approached closely and when entered. The effect is quite light inside, the stained glass being at a minimum. The interior is plain and light, and it would be very "cold" if it were not for the brilliant color of the altar vestments and the needlepoint kneelers. The kneelers in them-

selves are worth some mention, in that they have all been contributed or actually made by women of the diocese. There are hundreds of designs for these kneelers, many of them of special interest to professional groups who worship at the cathedral.

I was called to be "on duty" at the cathedral two days after I arrived in Esher. I was one of the two diocesan clergymen who were taking a day as chaplain at the cathedral. All diocesan clergy rotate in this job, further binding the diocese together in the cathedral. Those who have been to the National Cathedral in Washington will remember the comings and goings of the tourists, all equipped with cameras. The Cathedral in Guildford was equally crowded as busses of children came in for guided tours, but the impact upon the visitors seemed greater. As I listened to their comments on leaving, most visitors were making some comparison ("It was better than Coventry" or "I thought Coventry much better" with the other great post-war cathedral.

The importance of the diocese is emphasized also by the geography. The diocese of Guildford is not large in area, but it includes some 160 parishes and missions. No parish is more than 40 miles from Guildford, so contact with the bishop and with the cathedral is easier than it is in North Carolina.

The bishop of Guildford is the Rt. Rev. George Edmund Reindorp, D.D., a vigorous man in his fifties, who lives near Guildford in his home, Willow Grange. He and his attractive wife were most gracious to my family the day we arrived in England as we were greeted and as Bill and Sylvia Davidson were "sent off" to take our place in Chapel Hill. The bishop has given me special privilege (reserved to Americans and Canadians) of calling him "Bishop Reindorp" rather than "My Lord." This is in spite of the fact that I received my license to officiate in England under the Parliamentary Act entitled "The Colonial Clergy Act!"



View of Guildford Cathedral



The Nave, Guildford Cathedral



Diocesan Arms on handworked kneeler

Report of the Diocesan Treasurer for Parishes and Missions



January 1, 1963 through December 31, 1963

(1) Episcopal Maintenance (2) Church's Program

	<u>Assess.</u>	<u>Pd. to Date</u>	<u>Quota*</u>	<u>Quota Accept.</u>	<u>Pd. to Date</u>
Albemarle, Christ.....	\$ 544.46	\$ 544.46	\$ 1,857.18	\$ 1,857.18	\$ 1,857.18
Ansonville, All Souls.....	179.76	179.76	615.79	615.79	615.79
Bsheboro, Good Shepherd.....	860.91	860.91	3,125.98	2,000.00	2,000.00
Battleboro, St. John's.....	108.78	108.78	471.94	471.94	471.94
Aurlington, Calvary.....	167.41	167.41	654.94	—0—	—0—
Holy Comforter.....	1,866.48	1,866.48	7,236.41	7,236.41	7,236.41
St. Anthanasius.....	—0—	12.60	—0—	—0—	55.73
Cary, St. Paul's.....	303.82	303.82	859.59	859.59	859.59
Chapel Hill, Chapel of the Cross.....	2,598.29	2,589.29	9,798.52	9,798.52	9,900.00
Holy Family.....	1,200.00	1,100.00	4,086.36	4,200.00	3,850.00
Charlotte, Chapel of Hope.....	529.70	485.54	1,974.91	1,974.91	1,810.27
Christ.....	7,081.72	7,081.72	25,987.00	25,978.00	25,995.08
Holy Comforter.....	2,880.92	2,640.00	10,922.99	10,922.99	10,012.75
St. Andrew's.....	1,076.48	1,076.48	4,085.42	4,085.42	4,085.42
St. Christopher's.....	231.42	231.42	683.24	683.24	683.24
St. John's.....	1,833.43	1,833.43	5,968.79	5,968.79	5,968.79
St. Mark's.....	366.56	366.56	1,812.11	1,812.11	1,812.11
St. Martin's.....	4,109.74	4,109.74	16,466.38	16,466.38	16,466.38
St. Michael's and All Angels.....	460.76	—0—	1,981.90	500.00	—0—
St. Peter's.....	3,500.81	3,500.81	13,795.41	13,795.41	13,795.41
Cleveland, Christ.....	327.10	245.40	1,626.03	1,626.03	1,219.53
Concord, All Saints.....	989.71	989.71	3,624.52	3,624.52	2,718.36
Cooleemee, Good Shepherd.....	242.40	40.40	909.77	909.77	151.64
Davidson, St. Alban's.....	130.75	130.75	427.38	427.38	427.38
Durham, Ephphatha.....	15.88	15.88	85.36	85.36	85.36
St. Andrew's.....	259.43	259.43	876.70	876.70	876.70
St. Joseph's.....	634.04	634.04	2,523.01	1,200.00	1,200.00
St. Luke's.....	798.96	798.96	2,567.89	2,567.89	2,567.89
St. Philip's.....	3,296.57	3,296.57	12,626.91	12,626.91	12,626.91
St. Stephen's.....	654.09	654.10	2,067.83	2,067.83	2,067.82
St. Titus.....	338.86	338.88	1,227.74	1,227.74	1,227.72
Elkin, Galloway Memorial.....	324.28	324.28	1,010.23	1,010.23	1,010.23
Enfield, Advent.....	434.47	434.47	1,708.51	1,050.00	1,050.00
Erwin, St. Stephen's.....	372.52	279.39	1,711.25	1,200.00	1,100.00
Fork, Ascension.....	96.50	96.50	363.75	363.75	363.75
Fuquay, Holy Trinity.....	290.23	290.16	858.84	858.84	858.84
Garner, St. Christopher.....	133.34	133.42	386.04	386.04	386.04
Germanton, St. Phillip's.....	7.78	7.78	35.12	35.12	35.12
Greensboro, All Saints.....	623.72	571.78	1,761.82	1,761.82	1,615.02
Holy Trinity.....	5,420.36	5,420.36	20,444.13	20,444.13	20,444.13
Redeemer.....	325.28	325.26	1,150.84	1,150.84	1,150.86
St. Andrew's.....	2,688.21	2,688.21	10,625.26	10,625.26	10,625.26
St. Francis.....	1,513.22	1,513.22	5,433.51	5,433.51	5,433.51
Halifax, St. Mark's.....	203.01	203.01	759.38	660.00	660.00
Hamlet, All Saints.....	262.35	262.35	1,005.03	1,005.03	1,005.03
Haw River, St. Andrew's.....	187.02	187.02	715.71	715.71	715.71
Henderson, Holy Innocents.....	1,755.45	1,755.45	6,893.62	6,893.62	6,893.62
St. John's.....	251.43	196.90	997.89	997.89	228.16
High Point, St. Mary's.....	1,973.38	1,973.28	8,140.41	8,140.41	6,783.50
Hillsboro, St. Matthew's.....	625.27	625.27	2,345.77	1,874.73	1,874.73
Iredell, St. James.....	95.37	95.37	373.34	373.34	373.34
Jackson, Saviour.....	193.75	129.20	755.78	755.78	820.30
Kannapolis, St. James.....	315.82	263.20	1,311.63	1,311.63	1,093.00
Kittrell, St. James.....	23.35	23.35	86.94	86.94	86.94
Laurinburg, St. David's.....	173.71	173.71	644.25	644.25	644.25
Lawrence, Grace.....	30.09	30.09	130.35	130.35	130.00
Leaksville, Epiphany.....	615.52	615.52	2,351.05	2,351.05	2,351.05
St. Mary's.....	156.96	156.96	581.94	581.94	581.94

(1) Episcopal Maintenance (2) Church's Program

	<i>Assess.</i>	<i>Pd. to Date</i>	<i>Quota*</i>	<i>Quota Accept.</i>	<i>Pd. to Date</i>
Lexington, Grace	\$ 626.93	\$ 626.94	\$ 2,731.90	\$ 2,731.90	\$ 2,731.90
Littleton, St. Alban's	198.73	189.73	698.42	698.42	698.42
St. Anna's	19.92	19.92	74.35	74.35	74.35
Louisburg, St. Matthias	21.05	21.05	122.64	122.64	134.95
St. Paul's	448.65	448.64	1,781.68	1,781.68	1,781.68
Mayodan, Messiah	192.48	192.48	766.34	766.34	766.34
Milton, Christ	56.60	56.60	192.33	192.33	192.33
Monroe, St. Paul's	758.46	758.46	2,852.09	2,852.09	2,852.09
Mooresville, St. Matthew's	83.47	41.74	358.65	358.65	179.32
Mt. Airy, Trinity	830.05	830.05	2,987.31	2,987.31	2,987.31
Northampton, St. Luke's	20.82	—0—	69.73	50.00	—0—
Oxford, St. Cyprian's	202.81	202.81	689.42	689.42	689.42
St. Stephen's	1,011.84	1,011.84	3,956.54	3,956.54	3,956.54
Pittsboro, St. Bartholomew's	162.85	162.85	800.36	800.36	800.36
St. James'	13.30	13.30	67.89	67.89	67.89
Raleigh, Christ	3,982.13	3,982.13	15,820.10	15,820.10	15,820.10
Good Shepherd	3,148.90	3,148.90	12,953.42	12,953.42	12,953.42
St. Ambrose	569.55	569.55	2,358.23	1,600.00	630.45
St. Augustine's	59.00	51.00	290.95	290.95	150.00
St. Mary's	93.13	93.13	310.47	310.47	310.47
St. Michael's	2,737.80	2,737.80	10,749.89	10,749.89	10,749.89
St. Timothy's	1,143.19	1,143.19	4,667.43	4,667.43	3,277.43
Reidsville, St. Thomas	705.49	705.49	2,783.11	2,783.11	2,783.11
Ridgeway, Good Shepherd	15.97	15.97	87.18	87.18	87.15
Ringwood, St. Clement's	26.21	10.95	112.26	112.26	46.80
Roanoke Rapids, All Saints	905.17	905.17	3,753.87	3,753.87	3,753.84
Rockingham, Messiah	809.93	810.93	2,858.99	800.00	1,049.00
Rocky Mount, Christ	435.33	471.64	1,561.14	1,100.00	1,191.63
Good Shepherd	3,261.88	3,261.88	12,385.25	12,385.25	12,385.25
Epiphany	121.99	121.99	508.97	328.54	328.54
St. Andrew's	400.56	400.70	1,350.57	1,350.57	1,350.43
Roxboro, St. Mark's	223.64	223.64	943.91	943.91	943.91
Salisbury, St. Luke's	2,622.18	2,622.18	10,266.59	10,266.59	10,266.59
St. Matthew's	414.84	414.84	1,527.05	1,527.05	1,527.05
St. Paul's	243.55	243.55	877.20	877.20	—0—
St. Phillip's	69.24	88.86	261.08	261.08	391.61
Sanford, St. Thomas	552.66	552.71	2,019.31	2,019.31	2,019.31
Satterwhite, St. Simeon's	14.98	14.98	53.82	53.82	52.82
Scotland Neck, Trinity	850.80	850.80	3,382.85	3,382.85	3,382.85
Siler City, St. Mark's	48.41	—0—	221.99	221.99	—0—
Smithfield, St. Paul's	743.88	743.88	2,904.78	2,904.78	3,004.78
Southern Pines, Emmanuel	1,946.91	1,950.00	7,290.64	7,290.64	7,300.00
Speed, St. Mary's	82.89	82.89	349.34	349.34	349.31
Spray, St. Luke's	693.52	693.52	2,851.75	2,851.75	2,851.75
Statesville, Holy Cross	33.05	33.05	151.13	151.13	151.13
Trinity	737.86	737.86	3,022.03	2,000.00	1,000.00
Stovall, St. Peter's	20.65	20.65	78.48	78.48	78.48
Tarboro, Calvary	2,055.75	2,055.76	8,048.64	8,048.64	8,048.64
St. Ignatius	43.89	—0—	176.28	176.28	—0—
St. Luke's	71.92	71.92	282.63	282.63	282.63
St. Michael's	233.03	215.11	947.92	947.92	872.70
Thomasville, St. Paul's	384.19	384.19	1,335.70	1,335.70	1,335.70
Townsville, Holy Trinity	73.16	73.16	277.46	277.46	277.46
Wadesboro, Calvary	788.83	788.83	2,963.61	2,963.61	2,963.61
Wake Forest, St. John's	161.79	162.00	551.10	551.90	321.48
Walnut Cove, Christ	204.36	204.36	724.37	724.37	724.37
Warrenton, All Saints	77.33	77.33	318.65	318.65	219.67
Emmanuel	865.35	865.35	3,289.53	2,730.52	3,289.53
Weldon, Grace	479.83	479.83	1,861.09	1,861.09	930.71
Wilson, St. Mark's	50.28	53.14	281.22	281.22	—0—
St. Timothy's	1,911.17	1,911.17	7,501.65	7,501.65	7,501.65
Winston-Salem, St. Paul's	6,101.05	6,101.05	23,899.47	23,899.47	23,899.47
St. Stephen's	241.14	241.20	829.76	829.76	829.80
St. Timothy's	1,113.55	1,113.55	4,324.08	4,324.08	4,324.25
Woodleaf, St. George	63.58	63.58	220.90	220.90	220.90
Yanceyville, St. Luke's	28.97	30.00	115.31	115.31	20.00
Subtotals	\$ 103,985.05	\$ 102,410.62	\$ 398,374.29	\$ 387,104.06	\$ 375,122.30

CHALLENGE QUOTAS

	<i>Challenge Quota Accepted</i>	<i>Paid</i>		<i>Challenge Quota Accepted</i>	<i>Paid</i>
Chapel Hill, Holy Cross	\$ 1,579.07	\$ 1,579.07	Southern Pines, Emmanuel	12.45	—0—
Holy Family	213.32	—0—	Walnut Cove, Christ	100.00	—0—
Charlotte, Holy Comforter	400.00	300.00	Salisbury, St. Luke's	300.00	300.00
Christ	4,000.00	—0—			
Lexington, Grace	273.19	268.12			
Rocky Mount, Good Shepherd	1,900.00	905.00	Subtotal	\$ 8,778.03	\$ 3,352.19
TOTAL	\$ 103,985.05	\$ 102,410.62		\$ 395,882.09	\$ 378,474.49

Members One of Another . . .

RETREAT—The second of two retreats for Episcopal Churchwomen will be held at the Terraces March 10 to March 12. Leader for the retreat is to be the **Rt. Rev. Iveson B. Noland**, Bishop Coadjutor of the Diocese of Louisiana. Bishop Noland served as rector of the Church of the Holy Comforter, Charlotte, from 1946 to 1950.

Beginning with dinner at 6 p.m. on March 10 the retreat ends with lunch on March 12. Total cost is \$13.50 and 25 women can be accommodated at the Terraces for this event. Applications should go to Mrs. Eric G. Flanagan, Jr., Diocesan Devotional Life Secretary, 320 Granite St., Henderson.

CLERGY AND PARISH NEWS—**The Rev. Thomas J. C. Smyth**, formerly rector of Church of the Good Shepherd, Rocky Mount, became rector of Holy Trinity Church, Greensboro, effective

January 15. . . . **The Rev. William Hathcock**, Rector of St. Luke's Church, Durham, is back at work following an operation; and the **Rev. E. Dudley Colhoun, Jr.**, Rector of St. Paul's Church, Winston-Salem, is reported to

Order of St. Helena Is Trying to Build

The Convent of the Order of St. Helena in Augusta, Ga., is conducting a campaign to raise money for a convent, chapel and guest house.

In addition to money, the sisters ask that you send trading stamps and U. S. mail stamps. In the latter category you are asked to send cancelled stamps of all denominations with the exception of the three, four and five cent variety.

Donations should be sent to the Convent of St. Helena, 2502 Lumpkin Rd., Augusta, Ga. 30906

be recovering nicely from an automobile accident and able to be back at church. . . . **The Rev. and Mrs. William Pilcher**, Trinity Church, Mount Airy, have a new baby daughter. . . . **The Rev. Louis C. Melcher, Jr.**, of Sullivan's Island, S. C., will become an assistant rector at Church of the Good Shepherd, Raleigh. The exact date of his arrival will be announced later. The Rev. Mr. Melcher will come to Raleigh from the rectorship of the Church of the Holy Cross at Sullivan's Island. He is a graduate of the University of South Carolina and Virginia Theological Seminary. He was ordained Deacon by Bishop Cole of South Carolina in 1954, and as Priest in 1955. He is married and he and his wife have two children.

TO VIRGINIA—**The Rev. Richard Henry Baker, Jr.**, son of Bishop and Mrs. Baker, has recently transferred from Christ Church, Savannah, Georgia, where he was Assistant to the Rector, to St. Paul's Memorial Church, Charlottesville, Virginia. In Charlottesville,

VISITATION SCHEDULE

March

	BISHOP BAKER	BISHOP FRASER
March 1	Southern Pines Emmanuel 8 and 11	Laymen's Convention St. Francis, Greensboro
8	Enfield Advent 11 Halifax St. Mark's 9:30 Ringwood St. Clements 7:30	Greensboro Redeemer 11:00 Woman's College, St. Mary's House 3:00
15	Raleigh Good Shepherd 8 and 11	Elkin Galloway Memorial 9:45 and 11:00
22	Raleigh Christ Church 7:30, 9:15 and 11:00	High Point St. Mary's 8:00 and 11:00
25	Wednesday, Holy Week	
	Raleigh St. Augustine's 6:45 p.m.	
28	EASTER EVE	
	Charlotte Christ Church 5:00	Winston-Salem St. Paul's 5:00

Math at Sewanee

SEWANEE, TENN. — The University of the South will once again be host to the Sewanee Summer Institute of Science and Mathematics. The National Science Foundation has announced approval of a grant for \$65,253 to support the program for selected secondary school teachers working toward the degree of Master of Arts in Teaching.

The 1964 summer institute will run from June 22 through August 15. Fifty selected participants will receive stipends of \$75 a week for the eight weeks plus \$15 per week per dependent up to four whether or not the dependents accompany the participant, and a travel allowance of four cents a mile round trip to Sewanee, up to \$80.

The secondary school teachers will study all the basic sciences "in a program that is designed to meet the present emergency in American education. The primary purpose of this program is to increase the individual's competence in science." The quotation is from the Sewanee institute's brochure.

. . . to the Uttermost Parts of the Earth

ville he will serve as chaplain to the 900 single male undergraduate students at the University of Virginia who have registered a preference for the Episcopal Church.

THOMPSON ORPHANAGE — **Robert D. Noble**, Assistant Superintendent of Thompson Orphanage, reports that the count of the Thanksgiving Orphanage money is not yet complete, but that he hopes to have a full report for the CHURCHMAN in March.

CHILDREN'S SERVICES — Preliminary reports from the Children's

Services held in most of the Convocations of the Diocese on February 2nd indicate that they were most exciting and well attended. **Miss Dorothy West**, Chairman of the Children's Division, Department of Christian Education, reports that she hopes to have full reports and evaluations of the services later this month.

KNEELERS OFFERED — St. James' Episcopal Church, Salisbury, is offering, free of charge to anyone who

needs them, twelve 6-foot long kneelers, with pads, for folding chairs. **The Rev. Daniel W. McCaskill**, Priest-in-Charge, describes these kneelers as being made of wood, and so made that the back legs of each chair fits into the kneeler, which has pads for the whole row of chairs. Also available are three wood screens, approximately 6 feet long, for the front of the other kneelers. Anyone interested may write him at 929 S. Church St., Salisbury, for further details.

The Bishop's Letter

There is nothing more profound in the teachings of our Lord than that which is implied in Easter following Lent. In Lent we give up things that might be considered self indulgence. We lead a more disciplined life, culminating in Good Friday, when we keep the vigil at the cross, sharing with Him the agony that is brought about by the sins of the world. Then, on Easter morning, we act out that which is built into creation by Him who brought us into being: "Death is swallowed up in victory." "The strife is o'er, the battle won, the victory of life is won, the song of triumph has begun—Alleluia."

Walter Cronkite ends every evening broadcast with his statement, "That's the way it is, until tomorrow," and when one is recounting the news of the day, it might well be an appropriate thing to say, but when a Christian is reciting his faith, he must say, "That's the way it is—now, and ever shall be, world without end." "He that findeth his life shall lose it, and he that loseth his life shall find it." Every act of self-giving brings its reward in the enrichment of the life of the person who makes the sacrifice, who gives up for the sake of another. A parent who gives up in any way for his (or her) children will be rewarded with the wondrous relation that is expressed in a child's arm responding to that which is given.

We are all tempted to try to act out this eternal truth without being truly involved. We all go through the motions of personal giving when our hearts are not in it, and the results are devastatingly unsatisfactory. The person who indulges in play acting in hopes of being popular finds himself an object of ridicule from those whose favor was sought, and with the bad conscience of a liar.

One can scarce find a better expression of this truth than in the hymn by George Matheson which ends, "O Cross that liftest up my head, I dare not ask to fly from thee; I lay in dust life's glory dead, And from the ground there blossoms red, Life that shall endless be."

RICHARD H. BAKER

Film Shows Life, Work of St. Helena Sisters

A professional-type, 16mm color movie has been produced to show the life and work of the Sisters of St. Helena in Georgia by George J. Marshall, audio-visual supervisor in the Department of Psychiatry of the Medical College of Georgia.

Before developing the work at the medical college, Marshall was associated for 13 years with Technicolor, then with the Walt Disney Studios in Hollywood. He is a native of Augusta, Georgia, where he has been a Com-

municant of St. Paul's Church since he was a child, and served as an acolyte for many years.

The picture, which runs for about half an hour, may be borrowed from the Convent of St. Helena, 2502 Lumpkin Rd., Augusta, Ga., or from the Diocesan Book Store, 2230 Walton Way, Augusta, Ga., Church of the Good Shepherd.



Christianity in 20th Century

Continued from page 3

story of a God who is alien to this world plunging himself into this world and clothing himself with an exterior of humanity. The New Testament contains no story of the Brass Vase of God being silver plated with human nature. It rather portrays the life of a Man who invites the gaze of men unto Himself and who is so emptied of himself that when men look at him, they see the Father.

Jesus Christ lived the Gethsemane prayer "not my will but thine be done." Jesus reveals God by being utterly transparent to him. Nowhere in the Gospel does Jesus claim anything for himself, but everywhere he makes astounding claims of what God is doing through him. Jesus never claims to be God but he always claims to bring God and to bring him completely. "He who believes in me," says the Christ of the fourth Gospel, "believes not in me but in Him that sent me and he who sees me sees him who sent me." Jesus is nothing in Himself so that through Himself God could be totally revealed. It is in His utter self surrender to others in love that Jesus reveals the nature of God to be love. He was the one who could empty Himself of Himself — who knew the power of love so deeply that He had none of the human desire to become something or somebody. His life was affirmed by God so it could be spent recklessly, extravagantly in love for others.

Giving of Self

Because He was at one with Himself, He was free from any self concern — because He was at one with the Father, men could look at Him and see the Father. There was in Him no need for self preservation — no need to be great and powerful and strong — He could allow Himself to be in Bonhoeffer's words "edged out of the world and onto a cross," to be weak and powerless in the world, to give Himself away, for that is the only way He could be with us to help us. The Cross, the suffering Lord — this is the picture of love in its deepest expression of self giving.

In utter self surrender to others in love, Jesus reveals God as Love. Jesus Christ maintained a freedom from self even to the point of death — and this

is the ground of His power, this is the meaning of His life, this is His divinity, if you will. Our faith is participation in this Being, this life, in this love which frees us from self concern.

To be religious is not to be related to a supreme power somewhere beyond this world, but rather to be religious is to have a new life to live for others. To be religious is to be freed from self concern by the love of God so that we can give ourselves, not to religious tasks, but to each other. God does not call you and me to tasks beyond our scope and power, but He calls us to give ourselves to the nearest person at hand. He calls us to allow His love, seen in Jesus Christ, to free us from the self concern that prevents us from finding ourselves by giving ourselves away in love to one another.

Where We See God

Jesus Christ revealed the presence of God by being in deepest sense "The Man who lived for others" — the one in whom love has taken over. He is the one life utterly open to God, becoming completely what He was meant to be. For it is at the point of love to the uttermost that men find God. When we look at the Crucified One and see total self offering, there we see God — but not a God who is alien, out beyond space, but a God who is present in the very depths of our being in the very midst of our life and our world.

To be a Christian means to be a man. It is not a pious or religious act we perform which makes us Christians — it is rather participating in the life of the world as one who is free to give himself away — it is having the courage to enter another's life — even to participate in another's suffering — and the courage to let another participate in our life — to share our suffering — this is the call to discipleship.

Who is Christ for us moderns today? He is the power of life and the power of love. He is the one who frees you and me to live deeply, richly, courageously discovering the wondrous and paradoxical truth — that we do not know who we are until the power of this Christ frees us to give ourselves away.

WINSTON-SALEM

Continued from page 5

Episcopalianism," they should have been squelched during these meetings. And there was some membership gain.

But basically, St. Stephen's, as the rector puts it, needs something to work for. The parish has a building fund, but it needs to be building. It needs new quarters, a place for worship and a place for fellowship, but it has got to want it enough to work for it. Here again time will tell.

Any Episcopal church is a reflection of its times. Its needs are the same as those of any other business. There is one basic difference: churches aren't in the business to make money, but to save souls.

Winston - Salem's three Episcopal churches are no different from others in the diocese. They know about their brothers in and outside the church. They know there are divergent paths to take. They know that ritual and belief can be shared.

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Diocesan Picture History Offered

For the past three years the Rev. N. C. Duncan has been collecting pictures of church buildings, rectors, and of the laity, for the purpose of making a pictorial history of the Episcopal Church in North Carolina.

Not all Parishes and missions have responded, but a majority of them have, and his collection is sufficient to represent the Church throughout the state. He is ready to go to the printers, but as recent experiences in the publication of Diocesan histories have left the sponsors in debt, he wishes to ascertain if there would be a sufficient number of purchases to warrant publication.

If you are interested in getting a copy fill out the form below and return to his address. If a sufficient number subscribes he will proceed with publication. Do not send any money now.

Name:

Address:

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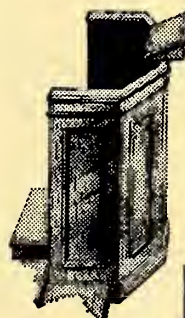
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Coming Events in the Diocese

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Episcopal Laymen's Convention St. Francis Greensboro William Stringfellow speaker				Conference for Part-time College Clergy The Terraces		
8	9	10 E.C.W. Retreat, Terraces Leader—Bishop Noland Episcopal Foundation Raleigh	11	12	13 Youth Division St. Paul's Winston-Salem	14 Youth Commission St. Paul's Winston-Salem College Faculty Retreat Terraces
15 Youth Commission Winston-Salem College Faculty Retreat Terraces	16 Worship-Music Commission	17 Directors' Forum	18 President's Institute E.C.W. Chapel of Cross Chapel Hill	19	20	21 First Vade Mecum Staff Training Conference St. Michael's Raleigh
22 Palm Sunday	23	24	25 Annunciation Spring UTO	26 Maundy Thursday	27 Good Friday	28 Easter Even
29 Easter Day	30	31				

NORTH CAROLINA
The Churchman

Vol. 54, No. 3

March 1964

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**The Return
Of the Prodigal Son**

*By Govaert Flinck
1615-1660*

Courtesy N. C. Museum of Art





Official Publication
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Bishop

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In the Darkness There is Light

All men sin. All men die. These are inescapable facts of our existence. This is part of the darkness in which we stand—the darkness which is within us and around us. Most everyone is aware of this, even though we call sin by other names and try to deny the finality of death. We are threatened by the dark.

But in the darkness there is light. God's light shines in the darkness and cannot be put out. He has come into the world in Jesus Christ and has met the full force of sin and death and has won the victory. This is the heart of the Christian faith and the foundation of the Christian Church:

"The glorious fact is that Christ did rise from the dead; He has become the very first to rise of all who sleep the sleep of death. . . . As members of a sinful race all men die; as members of the Christ of God all men shall be raised to life."

Every church building is a standing witness to this conviction; every Sunday is a remembrance of Easter Day. But the church building where we worship and the day we call Sunday are not simply reminders of the fact that Jesus rose from the dead some nineteen hundred years ago. This strange thing which many find hard to believe is much more than a fact of history, although it is that. This is the wellspring of the Church's life. It is incredibly foolishness to those who look at the Church from the outside. But to many within, it is the clue to the meaning of life; it is the source of hope and joy.

This is the word of Easter. It is not, believe and you will be secure in this world and safe in the next, but rather, let the saving power of God which is for all men work in you and through you. Let this power give you faith and patience and courage; let it work in you to help bring unity and justice and order to this land and to the world.

The Late Liz on Television

"The Late Liz," second film in the ONE REACH ONE television series being produced by The Parish of The Air of the Episcopal Radio-TV Foundation, Inc., was filmed in Hollywood in January, and screened for the Trustees of the Foundation at their February Board meeting at the Cathedral of St. Philip, Atlanta, Ga.

This half-hour dramatic program for TV is based on the life of Gert Behanna, who found God after years of too much money, drink, and men. Her true story, published as a book *The Late Liz* has been distributed nation-wide in paperback form, and was rewritten for television by one of Hollywood's most successful script writers. The film was directed by Tay Garnett, and the cast includes Lynn Bari, Pat Breslin, and Dick Foran.

Anticipated cost of \$407,000.00 to produce eleven additional ONE REACH ONE television films was included in the 1964 budget approved by the Board.

. . . the bench is not empty . . .

God's judgment is working in our culture—but where do we look for the decision?

By the Rev. B. Daniel Sapp
Rector, Christ Church, Raleigh

"You know more and more I think that for many years I looked at life like a case at law, a series of proofs. When you're young you prove how brave you are, or how smart, then what a good lover, then a good father, finally how wise or powerful or what-the-hell ever. But underlying it all, I see now, there was a presumption that I was moving on an upward path toward some elevation, where, God knows what, I would be justified, or even condemned, a verdict anyway. I think now that my disaster really began when I looked up and the bench was empty, no judge in sight, and all that remained was the endless argument with oneself."

This is how Quentin assesses his life which has become empty of meaning in Arthur Miller's new play *After the Fall*.

We can understand Quentin's despair. At the point in life where one should be mature and past the days of striving to prove oneself one is left with nothing else to prove, yet nothing has been proven. This is despair when one faces it.

The endless debate with oneself is a debate involving our moral decisions, our economic lives, the pursuit of our careers. It is a cultural debate where we are exposed on the one hand to a pseudo-scientific defense of a morality in the name of health and adjustment and on the other hand to poorly informed religious bodies which say you ought to be good.

We have recently read a book in which the author indicates that if both

parties consent there is nothing wrong in what they do, so long as it does not become obsessive and thereby unhealthy. We have recently heard Christian spokesmen telling us that this is a decadent culture, but they offer us a law of goodness without the promise of the ability to live up to the law. Our generation has been confronted with a sociological revolution which one of our prominent national lay leaders in the Church says will not end without blood running in the streets. And yet the Church, even within herself, continues in debate as to the moral attitude, let alone the solution to the problem of race.

In *After the Fall* Quentin indicates that his endless debate with himself came after he had explored all of his talents, proved that he could be good at what he wanted to be good at and looked up to find that there was no one on the bench.

We look for a standard, we look for a judgment, we look for an absolute value. When we decide either consciously or unconsciously that the bench is empty then the highest reach becomes a colossal compromise. It is compromise based upon what we decide to be the highest value as individuals, as regions, and as a nation.

This won't do. The bench is not empty. God's judgment is working in our culture as surely as it has ever worked. There is wrath and there is infinite love in this judgment. The wrath of God is no more nor less man's exercising his freedom to call the bench

empty and debate himself into destruction. The bench of God's judgment however is not in some remote ethereal court of law. It is rather in the personal field of combat where competitor meets competitor parent meets child, lover beckons to lover, and race meets race.

The act of pure judgment was the act of pure love, taking place in a field in the middle of life. The dying Christ affirmed all human life as being worthy of his sacrifice and in that act of love all acts, all relationships which are destructive to human dignity and integrity stand judged and condemned.

There was no debate at Calvary. There was a groan of human apprehension in the Garden of Gethsemane, but no endless debate. Christ did not come to prove anything but to demonstrate God's concern for us and his ability to sustain us in a world which offers many alluring questions but no answers.

The only debate is the debate of men threatened by the enormity of God's act on the Cross, and unwilling to face its implications. The Church wherever it is the Church is based upon the completeness of the judgment and the power of the love shown on that Friday of the Crucifixion. We, like Christ, have nothing to prove but a great deal to demonstrate. The endless debate is for a culture which has not seen the Lord. Where there is a group who have seen him this culture is touched with his judgment of what it has become, it is equally touched by his love of what it is and may become.

The Church in Urban North Carolina

Rocky Mount

*The seed was slow
to germinate but it
has now burst into bloom*

By **LYNDA H. HOMES**

"This village is an encouraging place for missionary effort" — so wrote Bishop Atkinson about Rocky Mount; the year was 1854 and the bishop was on his annual visitation of the diocese.

Although no longer a village, Rocky Mount has indeed proven to be "an encouraging place for missionary effort." The seed of local mission endeavor was a bit slow to germinate, but it has burst forth within the past ten years and its first fruits are remarkable.

The town can now claim four Episcopal churches: two of them are entirely new; one has relocated in a new building; and one has renovated and expanded. Because numbers and the ever-present statistics are not neces-

sarily a true measure of church growth, perhaps a more revealing picture can be shown by describing actual growth.

The First (and Parent) Church

The first parish in Rocky Mount was formally organized in 1874, some twenty years after Bishop Atkinson made his interesting notation. As soon as the parish—which took the name of Good Shepherd — was admitted into union with the Episcopal Diocese of North Carolina, plans went forward to build a church. Land was donated at the corner of Gay and Church streets, ground was broken in June 1876, and the interior was completed in March 1877. The first service held there was on Easter of that year.

When Good Shepherd was enlarged

and remodeled in 1909 parts of the original frame building were incorporated into the larger brick structure. In 1924, as the congregation increased, a parish house was built. Since that time a continual growth in members made necessary a long range building program, and the church plant has been renovated and new additions made. The most recent enlargement was completed in 1961.

The first real movement for mission expansion was inspired by the Rev. Gray Temple and was stimulated into reality by the Rev. T. J. C. Smyth. Church membership had swelled to 900 by August 1953 when the Rev. Mr. Smyth began his ministry at Good Shepherd, and that membership soon went over the 1,000 mark. The time had come for positive action in the mission field, and Mr. Smyth started his search for those members who were willing to venture forth.

This was not easy; while some members faced the challenge eagerly, others at Good Shepherd were reluctant to leave their much loved church. Neither was it easy for Good Shepherd to "cut out its heart" by sending away the capable leadership of many strong and faithful families.

With a nucleus of dedicated Episcopalians—small in number but great in strength — two mission churches were established, one in Englewood in west Rocky Mount, and one in the Edgemont area to the east.

St. Andrew's in Englewood

First-born, in December 1954, was St. Andrew's, which held Sunday School in the Home Demonstration Club building and church services in the American Legion Hall. There were only 12 Episcopal communicants in



The Church of The Good Shepherd



Christ Episcopal Church

Englewood when the mission was started, but within a few months 15 adults were confirmed. At the end of one year, St. Andrew's congregation included 90 baptized persons, 66 of them confirmed members.

Long before a permanent building was possible, stability was given the new mission by the strength and character of its members. The mission began with nothing, and the necessary supplies came through the hard work and generosity of its members and friends. The men of the church built an altar; the women made all the Fair Linens and Altar Hangings; from various families came candlesticks, a Communion set, Alms Basins, and even the Communion Rail and Cross.

In January 1956 the Rt. Rev. Edwin A. Penick broke ground for the beginning of the Parish House, and in May of that year St. Andrew's was accepted as an organized mission in union with the convention. It now has 247 baptized members.

Much of the building at St. Andrews was done by the men of the congregation, who also made the Altar and Rail, the pulpit, lectern, Litany desk and Credence table. Spearheading this work was the Rev. Richard Turkelson, who personally helped with the actual construction, too. In 1961 the Rev. J. E. C. Harris became St. Andrew's first full time priest.

Christ Church

About the same time that St. Andrew's was holding its first services, the vestry of Good Shepherd and a steer-

ing committee began the organization of a mission in the Edgemont section.

This congregation began its worship in a small house situated on the fairgrounds. In May 1955 the Rev. Mr. Smyth conducted the first service, with 90 people on hand. Choosing the name Christ Church, they immediately petitioned the Bishop for status as a Diocesan Mission. By the end of 1955 the congregation numbered 142 baptized persons of whom 79 were communicants.

During that year the church was given a 300 x 350 foot tract of land on Fairview Road, and construction of a permanent church was begun as soon as possible. Christ Church has been constructed in units. By working from long-range plans for a total church plant, two-thirds of the building as originally designed, is now completed.

From the day of its first service, Christ Church members have worked steadily for her growth. All the appointments in the combination Church-Parish Hall are hand-crafted by the men of the church.

On Palm Sunday, April 14, 1957, with much detail work still to be done, 250 people gathered at Christ Church for the first worship service in the new building. Constant fund raising events were necessary in order to buy furnishings, an organ, and other needed supplies.

One particularly successful fund raising project at Christ Church involves practically the whole congregation. This is a brunswick stew sale. The women gather in the church

kitchen the day before the sale and work together all day chopping and preparing ingredients. The next day the cooking begins outdoors in a tremendous iron pot, with the men of the church doing the stirring and cooking. The finished stew is poured into containers and delivered all over town by the women and children of the congregation.

Christ Church feels that a project such as this which involves everybody, is a vital factor in keeping the church alive and growing. The parochial report through 1963 listed 216 baptized members.

Epiphany

Early in 1962 Holy Hope Church was relocated and renamed Epiphany. Now in east Rocky Mount, the modern new building—with especially designed wrought iron chancel appointments and free standing altar—is in an excellent location for future growth.

Nearby is a housing project with units for 310 families; also nearby is a large section of dwellings in which live obviously unchurched families. Epiphany is the only church in that immediate area.

In July 1963 the Rev. William R. Dennis, Jr., began his ministry there. At that time the church had been without a priest for six months, but the strong laymen's group had kept the congregation actively involved in weekly Sunday School and lay services.

Epiphany's missionary endeavor is youth work. Their Sunday School num-

Continued next page

bers about 75, many of whose parents are unchurched. Two active E.Y.C. groups, a Junior and Senior, also draw from unchurched families. The laymen have organized and now lead a Boy Scout Troop which numbers about 35 boys.

During 1963 the congregation worked diligently to achieve a pattern of stability in financing and programming. In just two years they have greatly reduced the debt on the \$40,000 building. Their immediate goal is sufficient debt reduction to enable them to finance a rectory and have a full time priest.

This congregation, too, is constantly involved in fund raising. Their choir made enough money to build a large vestment closet; from their pancake suppers and car-washes the E.Y.C.'s contribute money toward the church debt. The largest fund-raising project undertaken so far proved to be a cultural event for the entire Negro community. This was in December when Epiphany's sponsored a concert featuring St. Paul's College Choir from Lawrenceville, Virginia.

Even though some families were lost at the time of the move, Epiphany has approximately 155 baptized members, 115 of this number confirmed.



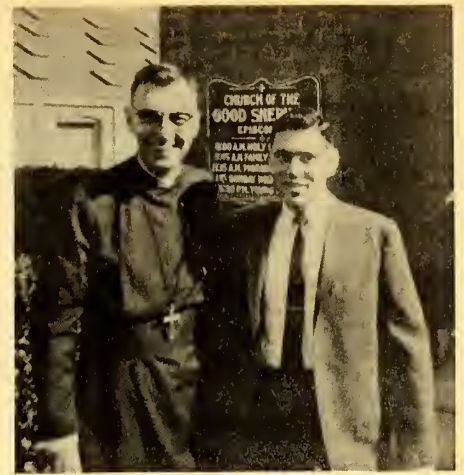
Church of The Epiphany

St. Andrews Episcopal Church



Thanks—from a Cuban in North Carolina

By Frank Perez



The Rev. Thomas Smyth and Frank Perez

To express their congregation's concern for the refugees pouring in from Cuba, the Vestry of the Church of the Good Shepherd, Rocky Mount arranged last September for Jose Francisco (Frank) Perez to continue his education at North Carolina Wesleyan College.

Frank has been active in college and parish life, and despite learning to "think" in a new language, he has a good academic report at the end of his first mid-semester.

Here are excerpts from a letter of appreciation by Frank to his new "home parish," including some of his reasons for fleeing his own country.

Dear Brothers in Christ:

This is a message of gratefulness for the warmth of Christian love that you have devoted to me. Sunday after Sunday I have met you, and I have not actually found a meaningful word to let you know my gladness of being with you. This is not a trouble of language; feelings and emotions are hard to express.

The time I spend with you is not enough for asking me questions that you might be interested in. I would not like you to be bored with a long autobiography. Nevertheless, I would like you to be acquainted with my life that is not quite different from that of people commonly called "Refugees."

Usually, our parents prepare our trip to freedom before theirs. They are afraid for us. Young people who do not agree with the atheist philosophy, and therefore are not submissive to Castro's will, are easy preys to the (prison) walls.

To know what Communism means, it is necessary to have lived inside it. Otherwise it is a frozen word. In a country like Cuba, where liberty has been the most valuable wish, to agree with Communism is impossible. Moreover, our country is faithfully Christian. The jails, the bloodied walls, the sea that has swallowed many ships of people planning to escape from that horror, are mute witnesses to this wish.

However, Castro, in taking advantage of our wish of freedom, could perform the most vile of all the treasons. More than 97 per cent of Cubans agreed with Castro when on January 1, 1959, Batista left Cuba for the sake of his life. We did not recognize that we were substituting a dictatorship for another even worse. However, not only we were betrayed, but also many Americans who helped Castro, because everybody was confident of his good intentions.

As you know, day after day, Castro used lies and dramas to consolidate his power. The worthy owner of the everlasting-Oscar could in this way turn the sugar paradise into a bitter hell.

I attended the University of Havana for two years. I was studying Electrical Engineering but I could not continue. A place that was to be a "temple of knowledge" and "light-house of truth" became a servile organism of the despotic regime. None can express freely his ideas. Class-mates turn into your worst enemies. We dare the death every time we attend.

My story, by the way, differs from the one that somebody else could tell in its rather happy ending: my parents and brother are here. We continue to be the same loving family. Castro could not destroy our home, our faith, our idiosyncrasy. (I say "rather" because many relatives are still there. Could we sometime see them again? I hope we will.) Castro could not destroy our hope; he could only destroy our gaiety, and not completely.

Many families are not so happy; they have had a "black sheep" who, adapting to the new fashion of patriotism, will forget all the most beautiful of human feelings.

When we arrive here, we are in a painful situation. We have just left a country where we have been born, a country that we certainly do not know when we are to see it again. We arrive without a cent, without clothes enough to dress

(Continued next page)

You Can Help a Refugee

Here is how you can help a Cuban who has fled Castro's terror to find a better life in this country

In Miami Beach there are engineers, lawyers, medical personnel, and skilled craftsmen who are working as waiters and living in exorbitantly priced and crowded quarters. These men and women have come to America with their families to escape the Castro regime and in many parts of our country their skills are needed. Your Church or any organization in your Church can help these people.

The requirements are relatively easy to fulfill. In order to sponsor a Cuban individual or family, (1) a place of employment must be found for him, (2) suitable living quarters and preferably a month's rent should be provided, (3) minimal furnishings should be provided. Your contact should be made with The Church World Service, Cuban Refugee Program 8329 Baron Avenue, Apartment 4, Miami Beach 41, Miami, Florida. They will provide you with a name or names of persons with their occupations and other pertinent information. After you have explored job possibilities you will then re-contact The Church World Service Organization which will, in all probability, send the Cuban applicant to your community for an interview with his prospective employer. If he is successful in obtaining this employment he and his family will be sent to your

community at no expense to your organization.

When they arrive opportunities should be made for them to meet other Cuban families if there are any in the area. It is generally best to bring them into areas where there are Cubans already resident.

This is not an adoption program and your organization should not feel responsible in terms of paying bills and providing food or clothing beyond the first month. These men and women are looking for an opportunity to care for themselves and their families and too much help can be a detriment.

The total outlay for this ministry could very well run under \$200. With a number of people working together it can be done with a great deal of pleasure and the witness made in terms of the Christian religion and the American way of life is inestimable.

On seeing a church group preparing to greet a Cuban family, an elderly Cuban who has been in the community for some time remarked, "I have heard of the American way of life all my life but I have never seen it in action before."

(Continued from page 7)

at least decently. We are not aware of how it will be living here.

However, when we find friends that we have not met before and then soon, because of their kindness, become truly relatives for us, we have to thank God because He never forgets His sons. He blesses us by making us members of a great family, the Christian family.

Last spring I had an appointment with Mr. Tyler (Mr. Arthur L. Tyler, Vestryman) at Father Salvador's office in Miami. By that time I was very glad of accepting his invitation to come here to study, sponsored by the Church of the Good Shepherd. Wesleyan College, Rocky Mount, all these names were new to me, but they had an inexplicable attraction.

Moreover, when the airplane landed, I realized the friendly welcome devoted to me by Mr. Trively (The Rev.

Timothy Trively, Curate) and some brothers, and afterwards having enjoyed a week-end in Dr. and Mrs. Sasser's home (Dr. Sasser is Head of the Department of Music at the College and a member of the Church of the Good Shepherd) visualizing the kindnesses and nobleness of Mr. Smyth, and of having spent a glad time at many of your homes.

I am thinking all of you members of the Church of the Good Shepherd, not only for your material helping me, but also for your spiritual comprehension, for your warm friendship. I cannot tell you how pleased I feel of being with you.

I thank God because not all Cubans who want to study are able to achieve their wishes. Furthermore, I thank Him for this large family that I have found.

Faithfully yours,

FRANK PEREZ

Play is Set for EYC Meet in Winston-Salem, April 10-12

On the weekend of April 10-12 approximately 250 young people will gather at St. Paul's Church in Winston-Salem for the annual convention of the Episcopal Young Churchmen. A special feature of the 1964 Convention will be a presentation, by the Salem College Players, of the play "For Heaven's Sakes" by Helen Kromer with music by Frederick Silver.

The Rev. Phillip Cato, Episcopal Chaplain to State College of the University of North Carolina at Raleigh, will serve as key-note speaker, and lead the convention in an analysis of "For Heaven's Sakes," in an effort to seek an application of the drama's insights for every day living.

Participants in this convention will have the pleasure of having as guests of honor The Rt. Rev. and Mrs. Richard H. Baker. Bishop Baker will address the banquet and will celebrate the Holy Eucharist at 11 o'clock on Sunday. At that time, the Rev. Mr. Cato will preach.

The Youth Commission, according to Miss Becky Freeman, president, anticipates that a special feature of the convention will be the request that delegates to the convention consider an experimental plan to strengthen Youth Work in this Diocese. Mr. Paul Latham, of Raleigh, Thank Offering Custodian, and Mr. Malone Parham, of Henderson, chairman of the Central District, will, in separate addresses, present to the convention the recommendations of the commission. Mr. Latham will outline the difficulties which in the past year the *Commission* has

faced in the executive work of the Diocese.

He will recommend that all candidates who accept nominations for positions on the new Youth Commission be prepared to devote some special time to receive training that will enable them to perform better their tasks on the commission.

It is expected that Mr. Parham will speak to the leadership needs of the districts, suggesting the experimental election for 1964-65 of District Cabinets whose members would be assistants to the district chairmen. Candidates for positions in district cabinets will also be urged to accept leadership training.

What is perhaps unique in the proposals which Mr. Latham and Mr. Malone will put before the convention is that they embody no legislative change! The matters to be put before the convention are regarded as experiments for one year only. They are not self-perpetuating. If they work they can be adopted again. If they prove not to work, no time will have been lost in a useless "legislative agony."

Other Youth Commissioners have assumed specific responsibilities for the convention. Tim Hildebrandt is in charge of pre-convention publicity. Harry D'Oyley and Virginia Rodman will provide entertainment. Malone Parham is in charge of the banquet. Tony Thompson will assume responsibility for all services of worship.

Miss Barbara Battle, of the Drama Department of Salem College, will direct the play, "For Heaven's Sakes."



Members of the Youth Commission who met Jan. 25 at Holy Trinity, Greensboro, to plan the E.Y.C. convention: left to right (seated) Tony Thompson, Mr. George Stewart, Virginia Rodman, Ann Lashley, Becky Freeman (President), Mrs. George Stewart; (standing) Paul Latham, and Tim Hildebrandt.



Left to right: Malone Parham, Mrs. George Stewart, Becky Freeman, President.

*Episcopal Churchwomen
will discuss their role,
not as women, but as
members of Christ's Church*

Women of the Church To Meet in Greensboro

By **ELEANOR S. GODFREY**
President, Episcopal Churchwomen

"What are our mutual responsibilities, not as women, but as members of Christ's Church?" This is the theme for the Annual Meeting of Episcopal Churchwomen to be held at St. Andrew's Church, Greensboro, on April 7th and 8th.

The theme might well be "A world in turmoil." Headlines scream of wars and palace revolutions, of assassina-

tions and violence at home and abroad. Christianity often seems to be on the defensive, and in some areas is being systematically excluded. Within and without the Church there is ferment and change. We might ask, "What is our role in this world as women?"

The impact of the Anglican Congress plus disturbing news from our Companion Diocese turn our thoughts first

of all to the world scene and the mission of the Church in the widest sense—geographically and in depth. To set the keynote of the meeting in a sermon at the Evening Service we are fortunate to have one of the most stimulating and best informed clergymen of our Church—the Reverend A. Theodore Eastman. Never a "missionary" in the technical, narrow sense, Mr. Eastman has devoted himself full-time since 1956 to stirring up Episcopalians, clerical and lay, about what's right (and what's wrong) in the Christian effort to preach the Gospel to the contemporary world everywhere.

The vantage point for Mr. Eastman's effort has been his post as executive secretary of the Overseas Mission Society, an unofficial association of Episcopalians concerned with awakening in the Church an awareness of the urgency of the Christian mission. Through its publications, *COMPASS* and the *Overseas Mission Review*, through the program called "Laymen International," through conferences and sponsoring visits by leading churchmen from all over the world, and through support of experimental missionary projects, the society which he heads has had an immeasurable effect on the missionary spirit within the Church.

Wide travel has equipped Mr. Eastman to see what the Christian challenge really is in the far-flung reaches of the globe. Since 1957 he has visited many of the islands of the Caribbean, Mexico, and western Europe. He has



The planning committee for the Episcopal Churchwomen's annual meeting confers at Greensboro. They are, left to right, Mrs. Harry W. Abbitt, Jr., General Chairman; Mrs. Thomas D. Brady, co-chairman; Mrs. Harry J. Hill, president and Mrs. J. Trevor McLean, kitchen chairman.



The Rev. A. Theodore Eastman is executive secretary of the Overseas Mission Society, an unofficial association of Episcopalians concerned with awakening in the Church an awareness of the urgency in Christian mission.



Mrs. Seaton G. Bailey is presently a member at large on the General Division of Women's Work and the Christian Education Department of the National Council. She has served as president of the women of her diocese (Atlanta) and of the Churchwomen of the Fourth Province.

Speakers at Annual Meet

spent seven months in Japan and also visited Hong Kong, the Philippines, Thailand, Singapore, Ceylon, the south of India and Jordan. His book, *Letters from the Rim of East Asia*, has been widely read. With such an unusually well-informed speaker for the Evening Service on April 7th, the Churchwomen hope that St. Andrew's Church will be crowded with visitors—clerical and lay.

Coadjutor's Address

In addition our Bishop Coadjutor will spell out for us in his vigorous manner the implications of the Anglican Congress. Bishop Fraser will address the annual meeting on Tuesday, giving particular attention to the "Mutual Responsibility" document produced by the Congress. The following day the Rev. T. J. C. Smyth, chairman of the newly-established diocesan Department of Overseas Missions, will explain the function of his department, its relation to our structure and program and particular ways in which we can participate in the mission of the Church.

Mutual responsibility includes worldwide concern, but it also involves us necessarily in the familiar world in which we actually live and work in our parishes and communities. To address

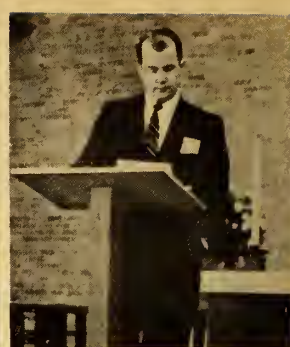
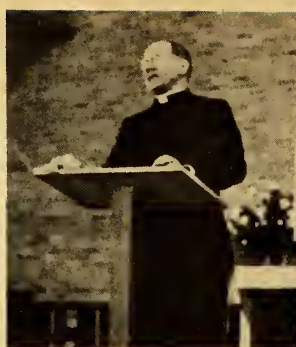
us on this aspect we are extremely fortunate to have as our guest speaker on Tuesday, Mrs. Seaton G. Bailey of Griffin, Georgia. Presently a Member-at-large on the General Division of Woman's Work and of the Christian Education Department of the National Council, Mrs. Bailey brings a wide experience in the national Church. Formerly she has served both as President of the Churchwomen of her diocese (Atlanta) and of the Churchwomen of the Fourth Province, in addition to maintaining active participation in her parish, especially in youth work. To her many tasks she brings charm and gaiety, but also deep seriousness and a profound understanding of women's responsibilities—their mission and their ministry.

The Closing Talk

Knowing each other better as a diocesan family and facing our common tasks together have always been two of the chief purposes of annual meeting. Again Bishop Baker will address us at the close of the meeting on the state of the Church. Other members of the diocesan staff will also speak: the Rev. Charles R. Greene on the program of the diocese and the Rev. Leland Jamieson on the Vade Mecum Camps and Conferences. The

Rev. Huntington Williams will discuss diocesan institutions. Members of the ECW executive board will report, outline their plans and have displays and materials available. All of these addresses, the transaction of business, the reports of several committees and especially the presentation of our missionary budget will help us to see how fully we are or are not discharging our responsibilities to the best of our ability.

The women of St. Andrew's are hard at work on their special task of logistics: bed and board, props, packets, registration cards and parking problems. As a result of their efforts I am sure that we will enjoy their hospitality and the fellowship of coming together in comfort and convenience. The President, Mrs. Harry J. Hill, the General Chairman, Mrs. Harry V. Abbitt, Jr., and the Co-Chairman, Mrs. Thomas D. Brady are experienced and enthusiastic hostesses. With the efficiency of their rector, the Rev. Carl Herman, to support and guide them, they cannot fail to make this the best annual meeting ever. Let's make it the best attended. Taking advantage of this opportunity to learn and share in the mission of the Church can be a basic factor in facing our many mutual responsibilities as members of Christ's Church.



The men at Greensboro heard Stringfellow . . . Baker . . . Blanchard

Laymen Hear Talk on Racial Situation

By **CHARLES F. BLANCHARD**
President, Episcopal Laymen

The 30th Annual Convention of the Episcopal Laymen of the Diocese of North Carolina met at St. Francis Church, Greensboro, North Carolina, on Sunday, March 1, 1964. Approximately 225 Laymen of the Diocese were in attendance.

The convention was addressed by William Stringfellow, a New York attorney, author and prominent Episcopal Layman. Grover Godwin, Senior Warden of St. Francis, welcomed the Laymen to Greensboro and the parish for its convention.

Ed Schnedl introduced Mr. Stringfellow. His stirring address on the racial situation in the United States — particularly in the northern slum areas — proved extremely thought provoking to the convention participants.

While many of those present probably disagreed with Mr. Stringfellow on the acuteness of the racial situation in this country, all of the laymen felt that his message was a timely and stimulating one.

A Harvard Law School graduate of 1956, Mr. Stringfellow lives and practices law in the East Harlem neighborhood. He has been active in the ecumenical movement as an Episcopal layman. He participated in the World Council of Churches Second Assembly in 1954 and delivered a paper at the faith and order sessions of the World Council in Scotland in 1960. In his ecumenical work, he has traveled in 28 countries of Europe, Asia, Africa and the Caribbean and has lectured at 23 seminaries of 10 denominations.

After a luncheon served by the ladies of the parish, Mr. Stringfellow an-

swered several questions on racial subjects.

President Charles F. Blanchard called the meeting to order, following a communion service and memorial to the laymen of the diocese deceased during the preceding year. The service was conducted by The Right Rev. Thomas A. Fraser, Jr., The Rev. Peter Robinson and The Rev. Charles R. Greene.

Mr. Blanchard outlined the objectives of the laymen, namely: (1) to deepen the spiritual life of the men of the Church, (2) to extend the impact of Christianity in our times, (3) to support the kind of program the Church should have, and (4) to enlist the special skills and talents of the men. He summarized what the laymen have

done the past year as well as the officers' activities. Special mention was made of the lay readers' clinics under the guidance of Ed Schnedl.

Treasurer E. E. Carter reported on finances, and requested anyone desiring detail figures to consult him directly. He reported 47 parishes have paid \$1,337.50, and that the bank balance was \$1,409.41.

Laymen's Thank Offering Custodian Skinner Pugh reported 21 parishes and missions have paid \$1,738.97 to date. Last year the total for the two ingatherings was \$3,735, which was disbursed one-half outside the Diocese and one-half inside.

The convention voted to hold the next annual convention at St. Andrews, Haw River.

Officers Are Elected

George London, Chairman of the Convention's Nominating Committee, placed the following names before the Convention for officers and Executive Committee members. The nominations were duly seconded and unanimously elected:

President.....	Luke D. Drury, Jr.
Vice-President.....	Edwin F. Schnedl
Vice-President.....	Emmett Sebrell
Vice-President.....	William Holloman
Secretary.....	Henry Lomas
Treasurer.....	E. E. Carter
L.T.O. Custodian.....	Skinner Pugh

Executive Committee

Dr. James A. Boyer
William Holdford
Leonard Muddimer
A. W. Fanjoy
Herbert Klose

James Craighill
George Bason
Jack Westervelt
William Anderson
Horace Davis
Hill Clay

The North Carolina DioSCENE

Clergy Courses—Two more in the series of Clergy Refresher Courses will be held at the Terraces in April. The first, set for April 19 to 21, will be on St. Mark's Gospel, and will be led by **Dr. Pierson Parker** of General Theological Seminary in New York. The second, on New Doctrinal Thoughts, is set for April 26-28, and is to be led by **Dr. Charles L. Winters, Jr.**, of the University of the South, Sewanee, Tenn.

Clergy and Parish News—The Rev. and Mrs. Harry Woggon of Burlington became the parents of a baby girl on

February 22. She will be named Christa Elizabeth, and will be baptized by **Bishop Baker** on Holy Saturday, March 28. The Rev. Mr. Woggon is in charge of the ministry to the Episcopal Community at Elon College, and works from the parish of the Church of the Holy Comforter in Burlington. The Rev. and Mrs. Samuel Moore of St. Paul's, Cary, announce the birth of their second son, Samuel David.

Church Army Lay Training — The Church Army has opened its lay training course to those other than Church

Army candidates. Laymen who are serving in administrative, profession and social ministries will be accepted for the nine-month training course.

They will receive Biblical and theological training, the theory and practice of Christian Education, Christian history, instructions in liturgics and use of the Prayer Book and reading the services.

They will also receive clinical training in prisons, hospitals and parishes. The training sessions begin in September of each year.

The cost for tuition, board, room and books in 1964 will be \$400 per person. Candidates will be admitted on the same basis as Church Army trainees. A husband and wife may be trained together. The age range is 25 to 55 years. Further details may be obtained from Captain Robert C. Jones, National Direction, 157 Montague St., Brooklyn 1, N. Y.

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Plan is Approved for New Diocesan Headquarters Building

Pictured above is the architect's drawing of the interior floor plan of the proposed Diocesan Headquarters building.

This floor plan was approved by the Executive Council in January. Some of the reasons for selecting this particular floor

plan are: the chapel is placed in the center of the building, therefore saying to anyone who enters this Diocesan Headquarters that it is a place of worship as well as work. The floor plan is a clean and neat one, every available space being used wisely.

This building will be situated on the fourteen-acre tract purchased by the Diocese some time ago. This tract of land is on Six Forks Road and faces the new Beltline at the point of the North Hills Shopping Center.

Letter from Bishop Baker

My dear friends:

Jesus Christ was the only person ever to live in the world who called to all to come unto Him for refreshment, renewal in life, without any limitations whatsoever as to His willingness to supply these needs. There is no way for us to avoid the ugly fact that He was crucified rather than rewarded. Jesus cried out, "Come unto me all ye that travail and are heavy laden, and I will refresh you," and the world could not tolerate the searing white heat of his sincerity.

They answered His call with a demand that He be crucified.

Jesus' penetrating understanding of the sinfulness of man told Him well in advance of the inevitable consequences of His proclaiming the truth to them. He knew He would be crucified. He did not turn His face away from the inevitable consequences of His avowed purpose. This was an expression of love. This was an expression of love that had never been offered to men before. It was absolutely pure and absolutely perfect. It has borne fruit. Many people have recognized it as an opportunity to effect an at-one-ment with the Creator of all things.

Our Lord said, "He who hath seen me hath seen the Father." At no time did He ever say that He was God, but He did say things that make us understand that He felt that when a person experienced the love that was expressed by the crucified Lord, it was in every sense of the word an experience of the love that is the nature of God Himself.

This is not a detailed map for us to follow in terms of human experience in this little world, but a broad plan which includes eternity and infinity.

RICHARD H. BAKER
Bishop of North Carolina

Duke Divinity 2-Week Clinics Set July 20-31

The Divinity School of Duke University will again offer two-week clinics in pastoral care, preaching, and the rural church this coming summer, July 20 to 31. These clinics, offered on a non-credit basis for ministers of all denominations, are a significant expression of the divinity school's participation in professional in-service ministerial education supplementing seminary training.

The pastoral care clinic has as its theme the psychological and theological dimensions of selfhood. Through lecture, discussions, hospital visitation, and verbatim conferences explorations will be made of the meaning of selfhood, the self in crisis, and the ministry to those caught in the crisis of illness.

The Preaching Clinic, in its seventh year, will concern itself mainly with principles of sermon construction and delivery, giving ample opportunity for the participants to preach for critique.

The Rural Church Clinic, in its third year, will consist of intensive training, study, and planning, giving particular emphasis to the development of an indigenous leadership.

Financial assistance is available to all participants. For full information write to: Summer Clinics, Duke Divinity School, Box 4814, Duke Station, Durham, N. C.

Seabury Offers Practical Book

Common sense and a liberal dash of humor are part of Howard Harper's aid offered to vestrymen in *The Vestryman's Manual* which Seabury published this month. A practical little book, it deals with all the questions a vestryman might ask in his expanding role as a leader in the parish.

The author supplies background information about the vestryman's relation to his rector, the parish, and the national church. He gives sound advice on the handling of finances and how to run an Every Member Canvass.

Advice offered on calling a new rector is succinct: "You are looking for a priest of God who will lead and teach you and your people in a Spirit-motivated life. He might be ugly, awkward, sixty years old, and a terrible preacher and still be exactly the right man for you."

The Vestryman's Manual by Howard Harper is available from your nearest church book store. Or it can be ordered from the Seabury Bookstore, 815 Second Avenue, New York, New York 10017. The cost for single copies is \$1.95.

BISHOPS' VISITATION SCHEDULE

APRIL

BISHOP BAKER

BISHOP FRASER

April 5

Free

Charlotte

St. Christopher's

8:00, 9:00, 11:15 and 10:15

Sunday School

April 12

Youth Convention and

Canterbury Meeting

St. Paul's, Winston-Salem

Oxford

St. Cyprian's 11:00 a.m.

Satterwhite

St. Simon's 1:30 p.m.

April 19

Raleigh

St. Michael's

8:00, 9:15 and 11:00 a.m.

Raleigh

St. Timothy's 11:00 a.m.

Durham

Ephaphtha 3:00 p.m.

April 26

Chapel Hill

Church of the Holy Family

8:00, 10:00 a.m.

Durham

St. Joseph's 9:00 and 11:00 a.m.

National Church Approves Budget Over \$11 Million

A total operating budget for 1964 of \$11,862,495 for the educational, social and missionary work of the Episcopal Church was adopted in Greenwich, Conn., Feb. 20 at the annual meeting of the National Council.

The current budget represents an increase of \$597,158 over last year's budget, which was \$11,265,337.

During the past year, it was reported, the Episcopal Church spent (from budget and other funds) more than \$5½ million in the overseas mission field and almost \$4 million in domestic mission work.

Harrison Garrett, chairman of the Finance Department, in making the budget report, noted that "it is encouraging that diocesan quotas are at a higher level than ever before."

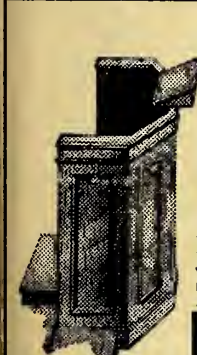


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Church of the Messiah

By ISAAC S. LONDON

The Church of the Messiah in Rockingham stems really from church-folk who each summer moved from the Charleston and Wilmington malaria sections over a hundred years ago to the Rockingham high-lands. But it was in 1879 when the family of the late Major John D. Shaw moved to Rockingham that the Church began to have a growing outlook. In 1899 the young congregation erected a frame church patterned after the fine old church at Lincolnton. In October 1901 Bishop Cheshire consecrated the church. The only charter member still living is Charlie King. Other early members still living are Mrs. Sallie Long Shaw 1907, Mrs. C. P. Stewart 1909, Isaac S. London 1917, and Mrs. Lina Lockhart Everett 1920.

In 1923 the mission was changed to a parish and the congregation waged a



The Church of the Messiah, Rockingham

"buy a brick" campaign, moved the church 20 feet forward, and brick veneered it. In more recent years the rector serving the church the longest was the Reverend Howard Hartzell from

1922 to 1934, and he is now the Rector Emeritus.

The present rector is the Rev. John Tucker who came here from Franklin in 1962. The membership now is 113.

A P R I L

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2 Program Conference III Raleigh	3 Department of Missions Raleigh	4
5	6 Department of Institutions Chapel Hill Executive Board E.C.W. St. Andrew's Greensboro	7 Annual Meeting, E.C.W. St. Andrew's, Greensboro	8	9	10 Standing Committee Raleigh E.Y.C. Convention St. Paul's, Winston-Salem . . . Annual Canterbury Conference Camp New Hope . . .	11
12 . . . EYC Convention Winston-Salem . . . Annual Canterbury Conference	13 Department Chairmen Convocation Pres. Raleigh Dept. of Promotion & Communication Raleigh	14 Executive Council	15	16	17	18
19 Clergy Refresher Course, Dr. Parker The Terraces	20	21	22	23	24	25
26 Clergy Refresher Course, Dr. Winters The Terraces Vade Mecum Committee	27	28 Directors' Forum	29 Episcopal Foundation Raleigh	30		

NORTH CAROLINA

the Churchman

April, 1964

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History's Most Important
Three-Day Period . . . Page 3

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Thomas — Apostle of the Modern World

"Now, Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe'."

With these words St. John introduces us to the apostle whose name "Doubting Thomas" has become a part of our vernacular. But for this report, St. Thomas would have passed into the obscurity that shrouds so many of the other apostles. This scene gives Thomas with flesh and blood, a personality; and it assures for him, saint or sinner, an eternal place.

Our generation has a great deal of sympathy for Thomas. Throughout Christian history, he has been pictured as a cold-hearted man — condemned for his lack of faith, for his demands of proof. But Thomas to us moderns is a hero of the Faith.

He had already showed his courage before the fatal journey to Jerusalem when the other disciples were dismayed at Jesus' decision to go to Bethany (two miles from the holy city), Thomas had said at once: "Let us also go, that we may die with him." (John 11:16) He understood, apparently, the danger they faced. But he did not hesitate to follow his Master into danger. Then, only about two weeks later, after the danger had struck down the Lord and Thomas believed everything lost, he had the courage to doubt; he dared to walk through the valley of indecision. Like most of us, Thomas had *not* seen the risen Lord. So he stood where we all have

stood or perhaps do stand now, scared, alone with gnawing doubts. He wanted to believe. But gossip faith was not enough for him: "I will not believe until I can see for myself."

Thomas then settled down to the torturous task of living in the midst of a community of faith as one unable to share that faith; for though he rejected the others' account of Jesus' resurrection, he did not reject their fellowship. He shared their common life and worship, and one week passed.

What a difficult week that must have been. Suddenly, Thomas was an outsider. He did not share in his brothers' joy. But within that uncomfortable community again appeared the Christ, and Thomas's life was transformed.

"Thomas, reach hither thy hand," our Lord invited, but Thomas reached not. To his knees he fell with the cry: "My Lord and my God."

This is the last we hear about Thomas. Never again is he mentioned in the New Testament. An ancient tradition says that he journeyed into India and planted the Christian Church in that ancient land. This, however is unverified.

But this one incident tells us all we need to know. Two things about it speak loudly to our modern world. One is the way Thomas acted in the desert of doubt. The other is his cry of faith — the cry all must make before we understand the Resurrection.

Our age has been called by many the age of doubt.

Continued on page 13



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VOL. 54

APRIL 1964

NO. 4

Easter Season

This month's issue of "The North Carolina Churchman" is the Easter issue. It is being published after Easter Sunday in an effort to stress the five-week period of Easter leading up to the Ascension.

Just as Christmas is often celebrated in Advent and ended on December 25, the Season of the Resurrection, commemorating as it does our Lord's resurrection from the dead and post-resurrection appearances, is often shortened to a single lily-laden day.

Our hope is that this issue of "The Churchman" will serve to remind us of the fact that the first Easter was the beginning of a new era in the life of mankind.

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THE COVER

The cover for this issue is "The Resurrection of Christ" by Giuseppe Maria Crespi, Italian artist (1665-1747).

The photograph of this painting was made available through the courtesy of the North Carolina Museum of Art at Raleigh.

From Grief and Despair to Faith ... Was Climax of Easter Week End

Resurrection Details, Their Place in Story of History-Shaping Events

BY THE REV. JOHN S. SPONG

Rector, Calvary Parish, Tarboro

"We have seen the Lord."

With this exclamatory cry the ten disciples proclaimed to the absent Thomas the Resurrection of their Master from the dead. This Easter experience was the climax of an incredible week end which had seen the disciples move from grief and utter despair into a Resurrection faith which no power was ever able again to shake. It was a week end that changed the shape and direction of their lives so radically that we can see dramatically the "before" and "after" and perceive in a moment that something of eternal significance has grasped the lives of these people.

Peter, the boastful bragging little man, becomes the "rock" Jesus had seen in him, and the heroic possessor of genuine humility. The disciples who fled from the Garden of Gethsemane and retreated to a locked and barred upper room, cowering in fear, suddenly emerge from that hide-out as fearless people willing to bear the abuse of the world for the sake of Him who was their Living Lord. James, the brother of our Lord, who appears to have had no sympathy with Jesus during his earthly life, becomes one of the disciples (and eventually a leader in the Jerusalem Church).

These and many other episodes bear witness to the significant change that the Easter experience produced in these men. And from that experience there grew a movement destined to shape the history of the world, of civilization, and the lives of millions of people. Perhaps no other three-day period has ever been so important in the story of mankind.

One wonders how those days' events appeared to the disciples. One wonders if our understanding of the Resurrection of Jesus Christ is an accurate translation of the meaning of the experience which they had and

about which they were led to speak. Or has something been lost in the telling of the story? In this article let us attempt to re-create as accurately as we can the events of that pivotal week end and try to comprehend the Resurrection as these men first saw and understood it.

It is important to remember that the Jewish day began and ended with sundown and not midnight, as we reckon time. When Jesus of Nazareth was crucified on Friday, it was imperative to the Jewish authorities that he be dead and disposed of by sundown; for sundown brought on the Holy Sabbath, and the Sabbath could not be defiled either with a dead body in public. This is why the authorities sent to Calvary to break the legs of the thieves. (The spear in the side of the Central Figure was gratuitous, or

a mystery; they thought him dead already.) A rudimentary burial was carried out. There was not sufficient time for proper embalment of the Central Figure. He was merely wrapped in a linen shroud and placed in the tomb. The rock sealed the tomb and as soon as these hurried preparations were over the bugle sounded announcing sundown and the beginning of the Sabbath.

The disciples were distraught. They had been followers of a man who was condemned and executed. Their minds viewed these things from within the narrow concept of moral retribution: that one received his just reward upon earth. A good man was blessed with long life and abundance. An evil man was cursed with short life and want. Jesus of Nazareth was dead at 33. God

Continued on page 12

BISHOPS' VISITATION SCHEDULE

May 3

BISHOP BAKER

Rocky Mount
Good Shepherd 8, 9:45 &
11 a.m.
Littleton
St. Anna's 3 p.m.

BISHOP FRASER

Albemarle
Christ Church 11 a.m.

May 7

Durham
Duke University Student Center
5 p.m.

Mount Airy
Trinity 7:30 p.m.

May 10

Pittsboro
St. Bartholomew's 11 a.m.
St. James' 3 p.m.

Henderson
Holy Innocent's 11 a.m.

May 17

Roanoke Rapids
All Saint's 11 a.m.
Littleton
St. Alban's 3 p.m.

Greensboro
Holy Trinity 11 a.m.

May 24

Charlotte
St. John's 11 a.m.
Iredell County
St. James' 5 p.m.

Greensboro
St. Francis' 9:15 & 11 a.m.

May 31

Cleveland
Christ Church 11 a.m.
Woodleaf
St. George's 9 a.m.

Smithfield
St. Paul's 11 a.m.

Vade Mecum Has 'New Look' For Youth of Diocese

Something new has been added in the schedule for camps and conferences for young people at Vade Mecum this summer. Plans include a new camp for Middle Girls, a greater emphasis on outdoor camping in the boys camps, and changes in the Junior and Senior High Conferences. These changes have been made in the program in order to try to accommodate more of the youth of the Diocese, and to try better to meet the needs of these young people.

The first event for young people on the Vade Mecum schedule is the *Junior High Conference*, set for June 15 to June 26. Customarily held in August this has exchanged positions with the Senior High Conference, with the idea that this younger group would have fewer summer commitments such as jobs, driver training, summer school, etc. The second change in this conference limits admissions to those having completed the 8th and 9th grades, eliminating 7th graders, who will be included in the Boys Pioneer Camp and Senior Girls Camp. *The Rev. Waite Maclin*, St. Joseph's, Durham, is again named as Dean. (Cost: \$45.00)

The *Junior Choir Conference*, June 27 to July 3, comes second on the schedule. Conducted by the Commission on Church Music, this is planned for choir boys



Familiar Sight to Visitors



Wilderness Campsite Altar



'Miss Sally' . . . Key Staffer

and girls completing 4th, 5th, or 6th grades. *Robert Perkins*, St. Luke's, Salisbury, is Dean (Cost: \$25.00)

Girls completing 3rd or 4th grades will come to the *Junior Girls Camp* from July 6 to July 15. Theme for the camp is "The Parables of Jesus," and the *Rev. William L. Williams*, All Saints', Roanoke Rapids, is Dean. (Cost: \$36.00)

The *Boys Pioneer Camp*, for those completing 7th or 8th grades, is this year's new outdoor program. With the *Rev. Parker Marks*, All Saints', Concord, as Dean, the boys and adult leaders will live together in small groups of eight for two weeks from July 13 to July 25, in a new, undeveloped section of the Vade Mecum property. Each group will be self-sufficient, making its own decisions about site development, cooking arrangements, study program, and corporate worship. (Cost: \$50.00)

This year's new camp is the *Middle Girls Camp*, for girls completing 4th or 5th grades. It will run from July 15 to July 25, with the *Rev. Don Frazier*, Christ Church, Cleveland, N. C., as Dean. Their study will be the Gospel narratives of St. Mark and St. John. (Cost: \$40.00)

The *Senior Girls Camp* meets from July 27 to August 5 for girls completing 6th and 7th grades. Led by the *Rev. Frank Fagan*, Church of the Messiah, Mayodan, its purpose will be to help girls respond to God's "call" to grow up by facing the problems that arise in daily experience. The major themes will be drawn from the Gospels and the Book of Common Prayer. (Cost: \$36.00)

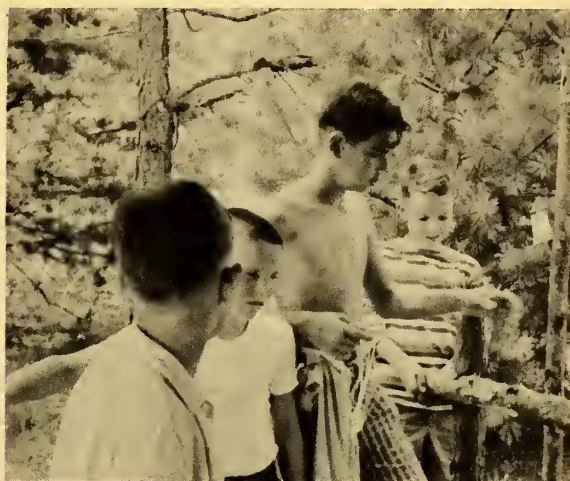
Boys completing 3rd or 4th grades will attend the *Junior Boys (Discovery) Camp* from August 5 to August 15. They will live in the permanent cabins, but will build a "home" in the woods and as a climax will spend the last few nights out of doors. They will study the Parables of Jesus in the context of a special program in naturecraft and will learn some elementary camp-



Layman's Conference Delegates



View of 'Chapel of Thanks'



Boys . . . Essential Camp Ingredient



Fast Start From the Blocks



Boys at Pioneer Wilderness Camp

ing skills. *The Rev. Daniel McCaskill*, St. Paul's, Salisbury, will be Dean. (Cost: \$40.00)

The camp group who will live in tents for the entire period from August 10 to August 21 will be the *Senior Boys (Adventure) Camp*. *The Rev. Merrill C. Miller*, St. Mark's, Charlotte, will lead these 5th and 6th graders. (Cost: \$50.00)

The *Senior High Leadership Conference* will be limited this year to those completing 10th and 11th grades. The dates are August 17 to August 23. The program, under the leadership of *the Rev. Downs Spitzer*, Good Shepherd, Cooleemee, will seek to help develop leadership capabilities and skills, and will be based on a study of the New Testament. The conference seeks to train these high school students for leadership in high school and E.Y.C. activities. (Cost: \$24.00)

Further details on all camps and conferences will be found in the Vade Mecum Folder, which has been mailed to all churches. Dates given begin with supper of the first day and end with breakfast on the last day. Mr. Thomas B. Bowman, Camp Vade Mecum, Rt. 1, Westfield, N. C., is Resident Manager.

Layman's Conference—Special feature of the Laymen's Conference, scheduled for June 12 through lunch June 14, will be the celebration of the 25th Anniversary of the dedication of the Chapel of Thanks, with a reunion planned for the early members of the Laymen and their families. A service of Holy Communion is planned for 10:00 on this day, Sunday, the 14th. *Hobart Steele* of Burlington is in charge of these plans.

Further carrying out the purpose of the conference, which is to give the men a spiritual retreat and an opportunity to "recharge batteries," will be the presence of *The Rev. Grayson Clary*, rector of St. Phillip's Church, Charleston, S. C. Mr. Clary, who will lead the retreat, is former rector of Calvary Parish, Tarboro. *Bud Shook*

Girl Campers Take Playground Break In the Shade



of Tarboro is in charge of arrangements, and *Charles Blanchard*, St. Michael's, Raleigh, is serving as Dean. (Cost: \$12.50)

Clergy Retreat — *The Very Rev. Lawrence Rose*, Dean of the General Theological Seminary, will lead the Clergy retreat beginning at supper June 1 to breakfast, June 3. Bishop Baker says of this event: "We have not had a diocesan-wide Clergy Retreat for some time. . . . Now, I feel, it is time to have another intensive period of spiritual search. The purpose is obvious: to strengthen, enrich, and enliven our faith."

The A.A. Retreat—Second adult conference scheduled for the summer of 1964 is the A.A. Retreat. *The Rev. James O. Walker*, Christ Church, Albemarle, will serve as Chaplain. Quoting from the Vade Mecum folder, "At Vade Mecum, members of A.A., of all faiths, try to find for themselves peace, serenity, and happiness beyond sobriety. . . ." (Cost: \$12.50)

The key to the affectiveness of the camp and conference program at Vade Mecum lies in the training of its staff. For the 1964 season this will have taken place on two levels, the clergy who have been especially trained for this work, and the young people who will serve on the permanent and counselling staff.

The Rev. Messrs. Parker Marks, David Nickerson and Daniel McCaskill attended extensive training sessions in outdoor camping last year at centers established for that purpose in New Hampshire and Indiana. Plans for 1964 include training of additional men who will receive their first experience in wilderness camping. They are The Rev. Messrs. Robert Turner, Merrill Miller, and W. Lea Powell.

On the local level the young people on the staff are required to undergo training before they serve. A six-hour workshop in the early spring, a week-end training

Continued on page 13



Instructor, Interested Females



Young Man With His Hands Full

God Seems Unusually Close at Hand During Services Here



Summertime Is Church C

Array of Speakers Listed:

36th Annual Adult Conference July 4-17; Bayne To Keynote

The thirty-sixth Annual Adult Conference, July 4-17, will present as its key-note The Rt. Rev. Stephen Bayne, Executive Officer of the Anglican Communion, with headquarters in London. Bishop Bayne is the principal liaison officer of the eighteen churches of the Anglican Communion.

"Mission, Unity and Community" will be the title of his course.

This conference is scheduled to cover two weeks, providing an opportunity for those attending to come for both weeks or either of the two weeks.

Others serving on the faculty with Bishop Bayne with some information on their courses follows:

The Rev. Thom Blair, Charlotte, N. C.—"The Old Covenant—A Key to Unlock the Scriptures."—The purpose of this course will be to examine the nature of the old covenant, seeking to understand its original meaning.

The Rev. Robert W. Estill, Lexington, Ky.—"Personal Prayer."—To look beyond the ingredients of one's own prayer life to the fulfillment of that prayer-life in the wider worshipping congregation.

Mrs. Eleanor Godfrey, Chapel Hill, N. C.—"The Role of Churchwomen in a Changing Society."—This will be a lecture and discussion course with an over-all view of the organized work of Episcopal Churchwomen with special attention to the changing role of women in today's society.

The Rev. Peter Lawson, Indianapolis, Ind.—"The New Mission of The Church in America."—A theological and sociological overview (non-technical in nature), an examination of the new "missions," and the suggestion of goals for the Christian life in the world today.

The Rev. Kenneth E. Nelson, New York—"PRAKTIKOS—The Whole People of God."—Through case studies, lectures, group discussions, free-association, and other experiences, this course will: help us understand what's happening to people, what's happening to the church, and what we can do about it.

The Rev. J. H. W. Rhys, Sewanee, Tenn.—Offers two courses: "Our Lord's Ministry in Galilee," The Land; The Life; The Religions; How Jesus carried out His Ministry; The Message.

"St. Paul's Teaching on the Gifts of The Holy Spirit," A Congregation in A.D. 53; The Operations of the Holy Spirit; The Universal Gift; How We May Know When We Have the Spirit; How We May Recognize the Spirit at Work in Others.

The Rev. L. Bartine Sherman, Durham, N. C.—"Man's Eternal Question and the Christian Answer."—This will be a presentation of Basic Christian Doctrine, approached from the human situation.

The Rev. Thomas J. C. Smyth, Greensboro, N. C.—"The Great Commission Today."—This will be a course concerning the Overseas Work of the Church and our involvement in it.

The Rev. John S. Spong, Tarboro, N. C.—"The Cost of Discipleship."—An analysis of the nature of commitment and discipleship in our contemporary culture. It will be based largely on the thought of Dietrich Bonhoeffer, the German Lutheran pastor who was martyred by the Nazis.

The Rev. Herbert N. Tucker, Jr., Henderson, N. C.—"Existentialism, Quest for Meaning."—A study and discussion of the prevailing philosophy of our time.

Mrs. Isabelle Burger, Baltimore, Md.—Will have a special class on her work with the Children's Experimental Theatre with which she has been connected for many years and is recognized as an international authority in this field.

The Children's Program will be directed by the Rev. William E. Pilcher, III, Mount Airy, N. C., and his staff.

"Scotty" and "Mummy" Robertson of Wilmington, N. C., are vitally involved in the music and entertainment program of the conference.

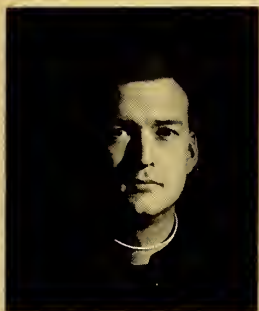


BISHOP BAKER
... Director

ference Time at Kanuga

Three Morning Sessions:

July 18 Thru 24 The Dates For This Year's Family Conference



MR. SPONG
... Director

The 1964 Family Conference July 18-24 will experience a new format under the directorship of The Rev. John S. Spong, Jr., Rector, Calvary Parish, Tarboro, N. C.

The conference opens Saturday evening, July 18th, and will offer three morning sessions.

The First Hour—The Rev. James C. Fenhagen, Washington, D. C.—“The Christian Family in Transition.”—This course will seek to examine ways in which we might more effectively communicate the Christian Gospel within the context of family life, the underlying assumption being that it is the home, not the Church, where real Christian Education takes place. It will seek to examine the discrepancy between the traditional image of the Christian family and this family as it actually appears, so that parents might have a better understanding of the task before them.

The Second Hour—The Rev. R. Taylor Scott, Greensboro, N.C.—“Man and God in The 20th Century.”—In an age that is lived more and more outside specifically religious categories, how is one to make sense of his religious faith? What is the relation between the Grace of God and the non-religious concerns of present-day men? In a man-made world, where is God? What is the connection between human life, and its enrichment, and Jesus Christ? This course will try to ask some of these questions and also try to show some ways that they can be answered. The point of view of this course is that our times are challenging the Church not so much to be more active and to “do more things,” but that the challenge facing the Church today is in facing the question of the meaning of what she says, and what she believes. For many people, both within and without the Church, the words of the Faith do not mean very much in concrete life. This course will try to point to some meaning in concrete life for the words of the Christian Faith.

The Third Hour—Mrs. Gertrude Behanna, Twenty-nine Palms, Cal.—Mrs. Behanna will discuss her witness as a Christian and her thoughts on the role of Christ in the life of a family today. She will also speak on the place of the Christian Woman in the marriage relationship in as “un Margaret Mead” style as possible.

Worship Life—The Rev. James Stirling, Columbia, S. C., will serve as Chaplain for the Conference—Each morning at 7:15 there will be a celebration of the Holy Communion. Following the evening meal, a family worship service will be held in The Chapel of the Transfiguration. At these services a talk will be delivered by five laymen on the subject “My Christian Witness.” Mr. Scotty Robertson will serve as organist.

Children's and Young People's Program—The Rev. Conway Thornburgh, Columbia, S. C.—The children and young people who attend this Conference with their parents will participate in a carefully planned program under the direction of Mr. Thornburgh. This program will be run simultaneously with the adult program so that adults will be free to attend all regular sessions. Minimum age for this children's program is three years.

Evening Entertainment—Mr. Peter J. Long, Tarboro, N. C.—Following the evening service of worship, there will be the evening program which will take the form of light, family-centered entertainment. Adults, children, and young people can anticipate a pleasant evening. Mr. Long is Director of Public Relations of the Carolina Telephone and Telegraph Company.

The Conference fee is \$35.00 for adults, \$28.00 for children 15 and under. Kanuga requires that both parents (if both are living) attend the Conference.

Additional information on rates and accommodations for either the Family or the Adult Conference will be sent upon request.



MR. PARK
... To Edit **CHURCHMAN**

Ben Park of Raleigh Named Editor, Adviser For N. C. Diocese

Ben F. Park has recently been appointed Editor of **THE NORTH CAROLINA CHURCHMAN** and adviser in press relations and fund raising to the Department of Promotion and Communication for the Diocese of North Carolina.

According to the Rev. B. Daniel Sapp, Chairman of the Department of Promotion and Communication, Mr. Park's appointment was decided upon at a meeting of the department held in Raleigh on March 13. Mr. Park, an Episcopalian, is a native of Raleigh. He attended Virginia Episcopal School, the University of North Carolina and Columbia University.

He is the son of the late John A. Park, editor and publisher of *The Raleigh Times*, and served on *The Raleigh Times* news and editorial staffs from 1945 to 1955. He is the president of the Ben F. Park Agency which serves trade associations, governmental agencies, fund - raising organizations plus business, industrial and professional clients. He has conducted three highly successful church fund-raising programs and has, for the past year, been an advisory member of the Department of Promotion and Communication.

Mr. Park served for three and a

Theme For Clergy Couples Event:

'To Look At Our Faith In Face of Honesty And Issues'

The Clergy Couples' Conference will begin with supper on May 20 and continue through breakfast, May 22, at Vade Mecum. The purpose of this conference is "To look at our faith and to listen to what God has to say to us in the face of *honesty* and *issues* today."

Subjects to be covered are: "Is it as difficult as some people say to be honest and to have personal faith in the midst of the tensions of today? . . . The historic roots of our dilemma . . . Our present difficulties . . . The way in which we of the Christian faith resolve these in redemption . . . Why is art so ugly? . . . What are we to make of Bishop Robinson? . . . In what general direction should we all move at this juncture?" It would be helpful if those planning to attend would read prior to this conference the Epistle to the Hebrews, especially chapters 8 through 13.

The subjects mentioned above are some of the concerns which The Reverend C. Fitzsimons Allison will attempt to help us to think through at the Clergy Couples' Conference. "Fitz" Allison speaks from a position which well prepares him to help us think through these concerns. He is the Associate Professor of Church History at The School of Theology of The University of the South at Sewanee. He is the author of two books, *Fear, Love, and Worship* (1962), and *From Orthology to Moralism* (which is to appear this year under the auspices of S.P.C.K.). Mr. Allison is married to the former Miss Martha Parker, and they have three children.

Mr. Allison was born in Columbia,

half years in the U. S. Marine Corps during World War II, after which he was released to inactive duty with the rank of captain. He is married to the former Charlotte Miller and is the father of three sons.

Mr. Park's appointment is made on the basis of a recommendation by the Executive Council and passed by the Convention in January.



MR. ALLISON
... Conference Leader

South Carolina, attended city schools there, served in the United States Army, spending one year in Italy as a Tech Sergeant. He holds the B.A. degree from the University of the South, the B.D. degree from the Virginia Seminary, and the Doctor of Philosophy from Oxford, England. Before assuming his duties at the University of the South, he served two years as college chaplain to the University of South Carolina and also as assistant at Trinity Parish in Columbia.

The registration for the Clergy Couples' Conference will be handled by The Reverend Leland Jamieson (802 Hillsboro Street, Raleigh).

COME TO VALLE CRUCIS INN

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The Tar Heel DioSCENE



MISS CARVER



DR. PARKER



DR. WINTERS



CANON WEDEL

Miss Estelle Carver, who is widely known in the Diocese through her numerous visits to Kanuga, comes to Christ Church, Raleigh, in May for a teaching mission on The Bible and Personal Religion.

A resident of the Episcopal Conference Center of the Diocese of West Massachusetts, Miss Carver travels throughout the country holding missions, retreats, quiet days, and schools of prayer for all denominations. For many years a teacher of English in Hopkins Grammar School, New Haven, Conn., she is also the author of several widely read books, and has been named a Lecturer in the Department of Education at Yale University. One of her best known books is *Newness of Life*.

The three-day mission in Raleigh begins on May 19, and will include morning and evening talks to adults each day, with afternoon sessions for school children.

Clergy Refresher Course Leaders—Dr. Pierson Parker, General Theological Seminary, New York, will lead the course on St. Mark's Gospel, April 19 to 21; Dr. Charles Winters, University of the South, Sewanee, Tenn., leads the course on Current Doctrinal Thought, April 26 to 28; and Canon Theodore O. Wedel the course on Homiletics, May 10 to 12. All sessions will be at The Terraces.

Pews Offered — St. Timothy's Church, Winston-Salem, is offering free of charge to any congregation need-

ing them, the following pew sets: Eleven 9½-foot oak pews; one 8-foot oak pew; two 7-foot oak pews. Also available are eight 10½-foot chestnut pews with walnut trim; a set of choir pews consisting of two 10-foot and one 5-foot pew, plus two 10-foot screens. Anyone interested, and willing to transport said pews, may contact *The Rev. Roderick L. Reinecke*, Rector, P. O. Box 5233, Winston-Salem (or telephone 723-5079) for further details.

Joint Ascension Day Service — A joint choral Holy Communion service will be held at St. Stephen's Church in Hope Valley, Durham, on Ascension Day, May 7 for all the Durham Episcopal parishes. *The Rev. John A. Bruce*, assistant to the rector of Christ Church, Charlotte, will preach. Mr. Bruce is a member of the Diocesan Commission on Liturgy and Church Music. Scheduled for 8 p.m., the choirs, clergy, and lay readers of the Durham parishes will participate. *The Rev. John W. S. Davis* is Rector of St. Stephen's.

Clergy Changes — *The Rev. John McAllister*, who has been with the Associated Missions, Salisbury, left on April 1 for the Diocese of Western North Carolina, where he will serve as Assistant Rector of Holy Trinity Church at Asheville.

From Thompson Orphanage—April is almost over so it looks as though we can safely say that we have received about all of the Thanksgiving Offering

contributions that we can expect for his year. We have received this year a total of \$31,515.90. This is \$2,000 less than we received last year. This was regrettable since we had high hopes of an increased Thanksgiving Offering. The Thanksgiving Offering broken down according to the three Dioceses of North Carolina is: Diocese of North Carolina \$20,728.95; Diocese of East Carolina \$7,223.31; and, Diocese of Western North Carolina \$3,563.70. The decrease in our offering came mainly from the Diocese of North Carolina.

Many of you have felt that it would be helpful to know a little more specifically how the Thanksgiving Offering is used. Our operating budget this year is approximately \$140,000. The Thanksgiving Offering represents one of the major sources of operating income. Here is how your Thanksgiving Offering is allocated to meet this budget. Broken down according to budgeted expenditures:

- \$15,700.00—Salaries for twenty-one full-time staff personnel
- 2,920.00—Administrative expenses (office supplies, audit, telephone, travel, etc.)
- 1,680.00—Institution insurance, hospital insurance and pension costs
- 5,730.00—Household expenses (children's school lunches, food, cot-

Continued on page 15

From Grief

Continued from page 3

had allowed him to die. In their narrow minds his death signified that he was guilty, that he was evil — that he was deserving of his fate. God could have spared him if God had wanted to. He didn't. Therefore they must have reasoned God did not want to spare him. He must have been guilty of some heinous crime — something as bad as blasphemy — for God had allowed him to be removed violently and shamefully from the face of the earth. Thus the disciples were faced with a double adjustment. First they were grieving for the life now departed that had been so significant to them. Secondly, they were trying to readjust their thinking about this Jesus to include the fact of his death and to assess their own guilt for following one now proved by his death to be a blasphemer.

If God had not intervened to save Jesus Christ, then he would not intervene to save them, they reasoned, and fear for their lives gripped each of them. In their fear, either separately or collectively, they agreed on a strategy. They decided against fleeing to Galilee. They chose instead to remain in hiding in Jerusalem until the heat was off. In the first place there were travel restrictions placed on a Jew by the Sabbath. To flee the city they would have to violate the Sabbath, and these men did not want to violate any law of God. Secondly, this was the Sabbath of the Passover and a good opportunity to identify themselves with "orthodox" Jews by observing the temple worship of that Holy Time. And thirdly, they had a sort of immunity from arrest as long as the Sabbath lasted; for the Jews considered the arrest of criminals needless work, another violation of the Sabbath laws. And so the disciples, I believe, stayed in Jerusalem Friday night and Saturday trying to pacify their consciences and the Jewish authorities — trying to cleanse themselves of the stigma of having been duped by this Jesus. After the Sabbath, they would "lay low" until this messy episode had been forgotten.

When the sun began to sink on that Saturday, their immunity to arrest also began to disappear. But they were still safe through the night, for there was no life in this ancient city when darkness set in. But that darkness was the pro-

tection they used to find their way to the only hide-out in Jerusalem open to them: the home of John Mark, where in an upper room they had shared the last supper. So I see them winding their way under cover of darkness — perhaps individually, perhaps in groups of two or three, to go in hiding until they are convinced that it is safe to return to their fishing trade in Galilee.

The first day of the week, perhaps a little before dawn, they meet. Only Thomas is missing. They are afraid. They spend their first moments together securing the room. Windows are locked and barred. Doors are bolted. Very little social interchange takes place. They wait in mortal fear.

Meanwhile some faithful women rise before the sun to go to the tomb of this man Jesus. They take their spices and perfumes because it is the first moment available to embalm the body so hastily buried on Friday to beat the Sabbath deadline. They grasped this moment without worrying about their own safety. In the first century world a woman was not considered a significant person; the authorities would not bother to arrest them. And so they made their way outside the city walls to Joseph's garden.

But here the events of Easter day began to unfold, even explode. They found the stone removed, the tomb empty. This did not mean to the startled women that Jesus had risen from the dead. That idea never would have occurred to them. It meant only that the body had been removed — whether by friend or foe they did not know. It was disturbing for them as empty open graves always are, for to disturb the dead has always been considered an infamous act. The women then fled and reported the empty tomb. The disciples put little stock in the women's story; it only added a further note of fear and gloom to their already heavy despair. Possibly Peter and John did rush out to check; the Fourth Gospel records this — but still an empty tomb meant only that the body had been removed.

The experience we know as the Resurrection could not have been simply a speculation upon discovering that the body was gone. The empty tomb alone would never have suggested this. The despairing disciples were by no stretch of mental gymnastics expecting the Resurrection.

After verifying that the body had in fact been removed, their fear only in-

creased. Their gloom only thickened. But the day wore on and with each passing moment no rap on the door was heard; no "open up in the name of the law" was spoken. And their all but forgotten sense of security began to increase. They began to talk. They began to feel the pangs of hunger from stomachs empty and ignored throughout this crisis day. What did they talk about? I suspect the same things that grieving people always talk about after a death. They recalled their moments in the presence of the deceased and, most especially, the last living experience they shared with him. So natural this would be because they were at that moment in the very same upper room. I would even wager that the table around which they had eaten the Last Supper was still in the room — indeed, still cluttered with dirty dishes from that very meal. So involved had the family of John Mark been in the events of Friday that no time had remained to clean up the upper room. And the next day was the Sabbath. So in this disarrayed setting, they recalled the events of that Thursday evening, their last living experience with Jesus Christ. I suspect that it was Peter who rallied the men to remember the needs of their bodies and gathered the group around that table to share their first common meal since Maundy Thursday. Peter assumes the mantle of leadership and repeats the words of his Master. He says: "You know on the night Jesus was betrayed He took bread saying, 'This is my body broken for you.' And on that same night he took the cup and blessed it and gave it to us and he said, 'This is my blood which is shed for you and for many, for the remission of sins.'" And suddenly the disciples' minds did an about face. Suddenly they understood what Maundy Thursday was all about. They saw in the cross not the denial of messiahship but its affirmation. Their minds broke out of the old concept of moral retribution. They saw that Jesus had *chosen* to die to demonstrate the depths of God's love and concern. They saw that the cross was not God's denial of Jesus Christ — not punishment for an evil life, but in fact the very act of glorification of the man who lived and died for others.

Jesus accomplished in his death what he could not accomplish in his life: the disciples understood him not until, in sharing again the common

Thomas — Apostle

Continued from page 2

No one of us escapes it; for things which once seemed certain are no longer so. We cry out for a security of faith, for an anchor in life, but we find none. Even when we utter the name of God, a haunting unreality shadows the back of our minds. Our lives seem so completely governed by the changes and chances of an impersonal fate. The great void of death casts its dark shadows over the whole of our existences, seeming to proclaim the folly of what we do and who we are. We would like to believe, but here we stand, afraid, uncertain, and alone.

And from the Church there comes no easy answer, no simple way out, but rather an understanding sympathy. The Church does not condemn our doubt; what the church does condemn is unwillingness to offer doubt to God. The Church does not condemn rejection of her faith, but she does condemn rejection of her life. If all we have to offer to God is a doubting heart, the Church bids us in God's name to offer that. Before us we have the example of St. Thomas, who doubted but did not reject the common life of the disciple band. Thomas seemed instinctively to know that if his doubts were ever to find release, it must be found within that Christian fellowship.

This is all the Church asks of her modern doubting world: "Do your doubting as part of the life of the Christian community, not as one isolated from the fellowship." The Church is not afraid of our doubts and indeed the Church will use our doubts to purify herself, to force her thinking to new and deeper levels, and we will be

within the context that can ever answer our questioning life. If we separate ourselves from the Christian community, we have denied ourselves the only possibility of knowing the truth; we will be like Thomas when, on the first occasion of our Lord's appearing, he was not there. So he could not believe. But if we will faithfully dwell within the life of the Church even as doubters, then we too will come to that moment when we can echo Thomas' cry: "My Lord and my God." For only when we can join Thomas in this confession of Faith, only then can we be said to understand the Resurrection. Proofs no matter how powerful may never convince, but within the experience of worship there is no need for proofs; for here knowledge about the Christ is transformed into knowledge of the Christ.

Upon the reality of this Easter truth, stands the life of the Church. Into the Resurrection experience the church invites the questioning, doubting world — confident that if we dwell here too, we also will be driven to our knees in joy to confess Jesus as our Lord and our God.

Vade Mecum

Continued from page 7

session in late spring, and a day's session before the beginning of each conference is required of every counselor and permanent staff person. This is a total of 50 hours required training.

The purpose of this training is to establish a philosophy of Christian camp and conference work, an understanding of human behavior, and specific skills in working with the people who will be under their supervision.

meal, they looked back at the cross through the symbols of broken bread and poured-out wine — a life given to reveal the depths of the love, acceptance, and forgiveness of God—a love that loves, accepts and forgives even those who destroy the Bringer of Love. And when the disciples understood the cross by reliving the common meal, then they saw the Risen Christ and their lives were radically changed, and through their lives the shape and destiny of our civilization has been determined. Broken bread and poured-out wine, a common meal, became the setting which reinterpreted the Cross and opened the disciples' eyes to see the Risen Lord. *The common meal thus becomes the setting for the Resurrection.*

To support this reconstruction through the recorded experiences of the New Testament, there is much help. A shared meal and the Risen Lord are all but inseparable. St. Luke and St. John both place the Resurrection experience in the upper room on the first day of the week at evening, presumably the time of the evening

meal. The Risen Christ asks for food to eat. In St. John the Resurrection experience is repeated on the first day of the second week, this time with Thomas present. In St. John, the Galilee appearance is again a shared meal by the shore after the catch of fishes has been hauled in. Also in St. John, the chief verb in our Lord's conversation with Peter is *feed* — "feed my sheep, feed my lambs, feed my sheep." In the book of Revelation the word used by the Risen Christ to describe

his relationship with his disciples is the verb "sup" or "dine."

But perhaps most important of all is the Emmaus Road episode recorded in St. Luke, where the two men, Cleopas and his friend, discuss the sad events of the week end. Their minds are trapped by the narrow concepts of moral retribution. The death of Jesus rules out for them the possibility that he could be the Christ. But a stranger overtakes them and talks to them about

Continued on page 14

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BY VERTIE JACKSON

President, Episcopal Churchwomen

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The conference begins with lunch June 8 and closes with lunch June 12. The cost is \$27.50.

The theme will be Mutual Responsibility and Interdependence in the Body of Christ, with emphasis on the World Mission of the Church. The

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MR. SIMS

... Headliner

Reverend Bennett J. Sims, Rector of the Church of the Redeemer in Baltimore, Maryland, will be the headliner.

The Reverend Mr. Sims was born in Greenfield, Massachusetts, educated in Kansas City, Missouri, public schools and Baker University. From 1943 to 1946 he was on active duty in the U. S. Naval Reserve. Upon completion of military service he entered Princeton Theological Seminary, later transferred to Virginia Theological Seminary where he received a B.D. degree. He then became curate and later Rector of the Church of the Re-

deemer, Baltimore. From January to July 1962 he was Priest-in-Charge of St. Alban's Church, Tokyo, Japan. He returned to the Church of the Redeemer where he has been active in the life of the city, the Diocese of Maryland, the Third Province. He is a member of the Presiding Bishop's Committee on the Church's Total Ministry, and is Chairman of the Inter-Anglican Committee for the Tokyo Cathedral Center.

The Reverend John A. Gray, Rector of St. Timothy's Church, Wilson will lead the Bible Study. Those who have heard him at Vade Mecum before know what a treat is in store. Those who hear him for the first time will be greatly impressed.

The Panel Discussions on The Witness of Prayer should be an inspiring innovation.

The evening programs will be varied as usual. On Tuesday and Wednesday evenings the Reverend Patrick Hutton, Missionary to Taiwan, will be the speaker. He will be a special guest throughout the conference.

Bishop Baker will serve as Chaplain and will conduct vespers each evening. Bishop Fraser will be the speaker for the Thursday Evening Banquet.

Mrs. Allen B. Snoddy will be back with books and supplies from the Cathedral Book Store, Atlanta, Georgia.

Episcopal Churchwomen, won't you make a real effort to attend this conference? Truly this program of worship, study, and fellowship will enable each Churchwoman to go forth much better prepared to witness, to obey, and to serve to the glory of the Lord, Jesus Christ.

From Grief

Continued from page 13

a suffering Christ, a Christ who through weakness and pain would bear the afflictions of men for the sake of men and reveal through his suffering the Love of God — a new idea to Cleopas and his friend. But the village of Emmaus is soon reached, and Cleopas prevails on the stranger to spend the night at his home. The stranger accepts. They sit down to the evening meal and the stranger takes bread, blesses it, breaks it, and gives it to them — and once again within the context of the common meal they see the Risen Lord, and He vanishes from their sight. Add to this witness

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SILER CITY, NORTH CAROLINA

From Grief

Continued from page 14

of scripture the experience of Christians who through the centuries have found in the re-enactment of the common meal a meeting place with the Risen Lord, so much so that the argument in Christendom has been not "Is he present?" but "How is he present?"

If this common meal is the context in which the Resurrection was first known, then every re-enactment of this common meal by Christian people must be seen as the opportunity for disciples of Jesus Christ in every age to have a Resurrection experience, and to know His living presence. This would transform the service of Holy Communion into the most thrilling moment of worship possible for a Christian. And this is, in fact, what the Church has always said it was. We find Him alive in our worship in the sharing of the Common Meal, and from that worship we carry His living presence into all the world.

DioSCENE

Continued from page 11

tage supplies, laundry, etc.)

1,350.00—Family home program

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3,600.00—Plant operation (fuel, lights, power, water, repairs and supplies)

In terms of human need, the Thanksgiving Offering will this year provide complete care for twenty children and casework services for their families. Your Thanksgiving Offering paid the cost of the professional care to reunite seven children with their families. Your contributions meant that we were able to admit six new children into our care.

Your Thanksgiving Offering is more than dollars and cents and income tax deductions; it is the Church meeting a real need of our times. It is the Church reaching out today, right now, to children, young people and families who need help.

Thank you for what you have done in this way to show your love for God and his children.—ROBERT D. NOBLE, Assistant Superintendent.

\$25,000 Asked On Mother's Day For Penick Home

SOUTHERN PINES — Episcopalians of the diocese of North Carolina will be asked to contribute \$25,000 to Penick Memorial Home here in a special Mother's Day offering. H. T. Cosby of Charlotte, president of the home, has announced.

The retirement home is named in honor of the Rt. Rev. Edwin A. Penick, late bishop of the diocese. It will open later this month for persons 65 or over.

"It is fitting that Mother's Day was selected as the date for this memorial offering," said Cosby. "We hope that those whose mothers are living will be especially generous in their gratitude, and those whose mothers are no longer living will make a memorial gift."

"Our goal of \$25,000 will fill an immediate need. It will cost \$2,100 to care for one person for a year. We have applications now from a dozen elderly

people who cannot afford this modest cost."

Cosby said the home eventually hopes to build up a reserve to assure that no one will be turned away from the retirement center for lack of funds. The home will care for 40 persons.



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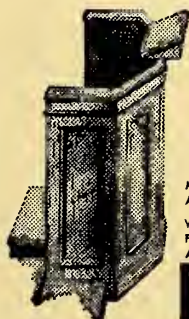
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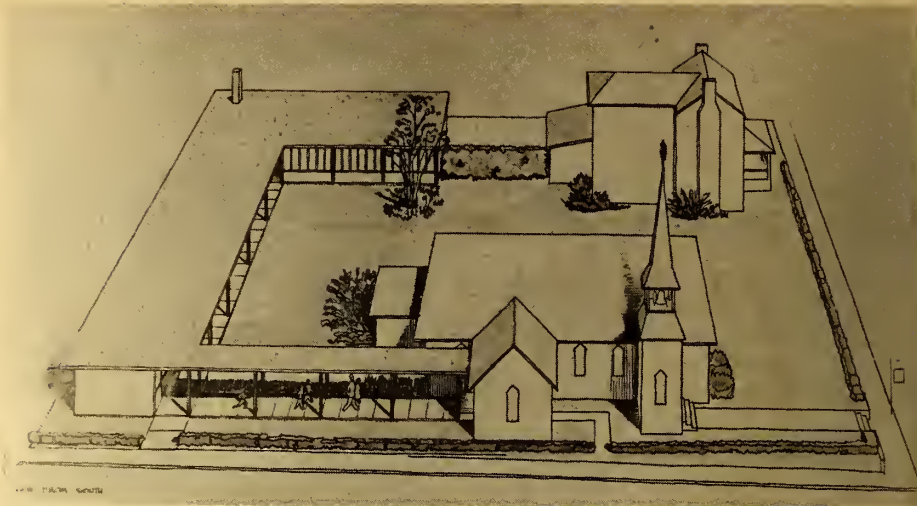
Church of the Month

BY ELLIOTT F. DUNCAN

The Church of the Messiah began as Grace Church in September, 1897 with a Sunday service led by the Rev. James H. Williams. Mr. Williams had come to North Carolina from Kentucky and was responsible for the beginning of several churches in this state.

The first church building was erected in 1906 and stood until two years ago. In recent years the congregation has built a new parish house and educational building.

Through the years the church has been served by a succession of clergy who came for a few brief years and then moved on to other areas. Among these were Bishop George M. Henry of Western North Carolina and Bishop J. Reginald Mallett of Northern In-



The Church of the Messiah, Mayodan

diana. The church also has sent five of her sons into the ministry.

The Rev. Frank M. Fagan is the

current rector of the church. Elliott F. Duncan is Senior Warden of the Church.

MAY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
3	4	5 Dept. of Christian Soc. Relations Burlington	6	7	8	9
10 Mother's Day Penick Home	11 Clergy Refresher Course The Terraces Dr. Wedel	12	13	14	15 Department of Mission The Terraces	16
17 Whit Sunday	18	19	20	21 Clergy Couples Conference Vade Mecum	22	23
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NORTH CAROLINA
The Churchman

May, 1964

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ks to the Church . . . Page 3*





Official Publication
Diocese of North Carolina

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Coadjutor

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A Whitsunday Message

As we come to the Day of Pentecost, we therefore come to the birthday of the Church, for the Church was born when the Holy Spirit was given.

We read in the twenty-third verse of the second chapter of the Acts of the Apostles that when Jesus was exalted, He "poured forth" the Holy Spirit into the world and the life of man through the power of Pentecost.

The Holy Spirit is referred to in the New Testament by various terms and, among others, by the term "paraclete." The word "paraclete" comes from two simple Greek words: para which (in this connection) means "alongside," and kalea, which means "to call" or "to summon." The word is usually employed in a context of a court of law. So we get the picture of: "one called along side of," and the word is sometimes translated "Comforter" and sometimes "Counselor," but best of all it is translated "Advocate," so we experience the Holy Spirit as an advocate both in the life of the Church and in the life of man.

The function of an advocate at any and all time is to plead for another, thus the Holy Spirit through the power of Pentecost pleads for the whole condition of the life of man in our world; and the world in perplexity and uncertainty as to its course and destiny, looks out through a deep sense of anguish and frustration for some sense of direction, some sense of meaning and purpose as to the course it should follow.

It is indeed understandable to the rational mind that modern man would ex-

Continued on page 12

The Bishop's Letter:

Kanuga, Vade Mecum Meetings Offer Talent And Much Variety

To the people of the Diocese of North Carolina

My dear people:

Last year at this time, the leadership of the Episcopal Diocese of North Carolina was in a state of frantic involvement getting ready for the annual meeting of the Diocesan Convention. In 1964, the situation is quite different. The convention is over six months away, and we are considering the program of the Diocese during the summer months.



BISHOP BAKER

... Summer Plans in Hand

This summer, for your Bishop, Kanuga looms large. I am to be the director of the Adult Conference. I am rather proud of the array of talent

which has been assembled to instruct and inspire the people who come. It will be led by The Right Reverend Stephen Bayne, Executive Officer of the Anglican Communion, who will be serving as Chaplain and bringing us up to date on the document entitled "Mutual Responsibility and Interdependence." We will also go on with many other subjects of great importance, under the leadership of extraordinary talent. Time will not permit printing the whole schedule again; but I use this simply as a reminder that places may still be available for the conference which begins on July 4 and runs for two weeks. There will be two distinct units of time, permitting those who choose to come for one week and not another.

Our own conference center, Vade Mecum, offers a full schedule of great variety . . . publicity for which is in the hands of your clergyman in bulk

Continued on page 12

Problem Of Poverty One Of People, Attitudes And Some Harsh Questions

Experience at Salisbury Demonstrates Need For Awareness, Initiative

BY

THE REV. O'KELLEY WHITAKER

Rector, St. Luke's Parish, Salisbury

An amazing awareness has come to Salisbury and Rowan County. One day last October the Mayor and the Chairman of the County Commissioners called together representatives of some 14 city and county agencies concerned with health, education, and social welfare to consider the possibilities of coordinating these functions in a Community Service Council. I attended as president of our local Ministerial Fellowship.

Out of the meeting grew a desire for more information about the new North Carolina Fund. This information soon came through a visit from the director, George H. Esser, Jr. Committees were then formed to study the "conditions of poverty" and to begin communication with people living under them. A deadline caused us to move quickly. The results of the studies were amazing to us all, and the response to these studies has been even more amazing.

Let me illustrate this with the experience of the Committee on the Church. As chairman, I sought to involve ministers who had a significant ministry in depressed areas and through them to enlist co-operation of the people in the lower economic group. I knew that the Episcopal Church was not likely to have a significant ministry in this area; but to my amazement I found that no other mainline Protestant church did either!

Thus our Committee composition was less than satisfactory, but we were already well on the road to answering the question "What is the Church now doing for people living in depressed areas?" Our report continues the answer:

"There is a limited ministry of material help now being conducted mostly by the ministers of some city and county churches. The intent seems to be to relieve physical necessity primarily.



THE PROBLEM OF POVERTY IN NORTH CAROLINA

... Can Church Help Provide Some Answers?

Occasionally some people so helped do become involved in the churches. The Salvation Army is conducting the only real ministry to children and young people from families living in poverty. However, the youth worker feels that their training efforts are not being accepted by those children who most need them. The reason lies principally in the lack of interest on the part of parents.

"The Protestant Christian Church in our community, as elsewhere, appears

to be middle-class in its attitude. There is no direct interest in lower income people as *persons* and little desire to involve them in their congregations. While most depressed areas have a goodly number of churches long established within them most of these churches fail to minister to low-income families living around them. In fact, most of such congregations appear to be imported from other residential areas, returning, perhaps, to the church of the area where they grew up but which has now changed character. The Church has often refused to reflect the changes in the neighborhood. These are deteriorating, changing neighborhoods. The ministry that is offered to people in the immediate vicinity, if it exists at all, is likely to be quite limited and principally paternal in character, an attitude that can well keep low-income people at a distance," the committee report states.

"This attitude, typical to the whole South which tends to be the most pious and church-going section of the Nation, is the subject of a recent article in *Christianity and Crisis* which holds that it is explained in part by our heritage of evangelical theology and

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The Tar Heel DioSCENE

BY MARGARET S. KNIGHT

E.C.W. Conference Speaker—One of the special features of the Episcopal Churchwomen's Conference at Vade Mecum, June 8 to 12, will be the appearance of *The Rev. Patric L. Hutton*, Missionary to Taiwan. He will speak on Tuesday and Wednesday evenings, and will be a special guest throughout the conference. Mr. Hutton is presently vicar of St. Paul's, Kaohsiung, and director of medical work for Taiwan. Under his direction are two clinics in Southern Taiwan, with a total staff of 22 (seven doctors).

He was born in Southern Missouri and obtained his basic education there. His interests and training have been in Chinese language and culture, and after graduating from the University of Washington he worked for a year as assistant curator of Oriental Art at the William Rockhill Nelson Gallery of Art, Kansas City, Mo.

Ordained in 1950, Mr. Hutton served as curate of St. Paul's Church, Kansas City, Kansas; as rector of Holy Trinity, Valley Stream, N. Y., and as rector of Trinity Church, Independence, Mo., before going to Taiwan in 1961. He is married to the former Laura Ellis and they have two children.



MR. HUTTON

... Taiwan Missionary



ST. ANDREW'S GROUNDBREAKING—Here is a view of the groundbreaking ceremony for the new St. Andrew's Church at Charlotte. Four laymen form a cross of cords over the spot where the church is to be erected. In the background are the choir and the congregation. The Rev. W. David Woodruff, St. Andrews rector, says a September 1 target date has been set for completion of the \$112,220 project. A new \$20,993 rectory is almost ready now. Shown in the foreground here (from left) are: Donald Fuller, junior warden; Conrad Taylor, architect and member of St. Andrew's; James E. Robert, senior warden; and William Melson, chairman of the building committee. — (Photo by Tom Walters of Charlotte.)

Big Day for St. Michael's—Sunday, April 19, was a very special day for St. Michael's Church, Raleigh, with Bishop Baker making his annual visitation and confirming 27 persons, the celebration of its fourteenth birthday; and the occasion of the mortgage burning service, followed by a big family picnic. Organized in 1950 by 139 persons from the older Raleigh churches, the group met at St. Mary's Chapel, with the Rev. I. Harding Hughes as acting Rector, until September, 1950, when it moved to its present site. The present Rector, *The Rev. James D. Beckwith*, came to the church in October of that year, and St. Michael's became a parish early in 1951. The permanent church building was completed in December, 1956.

Mr. Spong on Extended Tour — *The Rev. John S. Spong*, Rector of Calvary Church, Tarboro, spent the last two weeks of April on a trip to

Kentucky, Tennessee and Alabama. He first delivered four addresses to the Annual Meeting of the Churchwomen of the Diocese of Kentucky, following which he led a parish retreat for Church of the Good Shepherd, Look-out Mountain, Tenn. During the second week he went to Birmingham, where he gave four lectures on the subject of the Resurrection to the Churchwomen of the Diocese of Alabama.

THE COVER

This month's cover photograph was made available by Billy Barnes, public relations director of the North Carolina Fund at Durham.

The picture illustrating the feature article in the May issue, which appears on page 3, was also loaned to THE CHURCHMAN by Mr. Barnes.

Ill Health Bringing Resignation Of Bishop Lichtenberger

Continuing ill health has forced the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, to announce his intention to submit his resignation to the House of Bishops at the General Convention which meets next October in St. Louis.

In a letter dated March 30 and addressed to all bishops of the American Church, he made his intention known to them in these words:

"I regret very much to tell you that the difficulties do persist and evidently will continue. I have been working constantly and steadily to overcome this disability, but I have made little progress. Therefore I intend after consultation with Mr. Clifford Morehouse, President of the House of Deputies, to appoint a committee to make nominations for your consideration in the choice of a Presiding Bishop as required by Canon 2, Sec. 1. I will submit my resignation to the House when we meet in St. Louis."

Continued on page 12

Two New Duties—Our Diocesan Director of Program, *The Rev. Charles Greene*, has been asked by Miss Frances Young, Executive Director of the Episcopal Churchwomen in New York, to be a leader at the Triennial Meeting of the Women in St. Louis next October. Earlier in the year, Mr. Greene was elected chairman of a new commission of the North Carolina Council of Churches. The commission is on Council organization and extension, and has three divisions: the Annual Meeting, Evaluation and Long Range Planning, and Ministerial Associations and Local Councils.

Clergy Changes—Two churches in our Diocese have new rectors, both coming from the Diocese of Southern Virginia. They are *The Rev. Charles Sydnor Cook, Jr.*, who came April 15 to Epiphany Church, Leaksville, and *The Rev. James A. King* on April 1, to St. Paul's Church, Monroe.

Picture Credit — THE CHURCHMAN wishes to make belated but grateful acknowledgement to *Mr. Charles Killibrew* of Rocky Mount for the fine picture he took to accompany the article in the March issue on the Rocky



50-YEAR VETERANS—Each of the above singers has been a choir member at Raleigh's Church of the Good Shepherd for 50 years or longer. They are (from left): Neil Hester; basso; Godfrey Cheshire, basso; and Miss Elsa Hilker, soprano. Mr. Cheshire is the son of the late Bishop Joseph Blount Cheshire. Percival Lees, a fourth half-century veteran with the Raleigh choir, was not present for the picture.

Mount churches written by *Mrs. B. C. Homes, Jr.*

Savings Stamps Wanted—The Congregation of St. John's Church, Henderson is saving S & H Green Stamps for a cash trade-in to purchase a new carpet for the church. *Mrs. K. L. Fields*, Parish Guild Chairman, writes that any contributions of stamps by other congregations throughout the Diocese will be greatly appreciated. They may be sent to her at 411 Birth Street, Henderson.

At College of Preachers—*The Rev. L. Bartine Sherman*, Rector of St. Philip's Church, Durham, spent sev-

eral weeks in April and May as a Fellow at the College of Preachers in Washington. In a letter to his congregation in a recent church bulletin he wrote: "The general area in which I have decided to do my work is that of the Church and the City, concentrating, I hope, on the question of communication between these two. . . . The other two Fellows are from Cleveland, Ohio and Nashua, N. H. The first one is doing his work in 'The Making of a Sermon'; the second in the psychology of personal communication, so that all three of us are dealing in various ways with the general question, 'How shall the Church get her message across to the world?'"

E. C. W. Holds 1964 Meeting



E. C. W. Executive Board Buckles Down To Business

The 1964 annual meeting of the Episcopal Churchwomen was held recently at St. Andrews Church in Greensboro. Some of the highlights of the two-day gathering are shown in these page 6 and 7 photographs by Mrs. John Clayton Smith of Raleigh.

Mrs. Harry Abbutt of St. Andrews was general chairman for the 1964 affair and Mrs. Carson Bain, also of St. Andrews, was in charge of registration.

Speakers included: Mrs. W. J. Gordon of Spray; Mrs. I. H. Manning of Durham; Mrs. Seaton Bailey of Atlanta; the Rev. Leland Jamieson of Raleigh; the Rev. T. J. C. Smyth of Greensboro; the Rev. A. Theodore Eastman of Washington, D. C.; and Bishop R. H. Baker.

Newly-elected officers for the coming year are: Mrs. W. H. R. Jackson of Raleigh, president; Mrs. J. L. Godfrey of Chapel Hill, vice-president; Mrs. P. R. Robinson of Raleigh, secretary; Mrs. E. S. Knight of Raleigh, secretary of Christian education; and Mrs. John Clayton Smith of Raleigh, secretary of promotion.

Mrs. Godfrey is the outgoing president.



Mrs. Godfrey Honored



Bishop Baker Speaks



Mrs. Bailey Chats With Mrs. Jackson, Mrs. Godfrey



Mr. Jamieson Reports



Mrs. I. H. Manning, Durham



Mrs. E. E. Carter, Mrs Harry Abbitt Swap Small Talk



Speakers Smyth, Eastman



Bishop, Mrs. Jackson, Robinson, Godfrey, Knight, Smith



Mrs. Gordon Reads Letter



Mrs. Walter Bade, Mrs. Abbitt, Mrs. Carson Bain

N. C. Episcopalians Voice

Explain Roles As Demonstrators:

Chapel Hill Husband, Wife Believe Church's Aim 'To Change World'

BY DR. T. F. WILLIAMS

Frank and Carter Williams, both native white Southerners—North Carolina and Virginia—have found that their growing understanding of the problems white and Negro people face has depended upon personal relationships with Negroes which have developed over the years. Here they describe some of their experiences. Both are Episcopal laymen, members of the Chapel of the Cross. Dr. Williams is also chairman of the North Carolina Council on Human Relations. Of their views, Dr. and Mrs. Williams say: "To paraphrase Harry Golden, when our grandchildren ask where we were July 4, 1963, a summer of racial strife, we will tell them how we walked down Franklin St. petitioning for a public accommodations law with hundreds of other citizens, black and white together, and sang 'My country tis of thee, sweet land of liberty' and how we understood the words of this hymn in new depth." Dr. Williams is a faculty member in the School of Medicine at Chapel Hill.

How can the church help her own members to live as Christians in the world today? More specifically, in the area of our current racial problems and unrest, what should a Christian be doing — where should he stand — and how can his church help him?

We would like to approach answers to these questions by reviewing some of our own experiences with church and race. This is thus a personal account, but at the same time we think some general principles can be drawn from it.

To summarize at the beginning, the most important things we have learned are, first, that the only way to under-



DR. WILLIAMS

... Reviews Experiences

stand and help with racial problems is to have right personal relations between white and Negro people; and second, that the main and perhaps only way the church can help is to give her people experience in these right relationships within herself.

Our experiences up to and even beyond college days had little of such relationships in them: We knew Negro people almost solely as most white Southerners did — in the master-servant roles. Our churches showed us nothing different; with rare exceptions the only Negro was the sexton.

College experiences brought some awareness, for both of us, of the possibility of a different relationship, one of equals with equals. Part of this came through the church: one of us while a student at the University of North Carolina met Negro students, from St. Augustine's College and elsewhere, at annual statewide Episcopal student conventions. A frequently repeated comment among white students, with surprise and pleasure, was, "Why, I've never met an educated Negro before." The same comment can be heard to-

day as many white people find or make their first opportunities to meet Negroes as equals. The other of us had several Negro classmates at Wellesley, with one of whom she shared occasional train trips to or from Washington.

However, despite growing intellectual interest in the racial and other social problems of our times, we had very limited personal association with Negroes until, while in Boston (1946-50 and 1953-4) we began to attend St. John's Church, Roxbury Crossing. We went there largely because friends had told us of its unusual liturgy, an early form of the Sarum rite, not "high" nor "low" but rich in music and beauty and full of congregational participation. We found all of these features, but what was equally unique for us was the immensely varied congregation: almost half were white, half Negro, with others of Spanish and Central-American extraction. Most, of all races, came from poor economic circumstances (the church is in a "slum" area), with a scattering of people of higher income and more education.

Among these varied people a remarkable spirit of unity, joy and mutual concern prevailed. The service fostered this spirit: on a feast day like Whitsunday, when the choir of all colors followed the crucifer entirely around the congregation two or three times, singing "Hail Thee Festival Day," and many little children fell in behind to make it a real procession, it would have been hard *not* to feel a unity with everyone there. The same spirit continued in lay people's (women and men) carrying the bread and wine for Communion up as a part of the offering, and in frequent parish breakfasts and suppers. Though we were strangers and part-time attenders, there seemed to be *personal* concern for us: if one of us went alone

Continued on page 13

e Opposing Race Views

Departing From Teaching Of Gospel:

Raleigh Attorney Believes Church Straying From Its Primary Function

BY W. W. TAYLOR, JR.

W. W. Taylor, Jr., now a practicing attorney in Raleigh, is a native of Warrenton, where he lived until recently. He has been a vestryman and Senior Warden of Emmanuel Church, Warrenton, and taught its Men's Bible Class for ten years. Mr. Taylor is a former member of the North Carolina General Assembly and is a Past-President of the North Carolina Bar Association.

I have been requested to express the views of a layman who disapproves strongly of some of the positions and activities of the Church today. With the few opportunities for expression afforded by the Church leadership to those who disapprove, this opportunity carries with it an obligation.

Although I do not presume to speak for anyone but myself, I believe that there are many laymen and some clergymen who share my views that the Church — in which my grandfather was a priest, in which I was reared, and in which I have participated actively — has in recent years departed from its primary function of teaching the Gospel of Jesus Christ. It has, instead, concentrated its efforts on promoting social and economic theories about which there are wide differences of opinion among those who consider themselves Christians. It has, to a large extent, made itself an appendage of the "liberal" political movement in the United States, which at all levels depends for its existence upon the bloc vote of minority groups.

My concern has increased progressively, year by year, as I have observed individuals, claiming to speak for the Church, appearing before legislative committees in support of or opposition to controversial legislation, stirring up racial discord, publishing an inflammatory magazine called



MR. TAYLOR

. . . Theories Promoted

Church and Race, lobbying for the passage of the pending Civil Rights Bill, leading unlawful mob activities, and supporting and subsidizing, with Church funds, criminal conduct on the part of clergymen paid by the National Council of Churches to come into this State and openly defy our laws.

All thinking persons are concerned with the present race problem. Most are aware that such problems have always existed where people of different races have lived side by side. The hatred and contempt of the Jews for the Samaritans had endured for centuries before the birth of Christ.

Racial attitudes will not, however, be changed by laws or decrees, regardless of their source. On the contrary, attempts at enforced solutions will only magnify existing problems, produce increased ill will, and create unyielding opposition among those normally tolerant.

Serious thought the race problem may be, there are other questions arising from the Church's attitude and activities that are, in my opinion, more fraught with dangers of harmful and lasting consequences.

What has become of the separation of Church and State? What will become of our society if open defiance of law is tolerated? What will be the lot of individuals and minority groups if constitutional guarantees of life, liberty and property are swept away? The Church appears to me to be taking an active part on the wrong side of each of these questions.

The Church leadership seems fully committed to seeking the passage of the Civil Rights Bill, the true purpose of which is to attract minority bloc votes having the balance of power in a few states which, in the main, hold the balance of power in national elections. A Congressman from New Hampshire, a former Attorney General of that State, recently stated unequivocally on the floor of the House that this legislation is purely political and that it would not get 50 votes from the 435 House members if they voted by secret ballot.

Similar legislation passed by a vindictive Congress to punish the South during Reconstruction days was declared unconstitutional by the Supreme Court in 1883. Outstanding lawyers throughout the country have condemned the pending bill as equally unconstitutional. Their voices have become as the voices of those crying in the wilderness when caught up in the emotional frenzy generated by assertions that Jesus Christ and his Church demand the passage of this measure.

I do not know what Jesus Christ, if alive, would have to say about the race problem and the Civil Rights Bill — and I do not think that anyone else does, either.

While His views may be subject to different interpretations, Christ's statements to the Samaritan woman at the well and the Canaanite woman, whose sick child He first refused to heal, and His admonition to His disciples, as

Continued on page 14

Two To Read:

Bishop Fraser Reports On Books By Keith-Lucas And Rodenmayer

BY THE RT. REV. THOMAS A. FRASER
Bishop Coadjutor

Recently, two books have come to my desk—"The Church and Social Welfare," by Allan Keith-Lucas, published by the Westminster Press (\$1.25), and, "According to Thy Promises," by Robert N. Rodenmayer, published by Harper and Row (\$2.75). Both of these books are worth serious reading by every clergyman and layman.

The Church and Social Welfare is a Christian perspective on social problems and written by Dr. Keith-Lucas, who is Alumni Distinguished Professor of Social Work at the University of North Carolina. Dr. Keith-Lucas has a brilliant and Christian insight into the relationship of the Church and social work, with which every one of us should be familiar. The last chapter of the book, "The Theology of Personal Helping," is worth the price of the book and the reading of it. This is one of the best and most penetrating insights into the relationship of each one of us as a Christian to those in need that I have read. It is a short book of only 80 pages and has questions for discussion at the end. I can imagine many creative uses to which this book can be put by study groups, Bible classes and clergy study groups. I am sorry that I did not learn of this book earlier as it was copyrighted in 1962.

According To Thy Promises, is by someone familiar to many of us, The Rev. Robert N. Rodenmayer, who is Executive Secretary, Division of Christian Ministries, National Council. This is a very clear exposition of the General Confession taken from the Book of Common Prayer. It is a sort of up to date devotional manual which will be readily appreciated by anyone. It is based on a sound theology with a deep understanding of man, filled with brilliant illustrations. It is a refreshing relief from all of the abstract and academic attempts to be relevant. This book is just relevant.

We are coming to the time of the year when many of us are able to do some reading. Both of these books—neither of which is difficult reading—will feed your heart and your soul and mind with a disturbing and joyful satisfaction.



BISHOP FRASER
... Feed Heart, Soul, Mind

Music Faculty Listed For Summer Session At Sewanee, Tenn.

SEWANEE, TENN. — Martha McCrory, director of the Sewanee Summer Music Center, has announced her faculty for the eighth season of the intensive training session for gifted young musicians on the campus of the University of the South. Dates for this summer are June 22 through July 26.

The faculty this year has been enhanced to sixteen. Roland Johnson, music director of the Madison (Wisconsin) Civic Symphony, will return as conductor. Sewanee will also welcome back Herbert Levinson, concertmaster of the Birmingham Symphony, to play and teach violin; Jane Allen and Melvin Ritter, husband - wife, violin-piano team from the St. Louis Symphony, of which Ritter is concertmaster; Mark Thomas, solo flutist of

Greensboro Priest In Study At Bexley

GAMBIER, OHIO — The Rev. Richard L. Hicks, priest in charge of The Church of the Redeemer, Greensboro, was recently in residence for 12 days at Bexley Hall, divinity school of Kenyon College, Gambier, Ohio, as a Watson Fellow.

The Watson Fellowship program was designed to allow clergy to spend a period of time in serious study on a subject of their own choosing under the supervision of a member of the faculty of Bexley Hall.

Mr. Hicks is studying social ethics under the tutelage of Canon Alden D. Kelley, professor of Christian ethics and apologetics at Bexley Hall.

the National Gallery Orchestra, Washington, D. C.; Violist Henry Barrett of the Alabama String Quartet, University of Alabama; Kenneth Moore, conductor of the Oberlin College Conservatory of Music wind ensemble, bassoon; Betsy Barrett, private studio teacher of piano in Tuscaloosa, Ala.; as well as Martha McCrory herself, assistant professor of music at the University of the South, who will teach cello. Arthur Winograd will return as guest conductor. He is music director of the Birmingham Symphony.

New this year will be Chris Xeros, conductor of the Richardson (Texas) Symphony, to teach strings; Earnest Harrison, oboe, the American Woodwind Quintet of George Washington University; James Livingston, principal clarinetist of the Louisville Orchestra; John Davis, principal horn of the Birmingham Symphony, brass and percussion; Joseph Running, organist and choirmaster of the University of the South, organ; Arline Johnson, Madison (Wisconsin) Civic Opera, voice; choral workshop and boys' choir, Stephen J. Ortlip, conductor of the Chattanooga Boys' Choir and the Chattanooga Concert Choir. Richard Bales, conductor of the National Gallery Orchestra, will come for his first visit as guest conductor.

As in previous seasons the music camp will present week end concerts by students and faculty in Guerry Hall and will wind up the season with a four-day festival. The choral workshop for adults concerned with children's choirs, July 16-18, is a new feature, as is the Chattanooga Boys Choir training week in conjunction with it.

Summer Service Offers Youth Key Roles In Church Life, Mission

BY THE REV. PHILLIP CRAIG
Chairman, Summer Service Committee

Summer Service Projects are unique instruments designed to provide a means whereby young people may participate in the Church's life and mission to people in all walks of life and have a part in its growth and reconciling ministry.

This summer there will be two Summer Service project opportunities for our young people:

Project one, June 15 to July 17, is the survey of a horseshoe shaped ridge on the western side of the 450 acres of the Vade Mecum property. A student engineer will teach these young people (five boys and five girls) how to cut and run sight-lines, and make field notes. These notes will be converted into a topographical map which will be used by the Diocese in developing a new wilderness camp site for the 1965 season.

Project two, July 20 to August 21, is the completion of the third new cabin in Circle 3 at Vade Mecum. A carpenter will teach these young people (again five boys and five girls) how to build this structure. The young people who participated in this project last summer found it to be a valuable experience.

In addition to the technical men there will be two adults, a man and a woman, who will supervise these projects. James T. Prevatt will provide the male supervision for both of these projects. Mr. Prevatt, a native of Georgia, is a graduate of Emory University and Duke University Divinity School. This spring he received a Masters Degree from Duke in Clinical Pastoral Training. He has been accepted as a postulant in this Diocese and will attend General Seminary next year. His years of experience in small group camping programs in the Western part of the state, coupled with his clinical training, provide excellent qualifications for this job.

While both of this year's projects are located at Vade Mecum, it is hoped that in 1965 the project opportunities will be centered in several cities and towns throughout our Diocese.



MR. CRAIG MR. PREVATT

The philosophy of these projects has four basic elements. These are:

1. **Service:** The work to be done should be significant, hard, real and needed.

2. **Encounter with the world:** Programs are chosen not just to be of help to the Church but to strengthen the witness and the service of the Church "to the world." Through study, questions and exposure to the hard facts of life, it is hoped that the participant may come to know what it means to be a responsible Christian citizen.

3. **Christian community life:** The ordered sharing of worship, study, household chores, cooking and recreation as well as work, is essential to the full value of the Summer experience. The goal is to share a corporate life through living 24 hours a day in a Christian Community, where the power of the Holy Spirit may be felt and known.

4. **Individual growth in understanding and faith:** A summer service program can be a transforming experience for the individual in that he may grow in self-understanding, in understanding the world, and in the love and knowledge of God.

It is not easy to make all four of these elements possible in a summer service program, but we who sponsor programs have the responsibility to plan, to experiment, and to explore ways within the life and mission of the Church to the world whereby the young people of our Christian family may more nearly have this kind of experience.

(EDITOR'S NOTE: For additional information (costs, application forms, etc.) see your Rector, or write to the Chairman of the Committee on Summer Service Projects, The Reverend Phillip Craig, P. O. Box 44, Garner, North Carolina. 27529.)

Stations Listed For Episcopal Series On Protestant Hour

The Rev. Canon Bryan Green of Birmingham, England, known throughout the world as one of the great preachers of our time, is speaker on the 12-week Episcopal Series of the Protestant Hour, starting Trinity Sunday, May 24.

Canon Green has traveled to every corner of the globe to conduct preaching missions, which consistently draw capacity crowds. His mass appeal is difficult to define. He is not an emotional evangelist, resorts to no theatrical tricks. A quote from the campus newspaper following his visit to Yale University sheds some light: "One of the reasons for Bryan Green's success in American schools and universities is that he makes thinking people realize that to be a Christian you need not give up your intellect."

Free printed copies of Canon Green's twelve Episcopal Series sermons are available from The Parish of The Air, Box 11711, Atlanta 5, Georgia. Air dates are May 24 through August 9 and The Episcopal Series may be heard in this area on these stations:

Albemarle — WABZ.....	1:00 P.M.
Asheboro — WGWR.....	10:00 A.M.
Charlotte — WBT	
Charlotte — WIST.....	10:25 A.M.
Concord — WEGO.....	7:00 A.M.
Elkin — WIFM.....	12:30 P.M.
Greensboro — WBIG.....	7:30 A.M.
Greensboro — WOMG....	8:30 A.M.
Hamlet — WKDX.....	2:00 P.M.
Henderson — WIZS.....	6:30 P.M.
High Point — WHPE.....	4:15 P.M.
Laurinburg — WEWO....	1:30 P.M.
Louisburg — WYRN.....	8:30 A.M.
Mooresville — WHIP.....	1:30 P.M.
Mt. Airy — WSYD.....	8:00 P.M.
Raleigh — WPTF.....	8:30 A.M.
Reidsville — WREV.....	11:00 A.M.
Rocky Mount — WCEC..	5:30 P.M.
Salisbury — WSAT.....	8:30 P.M.
Sanford — WWGP.....	12:30 P.M.
Southern Pines —	
WEEB	1:00 P.M.
Statesville — WSIC.....	8:00 A.M.
Thomasville —	
WTNC-FM	8:30 P.M.
Wadesboro — WADE.....	12:30 P.M.
Wilson — WVOT.....	7:00 P.M.
Winston-Salem — WSJS..	8:30 A.M.

Whitsunday

Continued from page 2

perience a deep sense of frustration and perplexity about his present state, for as he looks back to the beginning of the Industrial Revolution, the rise of Scientific Technology and the advent of the Space Age, — each promising within its own structure a new liberation, freedom, and fulfillment for men — he has become keenly aware that the very instruments which he produced and depended upon to liberate and fulfill man have within themselves added to man's predicament and enslavement.

Thus the message of the world to the Church on this Whitsunday is that the world is looking for a way of return, a restoration, a reconciliation; and if the Power of Pentecost has any message at all for today's world, it is that the Holy Spirit as both Counselor and Advocate pleads for the conditions of modern man.

It pleads through all of the human misery, the human hurt, and deprivation. It pleads through all of the human exploitation, the inhumanity of man to man, all of the human poverty and want, all of the loneliness, the lostness, and the separation. It pleads for the whole condition of man's life in our modern world.

And as it so pleads, the world looks to the Church for some sure sign that through the Power of Pentecost . . . "poured forth" through Christ . . . it can speak meaningfully to man in his existential situation. The life of the world looks to the Power of Pentecost made manifest in the Church for a sign of Hope, of Direction, of Guidance. . . . Can we as the Church in the world point the way as we approach Whitsunday? If we cannot, God help us all.—THE REV. DAVID B. NICKERSON, priest-in-charge, St. Titus Church, Durham.

Health

Continued from page 5

He went on to express his personal regret at this necessity and his purpose to accept it "not in sorrow but in gladness of heart" as God's will.

About a year ago it was announced that Bishop Lichtenberger was suffering from the preliminary stages of Parkinson's syndrome.

Upon hearing of the Presiding Bishop's decision, Mr. Morehouse issued this statement: "The news of Bishop Lichtenberger's intention to resign next October comes as a shock not only to all Episcopalians but to a multitude of other men and women of good will of every Communion and race." Mr. Morehouse spoke of the wide recognition of the Presiding Bishop as "one of the truly great Christian leaders in America today." He said further that Bishop Lichtenberger "has placed the stamp of his gentle but forthright character on the life of a great Christian Communion, and on the conscience of the American nation."

In 1961 Bishop Lichtenberger became the first head of an American Church to meet with a Pope. He paid a courtesy call on the late Pope John XXIII while en route to New Delhi, where he represented the Episcopal Church at the general assembly of the World Council of Churches.

Bishop's Letter

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and available to you on request. Men, women, clergymen, young people and children of both sexes are provided for in the schedule of events which will run through August. The cost is pared to the bone and is well within the range of most people. Some scholarships are available, and inquiry may be directed to the Rev. Leland S. Jamieson at 802 Hillsboro Street.

May I urge you all to remember that your obligation to the Church does not cease in the vacation period. Go to Church wherever you are. There is no justification for the people who feel that they are justified in taking a vacation from their Church responsibility.

Faithfully and sincerely yours
RICHARD H. BAKER
Bishop of North Carolina

Poverty

Continued from page 3

moral pietism. The devoted members of the mainline churches live by an incredibly narrow image of morality. The Christian life consists of the cultivation of private purities and acts of kindness to the poor. Christian love is read as 'charity,' not justice. Such pietism enables the layman to avoid the

social troubles around him by self-assurances of virtue. Public policy and external law are set in a compartment of his existence quite other than that dealing with faith and love. The end result is a religion of escape, hidden from sight by 'church work,' the committee report continues.

It is painful to answer this question about what the Church is doing, or not doing, but it is possible to answer it. The really difficult question, once one accepts his guilt, follows: "What can the Church best do to deal effectively with the problem of poverty?" Facing this question brings to light how little awareness the middle-class Church has of the people it carefully ignores and to whom it is usually hostile, as well as how difficult it is to penetrate the barriers that both sides erect.

This condition led us at Salisbury to report "that any effective program to combat poverty must entail a concerted effort to transform the *attitude of poverty*, and potentially the most effective instrument for transforming attitudes is the Christian Church."

The *attitude of poverty* is a two-pronged problem, for it involves the attitude of the one who is living under the conditions of poverty and it also involves the attitude of the rest of the community in its approach to such a man.

It is important that every man have adequate housing; but unless each man has the attitude that will make that house a home, he will still live in the spirit of poverty no matter what his surroundings. Every man should have the opportunity for adequate employment commensurate with his talents; but unless each man sees his life as a vocation, he suffers from drudgery and the spirit of poverty that will inhibit the full development of his abilities. Our children need the opportunities for exposure to good culture, good health practices, good grooming, etc.; but unless there is a supporting and encouraging attitude developed on the part of the parents of these children, most efforts fail because of the attitude of poverty.

"On the other hand," the committee report continues, "other members of the community often suffer from an *attitude of poverty* in their relationships with people of low income. When middle-class Christians take advantage of people by paying lowest possible wages and providing only sub-stand-

and working conditions those people who are taken advantage of can only be suspicious of the integrity of their so-called Christian employers. When church people fear the entry into their congregations of low-income persons, consider them financial liabilities and not socially acceptable, they refuse to recognize these people as children of God and deny them any basis of self-respect. All people need to be needed. All people need to have a sense of worth and value. Christian theology teaches that God has endowed all men with worth and value, infinite value in His eyes. Furthermore, we believe that God has implanted special gifts, talent, in every man.

"Attitude, then, is the essential, underlying factor as to whether any program seeking to deal with the problem of poverty will have any measure of success, because the problem of poverty is essentially the problem of *people* and how people treat one another," the Salisbury report concludes.

At this point we recognize that we need help, skilled help, to break out of our "middle-class" thought patterns and ways and to reach out in genuine concern. Significantly, the Ministerial Fellowship has now appointed a committee to bring in a program for establishing and financing an ecumenical mission to a depressed area, a co-operative venture of the Protestant churches. What will happen from here we cannot predict, but our eyes have been opened and our concern aroused.

This was written before the North Carolina Fund has announced the communities in which it will help to establish pilot projects to deal with the "cycle of poverty." As far as we in Salisbury and Rowan County are concerned, the Fund directors have already given us the greatest assistance possible: Namely, the creation of local awareness and the stimulation of initiative.

Change World

Continued from page 8

there were questions about the welfare of the other; when Carter had an operation, members, white and Negro, visited her and brought flowers from the church.

Clearly the people of St. John's gave us a great deal more than we gave them. For one thing, in addition to personal friendships, we learned there for certain that the church *can* be the

one body of all kinds of members. Many people today doubt this is even possible and write the church off as a dying institution — "Sunday morning is the most segregated time of the week," etc. We began to understand there the truth of something its rector, the Rev. John Harmon, later wrote, that for persons baptized into the body of Christ, redeemed by Christ, the only natural, healthy state is one of unity with all the other members. Anything which tends to put up lines of separation between people, whether they be on grounds of race, or income, or housing, or any other, is unnatural and unhealthy for the baptized Christian and for the whole Body. "We can exist separated," wrote Mr. Harmon, "but we cannot live in Christ separated. We can exist in the sense that a sick person exists; but our true health depends on our wholeness and our wholeness depends on our unity."

With this background, when we returned South to Chapel Hill in 1954 we felt that for our own soul's health and for whatever contribution we could make to the health of the world we are living in — and for pure joy — it was important that we try to help remove the separation between people of different races, to help build personal friendships and understanding.

We looked for opportunities (this type does not often come looking for you). An early one was an interracial group, newly created then by the ministerial association to work for orderly compliance with the Supreme Court decision prohibiting segregation in public schools. Space does not permit a proper account of its accomplishments; one of the gains for those who have worked in it is the development of durable friendships across racial lines.

Another particularly satisfying opportunity was the opening of a co-operative interracial pre-school and kindergarten, sponsored by the Community Church. Its aim has been to give children of both races the best possible preparation for school and life, *including* experience in living in an interracial setting. It is clear that the children of all of us will be going to school, working, living in a world of all races. In this pre-school our daughter got a good start for her life ahead, and so did her classmates, white and Negro; part of the evidence for this is their good performance in public school. Here again the working together, for a good school, of the par-

ents and teachers, white and Negro, has led to more natural, free and enjoyable personal friendships across racial and economic lines.

One more example of a rewarding experience in statewide interracial work and relationships has been membership in the North Carolina Council on Human Relations, an organization with probably the longest history in our state of responsible interracial efforts to provide better mutual understanding and equality of opportunity.

Finally, experiences with the explosion of the civil rights protest movement of the past year have shown us how little we really knew of the brutal (i.e. brute-like, unhuman) unfairness of racial discrimination, and the depth of feelings of frustration and anger it produces. We urge others to demonstrate its unfairness to themselves by doing what we now try to do routinely when we travel: when we enter a restaurant or lunch counter or stop at a service station, we first ask whether we would be served (or allowed to use rest-rooms, etc.) if we were Negroes. We are also thinking to ourselves, "Would so-and-so (a personal friend) be served here?" If we are given "No" for an answer, we go on. On one recent trip, coming home from Richmond on U.S. 1, we could not find a place to get a treat for our children in three tries. This type of experience (we could give other examples) tells one quickly of the frustration, embarrassment, and wasted time a Negro must face daily. Does a person advertising to serve the "public" have the right to treat the traveling public so arbitrarily and irresponsibly? We think not. The same question arises about beach and mountain resorts, etc.

When many of our friends, Negro and white, of long standing now through the personal relationships we have described, began to take part in legal protest efforts last summer, for open public accommodations in Chapel Hill — legal freedom marches and picketing — we found we belonged there, too. Anyone who doubts the intensity of feeling among Negroes today, especially young Negroes, should attend a few freedom rallies. We think it is remarkable that most of the activities have stayed within legal bounds, and that violence by protesters has been almost non-existent. People (white and Negro) in the protest movement have made mistakes, and for these, criticism and efforts at correction are warranted.

BISHOPS' VISITATION SCHEDULE

June 7

BISHOP BAKER

Wilson

St. Timothy's 10:00 a.m.

St. Mark's 7:30 p.m.

BISHOP FRASER

Roxboro

St. Mark's 11:00 a.m.

Milton

Christ Church 3:00 p.m.

Yanceyville

St. Luke's 9:00 a.m.

June 14

Laymen's Convention, Vade Mecum

June 21

Scotland Neck

Trinity 9:45 and 11:00

Durham

St. Andrew's 11:00 a.m.

June 28

Raleigh

Longview Mission 10:15 or
11:00 a.m.

Lexington

Grace Church 9:45 and 11:00 a.m.

Change World

Continued from page 13

But the true picture in our view is overwhelmingly one of a sizeable group of our fellow-citizens and fellow-Christians,

asking firmly and sensibly, still with some patience and hope, for the prompt ending of degrading treatment which should have ended long ago—treatment degrading to both white and Negro. Some progress has been made but it is clearly not enough. It is essential that we all see to it that our society responds promptly to these rightful protests of grievances.

As for the church, all of us need to show within the Body the unity Christ gave us to a far greater degree than we do now. The church's mission is to change the world, to be active participants with Christ in completing the new creation which began with his resurrection. To do this the church needs unity in all aspects of its life — institutions, conferences, parishes. And we as laymen need the experience within the church of right personal relationships with people of other races, of varying social and economic backgrounds. Thus we may learn together how to walk in the new ways.

Straying

Continued from page 9

He sent them forth to spread the Gospel, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," certainly seem to indicate that He felt no obligation to tear down racial barriers then existing between the Jews and their neighbors. Peter and Paul, after His death, apparently conceived that their mission was to carry the Gospel only to the Jews, until the Jews refused to accept it and they turned to the Gentiles.

I find nothing in the Bible to indicate that Jesus Christ was either a revolutionist or an advocate of civil disobedience. Had He, with His miraculous powers, been the former, the Jews, seeking a military leader to drive out the Romans, would have made Him a king, instead of sending Him to the Cross.

His submission to duly-constituted authority was a far cry from illegal trespasses on private property, or from support of a Negro leader in Williamston who recently called for the violation of all laws that did not agree with his interpretation of the 14th Amendment. It was not popular for Jesus, in the presence of His nationalistic, captive countrymen, to counsel, "Render unto Caesar the things that are Caesar's," but by so doing He helped to create a respect for law and order in Christian countries that made possible the development and survival of Western civilization.

Those who advocate the unlawful blocking of streets and the highhanded invasion of private property will look in vain to find support in the teachings of Him who counselled obedience to the unpopular laws of the Roman conquerors and to every jot and tittle of the Mosaic Code.

Mob violence and anarchy are no less mob violence and anarchy because the leaders of the mob wear clerical collars instead of hoods and bedsheets. What would be the attitude of the Church if the Ku Klux Klan was leading mobs in the street and urging defiance of the law and contempt for private property rights? Can there be one law for the clergy and another for the Ku Klux Klan?

I, for one, am unwilling to condone such behaviour, whether by the Ku Klux Klan or by the wife of a retired bishop. The next step after the breakdown of the civil law is rule by the mob. To aid or abet those who defy

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the law is, itself, a violation of law. And yet, if I participate in the activities of the Church and contribute to its support, I find myself forced into that position.

As a lawyer sworn to uphold the Constitution, if for no other reason, I would strongly oppose the Civil Rights Bill and be completely out of sympathy with those who endorse it. But today, in defending basic constitutional principles learned in law school more than 30 years ago, I am accused by Church publications of being an un-Christian racist.

How many of those crying for the enactment of this questionable legislation have ever read it? How many realize that it is only ten per cent concerned with so-called solutions of race problems and 90 per cent devoted to further centralization of power in the Federal government? How many are aware of the vast new and discretionary enforcement powers it would place in the hands of the President and of the Attorney General appointed by him? How many supporters of the bill would be in favor of it if they thought that Governor Wallace or former Governor Barnett would be the next President and would appoint the next Attorney General? Pendulums, you know, do have a habit of swinging in two directions.

I have no way of knowing who will be President in years to come. Of this, however, I am sure: There has never been, and there never will be, any man to whom I would entrust the exercise of the vast powers over the lives and fortunes of millions of Americans that are contained in the proposed Civil Rights Bill.

Our great constitutional principle of government by laws and not by men has for two centuries afforded to minorities protection against the tyrannies of majorities, and, to all citizens, protection against the tyrannies of government. To take away this protection and to place in a temporary occupant of the White House vast and arbitrary powers over the citizens of this country, from the highest to the lowest, of every race, creed and color, may, for the present, only take away constitutional rights long-enjoyed by citizens of one particular section of the country at whom, for current political purposes, it is aimed. Tomorrow, under a different administration, the minorities may find that, in the process,

Cancellation

Vade Mecum regrets to announce that the College Conference planned for August 23-29 will not be held this year.

Apologies are extended to young people who have begun to plan your summers around this event.

The staff of the College Conference has already begun planning for 1965, and has every reason to hope that these plans will materialize at that time.

Look for further announcements.

their constitutional guarantees have also been swept away. Will they look then for protection to those who helped to destroy these guarantees?

One would think that, with a knowledge and understanding of the lessons of history, the leaders of all denominations would take a firm stand on the side of long-established constitutional principles. One would expect them to speak out against open defiance of the law, fighting in the streets and invasion of private property. They have, I believe, in the past condemned such activities when carried on by the Ku Klux Klan. Today, though, inconceivable as it may be, they seem to be in the van of those promoting them.

With what fire are they playing? Who will compose the mobs of the future, and on whom will they wreak their fury? The protest against social injustice that started with the mob at the Bastille ended with Napoleon's cannon and barricades in the streets of Paris.

History records that when violent political or social upheavals have taken place the Christian Church is fre-

quently one of the first institutions to be banned. The Russian experience is still very close to us.

Is it conceivable that in this country we could ever have a complete breakdown in law enforcement, or that constitutional rights could ever be swept away, or that the Church could ever be destroyed by forces from without or schisms from within, or even that the right to say a simple prayer in school could ever be denied? We know the answer to the last question. How would we have answered it 10 years ago? What will be our answers to the others 10 years from now?

My concern over current trends and my interest in the preservation of the orderly society of which I am a part, and of the Church of my forefathers, make me increasingly reluctant to participate with and support those who, though well-intentioned Christians, are, in my opinion, blind to the dangers of the course which they are pursuing.



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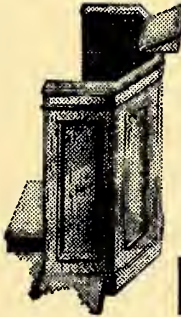
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Church of the Month

THE
REV. WILLIAM R. DENNIS, JR.

Rector, St. John's, Battleboro

A certificate of consecration signed by Bishop Cheshire on October 18, 1896, states that St. John's Church, Battleboro, is "... dedicated to the worship and service of Almighty God. ...". Four generations of Episcopalians have dedicated themselves to that purpose.

Of the 300 souls of Battleboro, 49 are communicants of St. John's. Most are tobacco, peanut and cotton farmers or in allied fields.

That St. John's is beloved by its members is shown by their ability to continue Sunday worship without a minister. Since the 1940's there have been six ministers, but for approximately half of that time none. Here the strength of the laity comes to the fore as the Missions Committee arranges services, secures lay readers and supply priests, keeps in touch with the Diocese and generally assumes all leadership.

The Episcopal Churchwomen, the strong right arm of St. John's, have renovated the two-room Church School, formed a children's choir, made choir vestments and (through the UTO and other sources) have been the congrega-



St. John's Episcopal Church, Battleboro

tion's missionary outreach.

Dedicated teachers have conveyed the Gospel to each succeeding generation of children. The Episcopal Young Churchmen meet with the Methodist Youth. As the children grow up and go off to college, to work, or to marry, they take with them the heritage of the Episcopal Church. Some return to take over the family farm or business;

others find their future elsewhere. Wherever they are they never forget the little white frame church in Battleboro, carrying on "the worship and service of Almighty God," for which it was dedicated 68 years ago. Such is St. John's heritage, based on the faith and love of the congregation, through the grace of their Lord and Savior, Jesus Christ.

June

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 Clergy Retreat, Vade Mecum Commencement Exercises St. Mary's Jr. College Raleigh	2	3	4	5 A. A. Retreat, Vade Mecum ...	6
7 ... A. A. Retreat	8	9	10	11	12	13
					Laymen's Conference, Vade Mecum ...	
14 ... Laymen's Conference	15 Examining Chaplains	16	17	18 Executive Council Raleigh	19 Standing Committee	20
21	22	23	24	25	26	27 Junior Choir Conference Vade Mecum
28	29 St. Peter's Day Ordination— Deacon & Priest	30				

ES

NORTH CAROLINA

The *Churchman*

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Penick Memorial Home
Now Serving Diocese . . . Page 3



Official Publication
Diocese of North Carolina

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Bishop

RT. REV. THOS A. FRASER, D.D.

Coadjutor

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The Bishop's Letter

Diocese Faced With Support Of Many Different Institutions

My dear people:

Most of you know that the Diocese of North Carolina has varying degrees of relationship with several institutions, namely:

1. The University of the South at Sewanee, Tennessee, which we own with 21 dioceses;
2. St. Mary's Junior College, which we own with the other Carolina dioceses;
3. Kanuga Conference Center, which we own with the other Carolina dioceses;
4. Thompson Orphanage and Training Institution, which we own with the other North Carolina dioceses;
5. St. Augustine's College, which is located in our midst and for which we have a heavy responsibility;
6. Vade Mecum, our camp and conference center which we lease for \$1.00 a year from the Winston-Salem Foundation, the present contract running until 1987;
7. The Terraces, our small conference center at Southern Pines; and
8. The Bishop Edwin A. Penick Memorial Home at Southern Pines.

At a meeting of the Diocesan Executive Council about a year ago, we suddenly were faced with the fact that we did not have any clear study of our relative responsibility for these vital institutions of the Church at work. The result was that we turned the job for such a study over to the Department of Institutions of our Executive Council, with the Rev. Huntington Williams, Jr., as chairman. Meetings follow meetings, while sub-committees labor diligently and effectively to bring out something that will clarify this extremely complicated situation.

Each institution has a board, zealously promoting a program which is limited largely by the amount of money available. Each realizes that capital funds are essential to the long-range stability of the institution. No matter how much we may say that we are part of the whole Church, it is inevitable that there will have to be some referee to make decisions as each institution competes for leadership and assets of a material sort.

As I write, I am convinced that the results of the monumental tasks now underway will be of great and lasting importance. It is most encouraging that men and women of proven competence and of high standing, carrying heavy responsibilities in their chosen vocations, are willing to assume the time-consuming duties of this research.

You may expect great things of this group of dedicated people. Being quite full of it just now, I felt impelled to share it with you who are so closely concerned with these Church institutions.

Faithfully yours,

RICHARD H. BAKER
Bishop of North Carolina

Guest Editorial:

What I Want My Child To Believe

First of all, I would like my son to believe in God who created him, and all this world. What does it mean to have this faith? It means that my child would not consider himself some miserable insignificant being on the face of a second class planet.

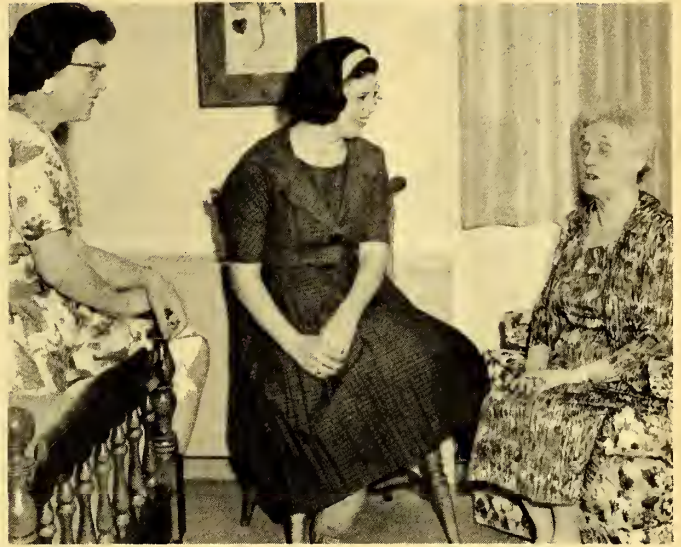
No, to believe in God the Creator means that my child would believe he is the very finest and most wonderful creature in all the universe; he is a man, formed by God himself. He would know that to be a human being is good; to be called to be a man is the highest calling. He would be in favor of life and he would love God's world in all of its fullness.

Continued on page 12

Comfort Beauty and Special Care Abound At Southern Pines Facility



GREENSBORO GUEST IN LOUNGE—In left photo Miss Kate Chapman, a member of St. Andrew's Church in Greensboro, is shown in the spacious lounge at the Episcopal home for the ageing. Talking with her is Mrs. John L. MacDougall (right), wife of the administrator. In the photo



at right Miss Delia Adams of Winston-Salem is shown just after she arrived at Penick Memorial Home in Southern Pines. With her are Mrs. Eleanor Lightner (left), and Mrs. James L. Ketchie (center), who accompanied Miss Adams on the trip. All are members of St. Timothy's.

Center For Ageing Erected At Cost of \$514,000; Capable Personnel In Charge

By Dewitt Carroll
St. Andrews, Greensboro

Comfort, beauty and special care are outstanding features of Penick Memorial Home at Southern Pines, North Carolina's newest home for the ageing.

Built by the Episcopal Diocese of North Carolina, the \$514,000 home is a memorial to the Rt. Rev. Edwin A. Penick, late bishop of the Diocese. Bishop Penick first advanced the idea of building the home.

A Mother's Day offering was received in churches of the Diocese on May 10 toward \$25,000 to finance a year's care for a dozen indigent applicants.

Experienced personnel are responsible for care of the guests at Penick Memorial Home.

John L. MacDougall, the administrator, is a graduate of Rutgers University. He and Mrs. MacDougall, a registered nurse, had 17 years' experience operating a health sanitarium in Bernardsville, N. J., before coming



LEADERS OF NEW EPISCOPAL HOME—In the photo at left are three men, all from Charlotte and all directors and members of the executive committee of Penick Memorial Home, during a recent visit. Left to right are Judge Francis O. Clarkson, H. T. Cosby (president of the home) and Walter N. Hobbs (secretary of the board and chairman of the building committee). In the picture at right Mrs. Mary E. Newton, dietitian, John L. MacDougall, administrator, and Mrs. Lillian Dallas, cook, are shown in the gleaming stainless steel kitchen.



to Southern Pines in 1961. Mrs. MacDougall, who has had business school training, assists her husband in the administration.

Mrs. Mary E. Newton, dietitian in charge of the stainless steel kitchen, was at the University in Chapel Hill from 1947 until two years ago. She

was in charge of the faculty dining room, and later the campus snack bar. Mrs. Alice Atkinson, R.N., is in charge of the 10-bed infirmary . . . which is now being equipped. Four Southern Pines physicians are on call.

Mrs. Ida Scott, who has a craft

Continued on page 9

'Fools for Christ's Sake' the Theme:

Vade Mecum Layman's Conference Set Friday Thru Sunday, June 12-14

The annual Laymen's Conference will be held at Vade Mecum beginning Friday, June 12, at 5 p.m. and ending with lunch on Sunday, June 14. The Rev. S. Grayson Clary, rector of Saint Philips at Charleston, South Carolina, will conduct the conference. His theme will be "Fools for Christ's Sake."

Concluding the conference will be a program designed to bring together the older Laymen who were active in the earlier years of the organization. This will be a 25th anniversary program of the dedication of the Chapel of Thanks at Vade Mecum. Hobart T. Steele of Burlington, will be in charge of this feature of the Conference. Assisting him will be Judge Francis O. Clarkson, Cleveland Thayer, Nat Gregory, Arthur Tyler, George E. London, Malcolm McKinney, Charles Tucker and Lawrence Watt.

The Rev. Mr. Clary is a native of Virginia and received his B.A. Degree from the College of William and Mary and his B.D. Degree from the Virginia Theological Seminary. He was ordained a priest in June, 1950, and has served churches in Virginia, North Carolina and South Carolina . . . having been rector of Calvary Church at Tarboro from 1951 to 1957. He has been at Saint Philips in Charleston since 1957. In the Diocese of South Carolina, he is a member of the Executive Council, chairman of the Department of Christian Education and an examining chaplain. Recently, he was an exchange rector of Saint Marylebone Parish Church at London where he was interviewed on the BBC television program, "Meeting Point."

Bud Shook, vice president of the Laymen of the Diocese, is in charge of the over-all program for the Vade Mecum meeting. Other officers of the Association are: Charles F. Blanchard, president; Luke D. Drury, Jr., vice president; Edwin F. Schnedl, vice president; John F. Pottle, secretary; E. E. Carter, treasurer; and Skinner Pugh, Laymen's Thank Offering custodian.



MR. STEELE

. . . In Charge



MR. CLARY

. . . Leader

The cost for the conference to the Laymen will be \$12.50 and those interested in attending should mail their check to T. B. Bowman, Route 1, Westfield, North Carolina.

Hobart Steele, a member of the Church of the Holy Comforter at Burlington, is a former senior warden of that parish, was the second president of the Laymen's group; has been a member of the provincial council, the

Executive Committee of the National Church, and a delegate to the general convention on two occasions. He was the original chairman of the fund raising campaign for the Chapel of Thanks Committee in 1939.

Approximately 100 laymen from throughout the Diocese are expected. New officers elected at the convention of March 1 will be installed.

The Christian Faces Conflict:

Guide Lines Offered In Areas Of Justice, Interests And Needs

BY THE REV. RICHARD HICKS
Priest, Church of Redeemer
Greensboro

One of the prime, major goals of a Christian's ministry is negative — the avoidance of sin. One of the prime, major goals of a Christian's ministry is positive — letting ourselves be exposed more often and more widely to the love of God, that we may better

respond to the demands upon our stewardship.

The knowledge that sinlessness is an impossible possibility for us relieves us of guilt for sin, but does not relieve us of the responsibility for sin.

We might wish that each decision we have to make might be clear and

Continued on page 14

The Tar Heel DioSCENE



MR. COOK
... From Virginia

BY MARGARET S. KNIGHT
Churchman Editorial Board

New Leaksville Rector—Church of the Epiphany, Leaksville, has as its new rector the Rev. Charles Sydnor Cook, Jr., who comes from the Diocese of Southern Virginia. From 1962 until he came to Leaksville he served as curate at Epiphany Church at Danville, Va., and priest-in-charge of Christ Church at Glenwood. Prior to that he served as director of youth work and seminarian at St. Peter's Church, Arlington, Va.

Mr. Cook received his S.T.B. Degree from Wesley Theological Seminary of the Methodist Church at Washington, D. C., in 1961, after completing his B.A. in English at the University of Virginia in 1958. He served as pastor of the Linden Methodist Parish (a parish of seven churches) from 1956 to 1961. In 1961 he studied clinical pastoral training at Saint Elizabeth's Hospital in Washington, D. C.

He completed a year's work as special student in residence at Virginia Theological Seminary at Alexandria in 1962 and was ordained deacon in 1962, and priest in 1963, both in the Diocese of Southern Virginia.

Mr. Cook is married to the former Barbara Anne Sanford of Richmond, Va., Mrs. Cook is a biologist and belongs to Beta Beta Beta, the national scientific honor society for college stu-

dents. They were married in June, 1961.

Mr. King at Monroe — *The Rev. James O. King*, new Rector at St. Paul's Church, Monroe, comes back to his native State and Diocese after spending most of his life in Virginia. Born in Charlotte and baptized there at St. Martin's, he attended school in Norfolk, Va., and graduated from the University of the South, Sewanee, Tenn., in 1951 with a B.A. Degree. He served with the U. S. 28th Infantry Division in Germany in 1952 and 1953 as assistant division historian. He entered Virginia Theological Seminary in the fall of 1954, graduating in 1957 with a B.D. Degree.

Mr. King served in the Diocese of Southern Virginia from 1957 to 1959. He became assistant at St. Andrew's Church, Newport News, Va., in July, 1959, and also priest-in-charge of a new mission, St. George's. In June, 1962, he became full-time priest-in-charge at St. George's Mission. He served on the Department of Missions and the Department of Christian Education of his Diocese. Mr. King is a bachelor.

Pennsylvania Visitor — *The Rev. William C. Harvey* of the Diocese of Bethlehem, spent three days in this

Continued on page 13



MR. KING
... Back to N. C.



DR. WILEY
... Succeeds Mr. Kurtz

Dr. Wiley Named New Director For Church Council

BY THE REV. CHARLES GREEN
Staff, Diocese of N. C.

The Executive Board of The North Carolina Council of Churches has announced the appointment of Dr. Samuel Shannon Wiley to the position of executive director. Dr. Wiley, who succeeds the Rev. Morton Kurtz, will assume his new position on June 1.

Dr. Wiley is a native of North Carolina, having been born in Salisbury in 1911. He attended the Salisbury city schools and received his A.B. degree in 1932 from Davidson College. The degree was awarded Summa Cum Laude. While at Davidson Dr. Wiley was tapped by Phi Beta Kappa, honorary scholastic fraternity and was a member of the Sigma Alpha Epsilon social fraternity.

Continuing his pursuit of the ministry, he graduated in 1937 from Union Theological Seminary in Richmond with a B.D. degree. Dr. Wiley also spent a year doing graduate work at

Continued on page 13

Arms of Episcopal Church In Durham Form The Cross Of Our Lord On Map

BY BETTY HODGES

Take a map of the industrial city of Durham; draw in the arms of the Episcopal church and you have the Cross of Our Lord, somewhat complicated by a superfluous line formed by two small but vital arteries.

There are no less than seven Episcopal congregations in this complex community which calls itself "The Friendly City of Education and Industry," eight if you count the Episcopal Center at Duke University, which admittedly has a distinctive character in its completely student makeup.

And though the various congregations are cooperatively if loosely bound, responsible spokesmen in different quarters will admit, "Durham is perhaps overchurched—that may be our problem."

For the seven Episcopal congregations together can hardly muster enough communicants—1,296 at the end of last year—to match the membership of 1,500 claimed by a single large Baptist congregation, one of 55 in the city.

But to draw the cross—first pinpoint the senior and "mother" church in Durham, St. Philip's on Main Street in the downtown business district.

Next, locate the two churches which one church historian has described as "the two industrial missions" of St. Philip's: St. Joseph's in the western portion of the city, and St. Andrew's in the more densely populated eastern part. A line drawn from one to the other will, with little distortion, pass through St. Philip's and form the arms of the cross.

For the upright shaft it is only necessary then to draw a line between the two vigorous suburban offshoots of St. Philip's: St. Luke's in the relatively new residential area to the north and St. Stephen's in the exclusively residential Hope Valley region to the south.

The cross is complete, but the picture is not, for the two churches which form the superfluous line are integral



St. Philip's



St. Joseph's

to the complicated version of the Episcopal Church which exists in Durham.

In the north central portion of the city is Ephphatha congregation, unique because it is a church for the deaf, and in the south central area, in the heavily populated Negro district, is St. Titus, the city's one principally Negro Episcopal congregation. A line between these two will also come close to crossing through St. Philip's.

In the completed figure, then, St. Philip's sits at the heart of the cross, with six varied congregations radiating out in different directions, fulfilling different needs in different ways.

Each has its own identity, and to each that identity seems strong enough to justify the existence of a number of smaller congregations rather than a few larger, perhaps stronger, units.

As individual parishes, they are growing, they maintain, with the same

slow but steady pattern that characterizes the church itself.

Looking at them individually, it is possible to substantiate that contention.

St. Philip's organized as a congregation in 1880, when Durham was itself just burgeoning forth as a community, was the starting point and feeding station for the Episcopal church in Durham. All six of the other congregations were formed out of St. Philip's.

Located as it is in the heart of the city, it is the church incoming Episcopalians most consistently visit first, and thus one of its roles is that of "feeder" church.

Also, as the largest (with 534 communicants) and the oldest church, it has the resources to emphasize such arts of worship as preaching and music, both through the efforts of its own clergy and staff and through the sponsorship of visitors.

With the Rev. L. Bartine Sherman as rector and the Rev. Albert A. Nelius as curate, St. Philip's is able to put the emphasis on corporate worship.

While St. Philip's numbers among its communicants residents from various sections of the city, its chief neighborhood identification is with the south-central area of Durham.

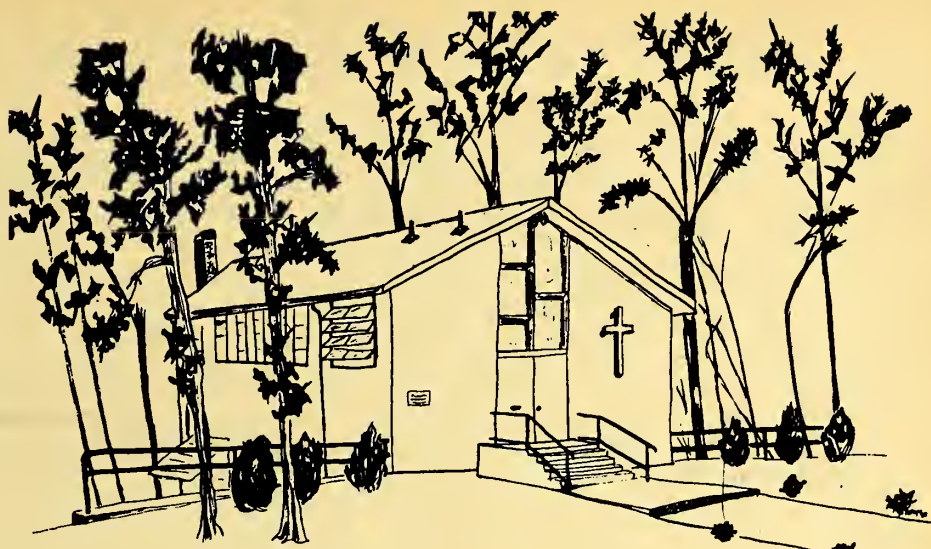
St. Joseph's, in what was once the mill section of West Durham, is a church rooted in the city's industrial past. It grew out of a popular Sunday School conducted among the hands of Erwin Mills by mills head William A. Erwin, a communicant at St. Philip's.

Organized as a congregation at the height of Mr. Erwin's influence, St. Joseph's flourished in the mid-twenties, but the number of its communicants dwindled after the death of its patron and the character of the congregation has since rather radically changed.

Today St. Joseph's serves the mill community no more so than it serves the Duke University community through the faculty members, graduate students and some undergraduates numbered among its communicants.

With a communicant list hovering around a hundred, St. Joseph's young rector, the Rev. C. Waite Maclin says "We don't expect to be a large congregation but we are constantly looking for ways to be more than an edifice."

In that direction St. Joseph's is laying plans to start a nursery school for its immediate area, beginning this fall if possible, if not, next year. Such a



St. Andrew's

project, it feels, could be a useful and vital force in the kind of community in which it finds itself.

At the other end of the city, in East Durham, the other "industrial mission" of St. Andrew's had a background similar to St. Joseph's. It was not, however, fortunate enough to inherit an asset like the development of the Duke community to supplement its never strong industrial community roots.

Organized out of Sunday school classes sponsored under the same Mr. Erwin who was the patron of St. Joseph's, St. Andrews has never accumulated a large congregation and has remained a mission through its some 70-year history.

Though the number of communicants has averaged scarcely more than 50 through the years, St. Andrews has

managed to construct a permanent, handsome building and to hold regular services with the help of lay readers and visiting priests for celebrations of the Holy Communion.

At present the Rev. William C. Spong, Episcopal Chaplain at Duke and the Veterans Administration Hospitals in Durham, regularly holds communion services and the routine of the congregation moves determinedly on.

When you turn to the suburbs, the picture is a different one. Here, where the population is growing, the church is growing.

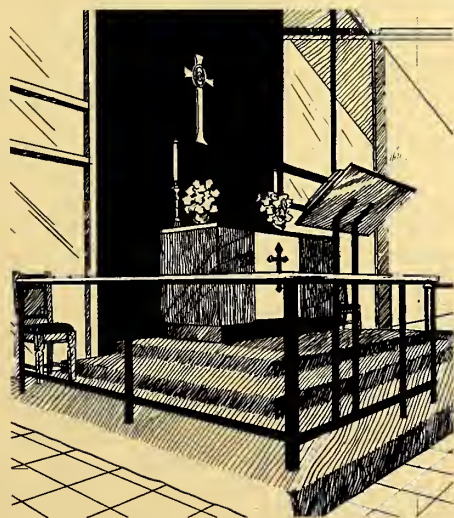
St. Luke's, ensconced in the midst of the residential developments in the northern section of the city, is only eight years old. Yet in its short lifespan it has already doubled its initial congregation of a hundred communicants and gained parish status.

Operating in the attractively modern building which will someday be its parish house, it is striving, in the words of its priest, the Rev. William Hethcock, "to interpret the Christian gospel to the people who live in our section of the city and to give them an opportunity to respond to this gospel in worship."

Part of that interpretation, perhaps, has been a pre-school kindergarten that has in a special way worked to meet the needs of the young families of the area, and in doing so has gained a reputation as an example of excellence in its particular niche of the educational system.

The city's other suburban parish is the still youthful St. Stephen's, or-

Continued on page 8



St. Luke's

Architect's Sketch Show



Arms of

Continued from page 7

ganized as a congregation as recently as 1959. Located in the spacious Hope Valley residential area, St. Stephen's quickly grew from a congregation of a few over 100 communicants to one of 260 by the end of last year.

In this congregation, as in St. Philip's, are a number of the leading citizens of the community, men and women who play prominent civic and business roles in the life of the city.

The rector, the Rev. John W. S. Davis, recognizes this as he points to St. Stephen's as "a worshipping church," where those who come may "draw upon the love and strength of God" for the spiritual strength and refreshment that enables them to meet their responsibilities.

One of the most unique aspects of the Church in Durham, however, is Ephphatha congregation, a church conducted exclusively for the deaf. Organized in Durham in the 1923 banner year that also saw the beginnings of St. Andrew's and St. Joseph's, Ephphatha came about because of the distinctive suitability of the Episcopal liturgy to worship by non-hearing persons.

Ephphatha, which took its name from the word uttered by Christ as He

healed the deaf mute by the Sea of Galilee, developed from a Bible class held in sign language.

Under the leadership of its own deaf missionary, the Rev. Roma C. Fortune, Ephphatha organized as a congregation and built its own church, where it worships today. Its minister is the Rev. C. James R. Fortune, the hearing son of that first missionary.

Communicants have numbered as high as 164, but through the years the number has averaged closer to the present 40.

Barred by their handicap from effective participation in ordinary services, the deaf communicants of Ephphatha find in their specially conducted worship a bulwark for their spiritual lives.

St. Titus, Durham's lone chiefly Negro Episcopal Church, is a vigorous and newly active congregation of some 160 communicants who are seeking and finding new ways to reach out and minister to a population which has never espoused the Episcopal Church in great numbers.

Under the direction of its resourceful rector, the Rev. David B. Nickerson, St. Titus is becoming a force to be reckoned with in the populous Negro section of Durham.

Continued on page 9

Chapel at the Center

Bishop Fraser Plans For New

BY THE RT. REV. BISHOP FRASER

Plans for our new Diocesan Council has approved the building may be ready for occupancy in 1965.

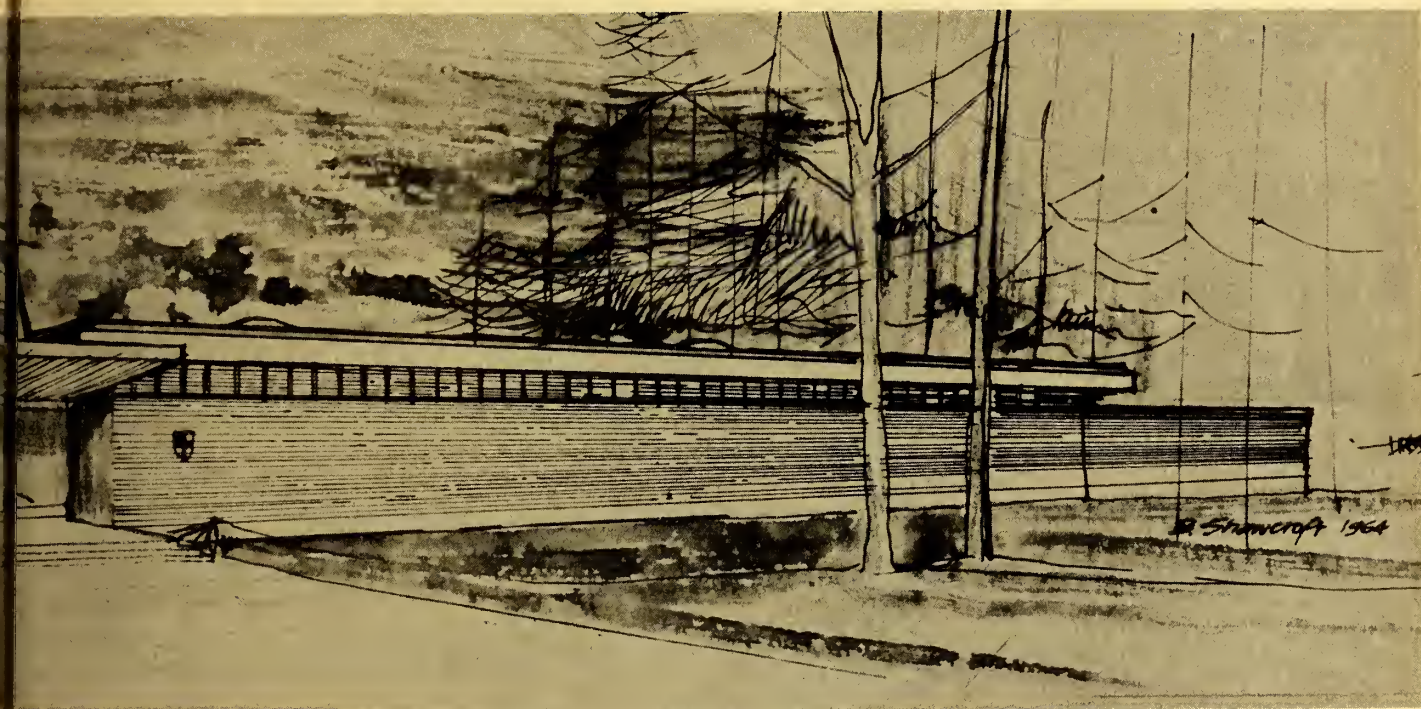
My great interest in our new building is at the center of the Christian life. It isn't possible to have a mission church, but we have a building which is at the center of this life.

One of the great sources of strength for every church and diocese of the world is the Cathedral Church of Christ. It is a day when a bishop and his altars of bishops and cathedrals are approximately the same day this year. Its people will be remembered at the clergy, parish and mission churches. Brothers in Christ will lift their voices striving for Christ and His Kingdom.

It is our intention in this Chapel not only for the clergy and people of Christ wherever they may be. To open the doors of heaven for strength and

Continued

Front of Diocesan House



Notes About Diocesan House

AS A. FRASER
tor

well under way. The Execu-
and the architect tells me the
August or early September of

House is the chapel. Worship
it should be at the center of
daily worship in every parish
will be possible in the chapel,

Church is our daily intercessions
Communion, which are scheduled
ry. Each day of the year is desig-
d its clergy are remembered at the
world. On August 26, 1963, and
hops of our Diocese, its clergy and
many places by bishops, cathedral
ne face of this earth. Our Anglican
vers to God in behalf of us who are
North Carolina.

our voices with these prayers . . .
ocese . . . but for our brothers in
of this great chorus pounding at the
d courage in this changing world is
page 12

Arms of

Continued from page 8

Though such simple devices as mid-week discussion groups, senior and junior citizens groups, St. Titus is chipping away at the traditional non-acceptance of a church which has long been seen by distinctly underprivileged groups as a possession of the "upperclass."

A "Coffee and Talk" discussion group has made determined forays into problems as real as, for instance, the unwed mother, teen-age moral issues and the readjustment problems concurrent with urban renewal.

Heartening also, is a steady climb in the number of communicants to an all-time high of 160.

With St. Philip's at its heart, St. Joseph's, St. Andrew's, St. Luke's, St. Stephen's, Ephphatha and St. Titus at its extremes, the Episcopal Church in Durham is a complex one, but one vitally involved with the cross its geographic picture forms.

Center for Ageing

Continued from page 3

studio in Southern Pines, is in charge of the craft room activities. She teaches ceramics (the room has two kilns), silk

screen process, brass work and wood carving. In the future, she plans to teach weaving.

The Rev. Martin Caldwell, rector of Emmanuel Episcopal Church in Southern Pines, conducts services in the chapel. Guests may attend services at local churches.

The H-shaped, one-story contemporary building nestles in a 14-acre tract of rolling woodland. Tall long-leaf pines tower over the building. Landscaped grounds are planted in boxwood, azaleas, dogwood, Burfordi holly, Japanese weeping cherry and Sasanqua camellias. There are shaded walks and sunny spots for guests who enjoy a stroll.

Louis H. Asbury & Associates, A.I.A., Charlotte architects, designed the steel and concrete building. The exterior walls are in antique brick. Insulated concrete flooring is covered in wool carpeting and vinyl asbestos tile. The roof is of poured gypsum. Aluminum framed windows have baked enamel panels beneath the sills, providing a touch of bright color. The 45,000-square-foot structure is air-conditioned, and fireproof.

A tastefully furnished lobby leads to the business offices. At the other end of the entrance hall is the back of a huge island fireplace in brick. An

Continued on page 12

Controversial Book Reviewed By Rector of Church At Charlotte

BY THE REV. T. W. BLAIR
Rector, Christ Church, Charlotte

It has been a little over a year now since the publication of *Honest to God* by Bishop John A. T. Robinson. Since that time nearly 400,000 copies have been sold in English editions. It has also been published in German, French, Swedish, Dutch, Italian, and Japanese. I cannot recall a theological paperback which ever caused such a reaction.

The Archbishop of Canterbury first criticized it on TV, and then wrote a pamphlet, "Images Old and New" which was more tolerant. The Catholic Worker said "We are thankful to him for it," while the Sunday *Telegraph* asks "What should happen to an Anglican Bishop who does not believe in God?" Their answer, in which many concurred, was that he should be tried for heresy. I have heard it damned as a fuzzy collection of old truths restated in a startling manner. I have also heard someone say that reading it lifted a 10,000 pound weight off your back. The only reaction which almost everyone has in common is that it is a book you either love or hate.

What is this book? It is not a systematic theology. It is only some 140 pages long, and like a good sermon it is not exhaustive but suggestive. It is not an attempt to build a logical case for a new religion. It bears more the marks of the deep burning concern of a man who has not arrived, but is still on a journey. It is not a book of answers. It raises in an abrupt manner many questions.

In one way it is the account of where the author is in a pilgrimage of the heart and soul and mind. In this way it is deeply personal. This man is seeking to follow the truth as he sees it. He is openly trying to be honest to God. This passionate concern for honesty marks the whole book.

In another way, this book is a brief introduction to the thought of three modern theologians and biblical scholars who have meant most to Bishop Robinson. These are Tillich, Bultmann, and Bonhoeffer. None of these are easy to understand. The average layman probably has never read a word of any of them. But here in this book, the reader is given enough of

Honest Reaction to 'Honest to God'

Valid Observations Are Found On Trend Away From Church

BY KAY BARNHART
Tarboro Churchwoman

After reading Robinson's *Honest to God*, I feel that I would be brazen to review it, as such, since I have only a struggling - through background in theology. In an effort not to seem superficial and/or glib, I will simply try to render my reaction to the book.

Robinson has, in my opinion, recognized and made some pretty valid observations on a current trend away from the church. One might hail it as a "new breed of atheism," although Robinson was exceedingly careful not to. I am using it in its broadest (in fact, most nebulous) sense.

The word "atheism" (which I think of in quotes) seems to me apt, because when one considers the old breed atheist, the Clarence Darrow Bertrand Russell bellowing sons of the twenties, in comparison with their rather passive descendents of today, there seems to be a progression, whether toward something or away from something and probably both, which is certainly worth examining.

Paradoxically, the "enlightened" few of two or three generations ago shared both the fallacious doctrines and the blatant offensiveness of their fundamentalist antagonists. They existed in as much as the thing they opposed existed, and in that manner.

What I am saying is that what I think Robinson is saying is that a lot can be told about a thing by observing the forces that inevitably exist in direct opposition to it. Nothing lives in a void.

The "opposition" today is not opposition as such, but simply a pervading inability to grasp, to "dig." It takes the outward appearance of apathy, in fact.

Bertrand Russell had it easy. He could scream at an obviously faulty



MR. BLAIR
... It Raises Questions



MISS BARNHART
... Voices Reaction

what they are driving at to lead him to yearn for more than just an introduction.

Above all else, this is an attempt to say something which can be under-

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fundamentalist interpretation of the Bible and think "Darwin is the light" and happily call it a day. For didn't science say it was so?

In 1964, however, one doesn't even have that security, unless, in desperation, one drives 20 miles in "the sticks" to seek out the death-glow of one last sectist revival. And even then, one would only find it slightly sad, slightly amusing, and depart, probably envying them their innocence.

Unfortunately, we have all been to the University, been put in "little boxes" and all come out the same, knowing that the Red Sea whose forboding waters parted for the Isrealites to cross was actually the "Reed Sea," in truth no more than a narrow marshland, dry in summers, which a lightweight nomadic people could safely wade across, but which would simply not support a heavily-armoured regiment of pursuers.

Christ, Apollo and Gautama Buddha were divine triplets sent out to spread the Word to three respective peoples at three separate times and places in such manner as would be intelligible to the aforementioned, and no one of them is any longer "better" than the other, nor worse, but simply a phase of progress, a kind of manifest destiny which sweeps the world from time to time.

The true church which will never fail reads Jean-Paul Satre, engages in group discussion, and goes home to power lawnmowers, automatic dishwashers and the big, gray ennui.

Yet nothing is able to rid it of its nausea, not even itself, and this is what I feel Robinson is talking about.

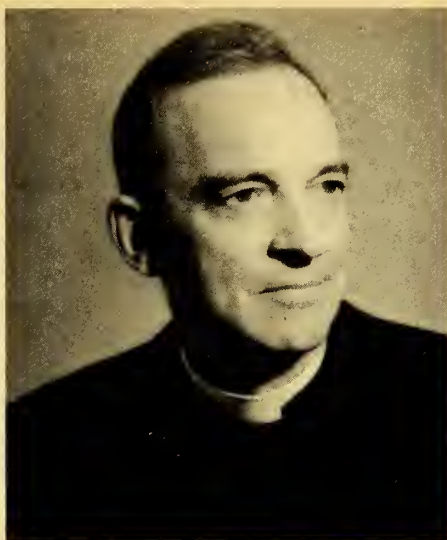
What is left?

In all this internationalist, universalist polyglot, what is left of the individual? What happens to him and who is he? I'm not sure, but this is what I THINK Robinson is asking. Where did God go, because, after all, where was there left for him to go?

And Robinson's answer is the "I and Thou" riddle (and I wish I had read Buber), that God can only be the "Thou" that speaks to the "I" in his "I-ness," i.e., his aloneness.

And this is what I got out of *Honest to God* thus far, and I am afraid I can't go any further. I'm sorry, I can't.

I don't see where this leaves the church, if anywhere, and I fail to see how Robinson, ordained Anglican bishop that he is, with his entire life and principles, past, present and fu-



DEAN ROSE LEADS RETREAT—
The Very Rev. Lawrence Rose, S.T.D., who became sixth Dean of the General Theological Seminary in New York in 1947, leads the Diocese Clergy retreat at Vade Mecum on June 1 and 2. Dean Rose was born in 1901 in Monterey, Mexico, where his father has served as a missionary for many years. He attended Kent School and was graduated from Harvard University in 1923. He was a student at the General Seminary from 1923 to 1926, and received the degree of Bachelor of Sacred Theology in 1928. He was ordained deacon in 1926 and priest in 1927. In 1928, Dr. Rose was appointed priest-in-charge of St. James' Church, Deer Lodge, and St. Andrews' Church, Philipsburg, Montana. In 1934 he accepted an appointment by the National Council as a missionary in Japan. In 1940, Dr. Rose became associate professor of theology at Bexley Hall, Kenyon College, Gambier, Ohio, and in 1942 he was called to the deanship of Berkeley Divinity School, New Haven, Conn.

ture, vested deeply within that church, can still see a future for that church and continue to go to church on Sunday and talk to people who possibly would reject even his ideas brought forth in *Honest to God*.

There is one thing more I would like to say regarding the book, and that is that people who are not able to accept what he has said (because they adhere to one of the older ideas) should not be expected to change their ideas; furthermore, I don't think Robinson meant for them to. I think he was talking to people who have nothing left anyway — that they should get out of it whatever they can and per-

haps not feel bad about the rest. Subjectivity was, I think, the essence of his message. The subjectivity of God. And that religion must be intelligible to people in their own "language," and, in fact, can only be.

Controversial Book

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stood, and which can call forth a response in this world today. It is written out of an evangelical fervor to communicate the gospel in a language which people can understand. It is his belief that we must speak in a language understood by the people. This is good Anglican tradition. However, he is convinced that the modern world does not speak either Hebrew, or Aramaic, or Greek. Neither does it think in either Platonic or Aristotelean forms. Its dialect is not that of the first century, nor the fourth, nor the thirteenth. It does not even think like man thought in 1549. Therefore, the Church has upon it the burden to speak in a language the world can understand. Instead of cursing the world because it won't turn the clock back and learn the language of the Church, he asks that the Church learn the language of the world. This again seems to be implicitly required of a Church who speaks of a Word which was made flesh, and spoke Aramaic.

Out of this zeal to speak that modern man may hear, and having heard say Yes, the Bishop writes of God, of prayer, of ethics, of Jesus. It is not cold logical deductions he offers, but the sincere convictions of one who is seeking to find a way to speak intelligibly in the last half of the twentieth century.

This book is not designed for those fortunate souls who are content in their religious life. It is written for those who are asking questions, who are searching, who are looking. It is a *must* for those. It is also a *must* for those who seek to speak to our world today. Whether you agree or not, if you are seeking to communicate the Christian Faith, this is a book to be read.

St. Paul says "For one who speaks in a tongue speaks not to men, but to God; for no one understands him, but he utters mysteries in the Spirit." Much of our traditional talking in the Church is to the world nothing but speaking in tongues. It is time for the Church so to speak that the world today may hear, and believe, and be saved.

Center for Ageing

Continued from page 9

oil portrait of Bishop Penick hangs there. The fireplace is the focal point of a 40-by-50-foot lounge. This room has a cathedral ceiling, with floor-to-ceiling windows and the soaring brick of the fireplace to heighten the effect. The home was decorated by Carl Barnes, A.I.D., of Winston-Salem. Many of the furnishings were memorial gifts.

In the central portion of the building are the chapel (yet to be completed), kitchen, dining room and craft room. The airy dining room has oval tables of oak, each seating four persons. The big chairs are cane backed.

Long, window-lined hallways lead to the residence wings. The hallways are furnished with easy chairs. There are four solariums in the building, equipped with reclining chairs.

Each guest room is comfortably furnished. It has a bed, easy chair, dresser - desk combination and desk chair, chest of drawers, large closet and private bath.

In sum, the new home brings to practical realization Bishop Penick's dream of a pleasant place for older people to spend their "golden years."

DioSCENE

Continued from page 5

Diocese in May observing various aspects of our Diocesan life. This was done as a part of the program of the Diocese of Bethlehem. While here he attended the Deacon's Conference, the Directors' Forum, commencement exercises at St. Augustine's, and observed the medical chaplain's work at Duke University.

Postulant Graduates—*Albert T. J. Heath* graduated from the Philadelphia Divinity School in May with an S.T.B. Degree. He shared honors in receiving the William J. Dietrich award for a study of the church in the inner city.

Have New Son — *Mr. and Mrs. Carl E. Jones*, Sewanee, Tenn., are parents of a son, Stephen Treadwell, born on April 9. Mr. Jones is a candidate for Holy Orders in this Diocese, and will finish his theological studies at Sewanee later this spring. He is a communicant of St. Andrew's Church at Greensboro.

Editorial

Continued from page 2

He would love the warmth of a fire and the beauty of the sunrise; the taste of good food and the splendor of a great city; the excitement of romance and the wonders of love. He would be glad he is a man, glad he is alive, and he would love life in this God's world.

Secondly, I want my child to believe in Jesus who is Lord and Savior. What does this mean? This means that he believes he is forgiven, and since God forgives him, he forgives himself, and has the power to forgive someone else.

I want my son to be able to leave yesterday to the mercy of God, and so be ready to move into tomorrow with enthusiasm and expectation. To believe in Jesus means to believe that God loves you, and so you can and must love yourself. I don't want my child to hate himself, but to love himself in spite of himself. This is what God has told us in Jesus. This I want him to believe. Then he will be set free from concern for himself, and be able to have a goal outside of himself for which he can live. To believe in Jesus is to have something for which you would die, and therefore have something for which to live.

Finally, I want my child to believe in God the Holy Spirit. What does this mean in his life? It means that he will not try to go it alone without people, for that would mean to go it alone without God. He would not seek to be independent of friends, of family, of others. He would not pull away to live a life apart, but he would seek to live with men and women, and boys and girls.

If my son has this faith, then he would know who he was, a person created by God, called to be a man. He would live at peace with himself, and so be free to life for others. He would live in the midst of people, and he would know that there is nothing more important in all creation than men and women and children.

What more could I ask for my son than this? I have the right to ask for it, and to have hope that this faith will be his, because God himself is seeking to give him this faith, and also to give it to me.—By the Rev. T. W. Blair, Rector, Christ Church, Charlotte

Bishop Fraser

Continued from page 9

to me best described in the words of the Sanctus—"Holy, holy, holy, Lord God of hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High."

It is also our hope that this Chapel will find other uses, such as confirmations, to contribute to the life of our Diocese. In view of our hopes and our intents, the Chapel will be simple in design so that it may be highly functional but the appointments will contribute to the beauty of our worship to the glory of God and symbolize the universality and catholicity of the faith we profess.

"O Thou who art the light of the world, the desire of all nations, and the shepherd of our souls; let thy light shine in the darkness, and by the lifting up of thy cross gather the peoples unto thee; that all the ends of the earth may see the salvation of God. Amen."

(EDITOR'S NOTE: Diocesan House will be located on a 14-acre site facing Raleigh's beltline near the North Hills Shopping Center, providing easy access for out-of-town visitors. Construction is expected to begin this fall on the \$175,000 building. It will provide offices for the Diocese's bishops, business manager and others charges with the program of the Diocese. In addition to office space, Diocesan House will include meeting rooms, kitchen and a vault for archives. No special campaign for funds to finance the project is contemplated. It will be paid for over a period of years out of the maintenance budget of the Diocese to which each parish contributes. However, it is hoped that members of the Diocese will present gifts and memorials to this building program. Designed by Holloway-Reeves, Raleigh architects, the structure will be of white cast masonry with exposed aggregate. The one-story building will be air-conditioned throughout its 9,000 square feet. A partial basement is also provided. Diocesan offices are presently housed on the campus of St. Mary's Junior College.)

Has Book Published — *The Rev. Clarence Hobgood*, formerly a priest in this Diocese and for many years now a chaplain in the U. S. Air Force, has recently co-edited and had published a book, "Our Defence is Sure." It is a volume of sermons preached by a list of prominent clergymen of the American Church and Synagogue to the U. S. Air Force.

A "Watson Fellow" — *The Rev. O'Kelley Whitaker*, rector of St. Luke's Church, Salisbury, spent 10 days in May at Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, as a Watson Fellow. In this capacity he studied in the field of "Contemporary Social Ethics" under Dr. Alden D. Kelley as his faculty advisor. Dr. Kelley, a former dean of Seabury-Western Seminary, has since served as sub-warden of Canterbury College in England, and has just returned from a meeting with the Joint Commission of Approaches to Unity, in Hartford, Conn.

To the Holy Land — *The Rev. Moultrie Moore*, rector of St. Martin's at Charlotte, leaves on June 23, for a month's visit to the Holy Land. First he will go to Cairo, then to Beirut in Lebanon. From there he goes to Damascus, then into Jordan and Israel for about eight days. After a brief visit to Tel Aviv he will fly to Athens for a few days, and then to Rome. He will be back in Charlotte July 16.

New College Program — Calvary Church, Tarboro, has budgeted for 1964 a new item of \$300 for a program aimed at a more effective means of contact with the members of the parish family who are away from home in college. The Rector, *The Rev. John S. Spong*, will go periodically to the various college communities where students from his parish are enrolled. There he will meet with and entertain these students. *Mr. William C. Pitt* is Senior Warden of Calvary Parish.

To Panama—*Mr. and Mrs. Emmett Bryan* of St. John's Church at Charlotte left on May 16, for a pilgrimage to our companion missionary district—Panama, Ecuador and Columbia. Bishop Fraser made arrangement for the trip and the Bryans will be guests of Bishop Gooden of Panama. He is making plans for them to see every

aspect of the Church's ministry in this missionary outpost. The CHURCHMAN hopes to have a full report of their visit in a later issue.

Church Periodical Meeting — The triennial meeting of the Church Periodical Club will be held in St. Louis, Mo., on the three days prior to the General Convention on October 8, 9 and 10. Parish chairmen and all others interested in the work of this group are cordially invited to attend.

Among those who will address the convention are the Rev. Kenneth Heim, Liaison to Nippon Sei Ko Kai; the Rev. and Mrs. Walter W. Hannum, Fort Yukon, Alaska; the Venerable David R. Thornberry, Archdeacon of Southern Ohio, plus the Rt. Rev. Benito Cabanban and the Rt. Rev. Edward Longid, both suffragan bishops of the Philippines.

The business sessions will include reports of national chairmen and the election of officers. There will be discussion on groups for a better understanding of how better to accomplish the goals of the organization; a banquet, and a tea honoring the missionaries. Further information may be had from Miss Dolores Pitt, Tarboro, our Diocesan C.P.C. secretary.

Summer Program—A varied and interesting program of "summer opportunities" for every age group in the parish has been planned by Calvary Church at Tarboro. Included are the Daily Vacation Church School; weekly volley ball evening for teenagers from all churches; a four-day camping trip for boys; a weekly study class for graduated high school seniors and college students; a weekly children's night for first through six-graders, featuring fun, refreshments, stories and worship; and adult study discussion groups, based on Dr. Sam Shoemaker's book "How to Become a Christian." *Mr. William G. Clark, III*, Chairman of the Youth Committee, and *Mr. James E. Simmons, Jr.*, Superintendent of the Church School, are working with the Rector, *The Rev. John S. Spong*, on the summer plans.

Pews Offered—St. Timothy's Episcopal Church Winston-Salem, is offering, free of charge to any congregation needing them and willing to transport them the following pew sets: eleven 9½-foot oak pews; one 8-foot oak pew; and two 7-foot oak pews. Eight 10½-

foot chestnut pews with walnut trim are also available along with a walnut set of choir pews consisting of two 10-foot and one 5-foot pews plus two 10-foot screens. Anyone interested may contact the Rev. Roderick L. Reinecke, rector, at P. O. Box 5233, Winston-Salem (or telephone 723-5079), for further details.

Dr. Wiley

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New College, University of Edinburgh, Scotland in 1938. A Doctor of Divinity degree was conferred on him in 1953 by King College.

Dr. Wiley was ordained by the presbytery of Birmingham on June 27, 1937. He has served as pastor at Presbyterian churches in Birmingham, Ala., Thomasville, Greensboro, Anderson, S. C., Lookout Mountain, Tenn. and Tarboro. He also served as a Navy chaplain during World War II and for one year following the war was a professor of English and Bible at Davis and Elkins College in West Virginia.

Dr. Wiley's interest have been broad and diverse. He has served as president of the YMCA in Anderson; member of the Board of Trustees, Montreat College; chairman of Campus Christian Life, Synod of Appalachia; chairman of the Presbyterian General Assembly's Permanent Committee on Christianity and Health; and as a member of the Committee on Medicine and Religion of the American Medical Association.

Dr. Wiley is married to the former Isabelle Maitland of Richmond and they have one son, Samuel S. Wiley, Jr. The Wileys will make their home in Durham when he assumes his new duties.

As executive director of the North Carolina Council of Churches, Dr. Wiley will direct and coordinate the work of the Council and maintain liaison with all of the member communions. He will work cooperatively with all of the departments of the United Church Women, the United Christian Youth Movement and with other areas of the Council's concern. He will fill speaking engagements throughout the State and seek through his office to develop ecumenical activities and concerted action in areas of common concern to the various Christian bodies of this State.

Guidelines

Continued from page 4

simple, but this would be wishful thinking, outside reality. In most, if not all, moral situations there are competing and conflicting claims upon our stewardship and ministry. This is vivid and painful where we owe loyalty to two or more persons or institutions in need. It is just as painful where one person or institution seems to have conflicting claims upon our ministry, the person or institution has conflicting and competing needs.

One piece of truth which we know is this: Decisions on the correct placement of our loyalty must be made in the light of the knowledge, the motive and the sense of right and wrong which we possess. Another piece of truth which we know is this: The wisdom of such decisions depends in part upon the quality, quantity, scope, depth, and density of our moral instruction, commitment and discipline. The third piece of truth which we know is this: The wisdom of our decisions depends to a large degree upon the extent of our reflection on the relative merits of competing and conflicting claims — that is, we must take some time to think and pray and consult with others.

When we ask, "What is a Christian's ministry in areas of conflict?" we are really saying: "I know that the principles which our Lord laid down are absolute, uncompromising, revolutionary, extreme. They are 'impossible' from our level and in our judgment. Are there not any more moderate principles which might form a middle ground between absolute rejection or disloyalty to our Lord on the right hand and sure and certain martyrdom on the left?" We are seeking guides, signposts, some marked path to the best possible decision now. We know that our Lord has bridged the gap of separation between us and God that the life which we now live we live by faith in the power of the Son of God who loved us and gave Himself up for us, and that He did this in accord with the will of God. So we know that the Father loves us too.

The first guideline, I think, is recognition of the impossible. We cannot minister to mutually exclusive claims. In some areas of conflict, some claims cannot be fulfilled and so must be denied. Jesus had a disciple who wanted to go with Him and who wanted to bury his dead. Jesus told him to



MR. HICKS
... Expresses Views

follow Him and let the townspeople bury the dead. To be frivolous and modern, you cannot "buy now" and save. Claims which must be denied without hesitation are those which express an interest, against one which expresses a need.

This is by no means simple nor easy. A high degree of courage is needed to make such a decision. Guiding prin-

ciples which may be applied in decisions involving conflicting needs are: Limitation; modification; or postponement. Let us site a lighter example. Suppose that two of my children wanted to play with me during an hour of free time. Children need some of their Dad's time. Suppose they did not want to play the same game. One says, "Daddy play with me"; the other says, "Daddy play with me." On the basis of limitation, I could play with the five-year-old for half an hour and with the eight-year-old for half an hour. On the basis of modification, I could help them to choose a game which both could play and enjoy. On the basis of postponement, I could play with one today and the other another time. One may be hurt and may cry. But we are dealing not with perfection but with sin.

What is a Christian's ministry in area of conflict? Ideally, it is a disinterested, unselfish response to the imperative of love. Practically, it is to know the difference between interests and needs, to be able to persuade persons that needs come before interests and that some needs come before other needs, — and, finally, it is the courage to choose, and live with that choice.

Great Issues Face Our Culture:

Conference Views Church's Role In Urban Areas of 20th Century

BY THE REV. THOM BLAIR
Rector, Christ Church, Charlotte

What is the mission of the Church to the city? What does urban planning have to do with the Gospel? Does the present structure of the Church help or hinder it as it seeks to live in a culture which is rapidly urbanizing?

These and many other questions were recently the agenda of the Conference on Metropolitan Planning which was held in Atlanta recently. Meeting in a spacious motel near the airport, almost 200 clergy and laity gathered for a working conference on "The Church and Urban Culture." The Diocese of North Carolina was represented by our two Bishops, the Rev. Charles Greene, our program director; Mrs. James Godfrey, the president of the Episcopal Churchwomen;

Captain Osborne Mauck, our surveying expert; and the Rev. Thom Blair from the Department of Long Range Planning. The Rt. Rev. John E. Hines, bishop of Texas, was chairing the Conference. His right hand man was the Rev. James Morton, who is the coordinator of the Joint Urban Program of our National Council . . . as well as being associate secretary for the Home Mission Department.

The staff included such outstanding figures as the Rt. Rev. Daniel Corrigan, director of the Home Department. He made several impassioned addresses on the mission of the Church to the City. There were many secular experts, including city planners, and experts in the dynamics of the metropolitan areas. The delegates included bishops, clergy, and laity from dioceses

from Virginia to Florida, from Arkansas to Louisiana.

The sessions began early in the morning, and went until about 10 o'clock at night. Each day began with the celebration of the Holy Communion. This was according to the Right of Coventry Cathedral on the first day, and according to the Right of Taize on the second morning. The third morning we returned to the familiar Book of Common Prayer. There were strong reactions both pro and con to these two unfamiliar liturgies. Some were edified, and some felt it was impossible to worship in such strange liturgical surroundings. At least everyone was exposed to some liturgical experimentation, and very few people ended with mutual positions.

The daily sessions included addresses by distinguished speakers, as well as work groups which attacked urban problems in a mythical city. One of the speakers was Calvin S. Hamilton, city planner of Pittsburgh. He spoke on the subject "A City Planner Looks At The Exploding Metropolis." He opened the eyes of the delegates to the hopes and dreams of the city planners, as well as to their problems and fears. When he had finished his presentation, all of us saw in a new way the great dimensions and deep complications which lie beneath the surface of the city. While we had no cities comparable to Pittsburgh with its heavy industry, yet I am sure each recognized parallel problems in his own community.

One unique aspect of the program was "Metabagdad." This was a mythical city which included portions of two states and two dioceses. It was a southern city, half in North Messalina and half in South Messalina. It was fraught with problems familiar to many, including the location of expressways and interstate highways, intercity slums, east suburban sprawl, new housing developments, old hospitals, pressure on the school system, military bases and their impact on the community, urban renewal, just to mention a few. Delegates were supplied with several maps of the city, upon which



BISHOP FRASER
... "Metabagdad" Discussed

the population density was indicated, as well as highway routes, location of churches, and other such data. There were also mimeographed sheets describing the city, its history, and some of its most urgent problems. The churches in the area were also described in detail, and I am sure everyone could see his own parish reflected in the assortment which made up the churches of this area.

The various work groups studied certain "hot spots" in the life of this city, diagnosed the problems, guessed at probable solutions, and saw what the life of the church had to do with the issues involved.

All in all, the delegates returned home knowing that there was a great deal more for the churches to do than to try to find some way to keep the downtown church alive, and to find locations for new missions in the suburbs. We saw that the mission of the

Church was not just that the Church should grow numerically and get new buildings in the midst of new housing developments.

Rather, the mission of the Church is to the whole city. Every parish and mission has responsibilities of the total area, and not just to their own small neighborhood. The Church must have its eyes opened to the great issues which face our culture today, so that they may seek to bring whatever peculiar insights are given to them to bear on the shape of the city as it grows.

The mission of the Church is to see that through it, the cities which are now taking their shape may become places where men and women may become what God intended them to be.



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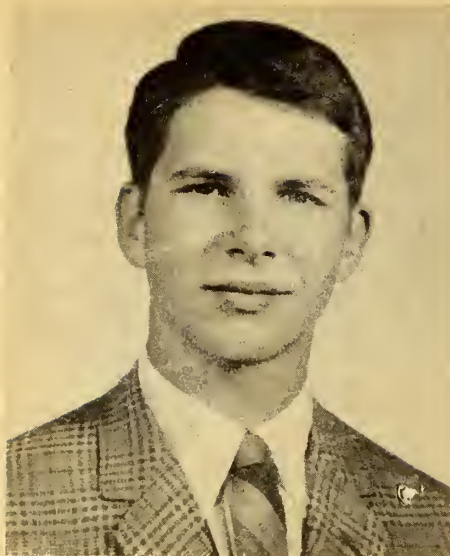
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MALONE PARHAM
... Heads E.Y.C.

Young Churchmen Name Officers For Coming Year

BY

THE REV. LELAND JAMIESON
Staff, Diocese of N. C.

The annual convention of the Episcopal Young Churchmen met at St. Paul's Church in Winston-Salem recently and elected the following young people to serve the Youth Commission in the capacities indicated:

President: Malone Parham, Henderson;

Provincial commissioner: Tony Thompson, Winston-Salem;

Vice-president: Steve Johnson, Winston-Salem;

Secretary: Miss Pegge Short, Charlotte;

Treasurer: Bill Anderson, Rocky Mount;

Y.P.T.O. custodian: Miss Ann Kin-del, Raleigh;

Report secretary: Ted Getchell, Winston-Salem, and

V.C.Y.M. representative: Windy Salinger, Durham.

The following district chairmen were named:

Northeast District, Miss Marty Mebane of Rocky Mount;

Northwest District, Miss Susan Lashley of Greensboro;

Central District, Eddie Embree of Durham;

Sandhills District, Miss Nancy Baker of Sanford;

Charlotte District, Hank Bellamy of

Church of the Month

Grace Church, Lawrence, one of the first missions of Calvary Parish in Tarboro, was erected in 1897. The 48 communicants of this rural church are chiefly farmers, who are dedicated to the Lord and to His work.

The Sunday School is composed of two classes which meet weekly, except on fourth Sunday when Holy Communion is observed. Five lay readers, alternately, conduct services on every first Sunday.

The young people have undertaken a long-range project for providing adequate space for Sunday school classes, and other church related gatherings. It is hoped that this will be in the form of a much needed educational building.

The mission has been served for the past three years by the Rev. Earle H. Fisher of Tarboro. During that time Grace Church has enjoyed unprecedented growth with a total of 22 new communicants being added

Charlotte and

Salisbury District, Jerry Freeman of Concord.

In a most spirited manner the officers-elect pledged to undergo training at the Senior High Leadership Conference in August. A sampling of consensus among both young people and adult advisors indicated that most in positions of responsibility regard this standard, which was set at the convention by the young people themselves, to be a most hopeful sign of vitality for the coming year.

A spokesman for the Senior High Leadership Conference at Vade Mecum said this conference would be most helpful to all Episcopal Young Churchmen seeking to carry out their responsibilities effectively.



Grace Church, Lawrence

through the rite of confirmation.

The church is a simple frame structure with a beautiful hand carved altar inside. A rectory behind the church completes the mission's physical property. The senior warden is W. D. Dupree.



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NORTH CAROLINA

Diocese Holds
Ordination . . . Page 3



NORTH CAROLINA *The Churchman*



Official Publication
Diocese of North Carolina

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Bishop

RT. REV. THOMAS A. FRASER, D.D.

Coadjutor

REV. BRUCE DANIEL SAPP

**Chairman, Dept. of Promotion and
Communications**

BEN F. PARK

Editor

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VOL. 54 SEPTEMBER 1964 NO. 7

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The Bishop's Letter:

Prayers Asked for Delegates To Convention in St. Louis

Dear Fellow Worker:

This is written from my vacation. It is not easy to realize the reality of all the complexities of the Diocese of North Carolina when you have been detached for a week, but addressing you in this way helps. Good things can come out of detached leisure. Dr. Huntington wrote the collect for the Feast of the Transfiguration from a vacation spot, in which he felt "delivered from the disquietude of this world." I can say it may help to prepare us for the plunge back into the rush of events.

The summer has not been all play. I served as chaplain of the Vade Mecum Conference for Episcopal Church Women; attended the Laymen's Week end; served as director of the Adult Conference at Kanuga and am preparing for participation in a busy schedule of things to come.

I'm sure that these events will be announced in the pages of this issue. Please remember your representatives as they attend the General Convention in St. Louis. We need the guidance of your prayers as we elect a presiding bishop, adopt a budget and a program. There will be upwards of 50 people from North Carolina. Not all will be official delegates, but all will come back with a better vision of the church and its place in a turbulent world.

Too many people use the church as a refuge from the responsibilities of the world. We should use the church as a wondrous opportunity to participate in the plan God has worked out for the redemption of mankind.

Wishing God's richest blessings on you,

Faithfully yours

R. H. BAKER

Bishop of North Carolina

Our Readers Write

AGREES WITH TAYLOR

Editor, The Churchman:

Thank you for printing Mr. W. W. Taylor's article in your May issue. He expressed my views better than I could have.

I attended a meeting of the Human Relations Council here in Charlotte and heard a speech by Mr. Harry Golden. From Dr. T. F. Williams' description of his own conduct I can see that he is following Mr. Golden's concept of wholeness and unity.

Since so many of our church leaders belong to this same organization, can you please tell me where those of us who do not agree with Mr. Golden's religious and political views may take our children for Christian training?

MRS. C. R. CARPENTER
819 Carmel Road
Charlotte 7, N. C.

NEW SUBSCRIBER

Editor, The Churchman:

I would very much like to subscribe to THE NORTH CAROLINA CHURCHMAN. Please find enclosed my check for \$2.00 which I hope will cover the costs.

As a suggestion, others might pick up a copy of your fine magazine and want to subscribe too, but like myself, can find no place in the magazine listing subscription cost or address.

STEPHEN R. BRASWELL
1344 Briar Creek Road
Charlotte 5, N. C.

Editor's Note: New Reader Braswell's comments and suggestion are appreciated. Beginning with this issue subscriptions are being made available at \$2.00 annually in the Page 2 masthead information.

New Priests, Deacons Are Ordained



St. Andrew's Plays Host



Procession Opens Service



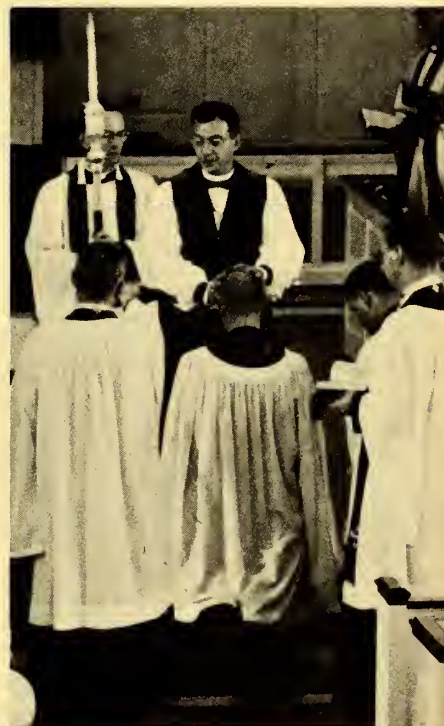
Bishop Baker

Twelve men were ordained to the holy order of the Episcopal Church in an 11 a.m. service at Greensboro, Monday, June 29, at St. Andrew's.

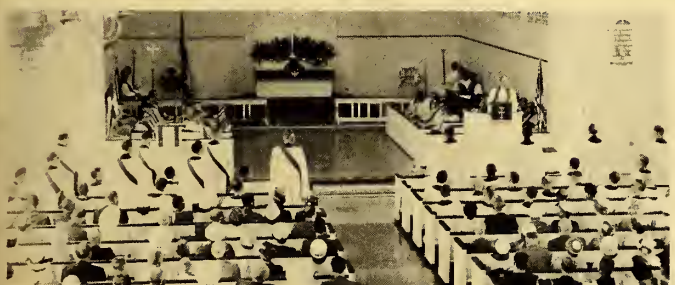
The service was conducted by the Rt. Rev. Richard H. Baker, bishop of the Diocese of North Carolina. He was assisted by the Rt. Rev. T. A. Fraser, Jr., bishop coadjutor. The Rev. Carl F. Herman is rector of St. Andrew's.

Ordained to the priesthood and their respective assignments following the Greensboro service were the following: William Rutherford Dennis, Jr., St. John's Church at Battleboro and Epiphany Church at Rocky Mount; Donald Wallace Frazier, Christ Church at Cleveland and St. George's Church at Woodleaf; Sidney Seymour Holt, Christ Church at Rocky Mount; John Curtis Stone, St. Andrew's Chapel at Haw River; Peter Glyn Thomas, Church of the Holy Comforter at Charlotte; Timothy Churchill Trively, Church of the Good Shepherd at

Continued on page 4



Bishop Fraser



Exhortation to Candidates



Laying on of Hands



Just-Ordained Deacons and Priests Receive Communion

Rocky Mount; Harry Arthur Woggon, Church of the Holy Comforter at Burlington; and George Jay Hampshire, St. Mark's Church in Raleigh.

Ordained to the diaconate were: Christopher King Cole, All Saints' Church at Hamlet; Robert Nelson Davis, St. Matthew's Church at Salisbury and St. Philip's Church at Salisbury; Albert Thomas Jewell Heath,

St. Mark's Church at Wilson; and Carl Eldredge Jones, Messiah Church at Mayodan, Christ Church at Walnut Cove and St. Philip's Church at Germanton.

A luncheon honoring the newly-ordained priests and deacons as well as their families was held following the service.

The ordination sermon was de-

livered by Dr. John M. Gessell, associate professor of pastoral theology at the University of the South at Sewanee, Tenn. He called upon Christians throughout the world for a personal ministry which he viewed as the only solution to current problems of civilization.

The church's message, Dr. Gessell declared, is not being taken seriously



Clergy Choir Shown in Recessional Following Service



Congratulations!

... due in part to distortions originating with the church.

"The prized congregational principle so impressive in the 17th Century is not impressive in the 20th," he said. "In our day this has destroyed the power of a common Christian community and made the congregation the prisoner of the thought and customs of the local community, sometimes dominated, for example, by White Citizens Councils.

"The local congregation reflects Will Herberg's fourth American religion, a culture religion, differing only whether it be the local gathering of the National Association of Manufacturers at worship or of the citizens' council," he said.

Coming Out in Booklet Too:

Diocesan Calendar for 1964-65 Announced From Raleigh Office

The official calendar of events for 1964-65 has been announced by the Episcopal Diocese of North Carolina from Raleigh. In addition to publication in the current issue of **THE CHURCHMAN**, the 1964-65 list of happenings will also be published in booklet form and distributed in the near future.

The calendar follows:

CALENDAR FOR SEPTEMBER, 1964

- 2 Department of Missions, Raleigh
- 2-4 Examining Chaplains, Terraces
- 4 Standing Committee, Terraces, Department of Christian Social Relations, Raleigh
- 8 Worship-Music Commission, Greensboro
- 9 Executive Council, Department of Finance, Raleigh
- 11-13 Youth Division, Terraces
- 12 Dedication of Penick Home
- 14 Department of Promotion and Communication, Raleigh

COVER PHOTO

THE CHURCHMAN is indebted to Elbert L. Thomas of St. Andrews' in Greensboro for the cover picture and for all other ordination pictures in this issue. Shown in Photographer Thomas' cover photograph are (from left): Bishop Baker and Bishop Fraser, front row; the Rev. William Rutherford Dennis, Jr., the Rev. Donald Wallace Frazier, and the Rev. George Jay Hampshire, second row; the Rev. Sidney Seymour Holt, the Rev. John Curtis Stone and the Rev. Peter Glyn Thomas, third row; the Rev. Harry Arthur Woggon and the Rev. Christopher King Cole, fourth row; and the Rev. Robert Nelson Davis, the Rev. Albert Thomas Jewell Heath and the Rev. Carl Eldridge Jones, fifth row.

Bishop Fraser ordained the new deacons. Bishop Baker ordained the new priests.

- 15 Department of Long-Range Planning, Vade Mecum Committee, Winston-Salem
- 16 Department of Overseas Missions, Greensboro
- 16-17 Executive Board, E.C.W., Terraces
- 18 NORTH CAROLINA CHURCHMAN Board
- 21 St. Matthew
- 21-23 Changing Culture Conference, Charlotte
- 29 St. Michael and All Angels Mutual Responsibility Briefing Session, Raleigh
- 30 Executive Council, Department of Finance, Raleigh
- E.C.W. Quiet Day, Convocations

CALENDAR FOR OCTOBER, 1964

- 1-2 Department of College Work, Terraces
- 5-7 Deacons' Conference, Terraces
- 7 Episcopal Foundation
- 11-23 General Convention, St. Louis
- 11-20 E.C.W. Triennial Meeting, St. Louis
- 16 NORTH CAROLINA CHURCHMAN Board
- 18 St. Luke
- U.T.O. Fall Ingathering
- 24 Conference on the Aging, West, High Point
- 26 Department of Christian Education, Raleigh
- 27 Department of Long-Range Planning
- 28 St. Simon and St. Jude
- 29-30 College Chaplains' Conference, Terraces
- 31 Conference on the Aging, East, Wilson

CALENDAR FOR NOVEMBER, 1964

- 1 All Saints' Day
- 3 Department of Christian Social Relations, Raleigh
- 5 Department of Promotion and Communication, Raleigh
- 6-8 Youth Division, Terraces
- 10 Program Conference I, Raleigh

Continued on page 7

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
CHURCHMAN Editorial Board

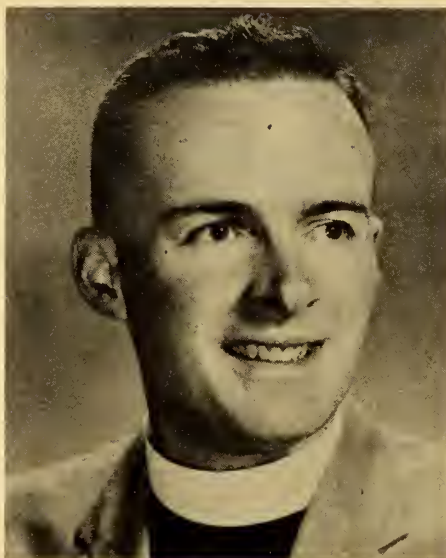
Williamsboro Picnic—Historic old St. John's Church at Williamsboro will hold its annual meeting and basket picnic on Sunday, October 11. *The Rev. John W. S. Davis*, rector of St. Stephen's at Durham, will hold the service and preach the sermon. The service is scheduled to begin at 11 a.m., with luncheon to be served at 12:30. Following the luncheon a business meeting will be conducted by *Dr. Lawrence F. London* of Chapel Hill, chairman of the Restoration Committee. Williamsboro is located seven miles northeast of Henderson on Route 39.

In Memorium—Upon the death of *Mr. Edward Edson Proctor* of Salisbury last May, the Department of Missions of the Diocese passed the following resolution: "The Church in North Carolina lost one of its finest and most devoted laymen, when Edward Edson Proctor passed into the larger life. Ed for several years was a member of the Department of Missions and gave able and devoted service to this Department. He was highly valued because of his ability to see what ought to be done and all the many ways to do it. His patience and humor marked many of the meetings as memorable occasions. We are sorry not to have him with us, but rejoice that he has entered into life eternal."

Good Shepherd Church at Raleigh, lost one of its oldest and most loyal communicants with the death of *Mr. Percival Lees* late in July. An indication of his devotion to his church was his unparalleled service as a member of the choir for approximately 59 of his 82 years.

New Babies—*The Rev. and Mrs. Frank F. Fagan*, Trinity Church, Statesville, announce the adoption of their second child, *Dorothy Gray Fagan*, on June 5. Gray was born April 29, 1964. The Fagan's have a son, Frank, IV, who is 3½ years old.

The Rev. and Mrs. Leland Jamieson of Raleigh, announce the birth of their second child, a daughter, *Heidi Peek*, on August 11. They also have a son, Eric, age 5. Mr. Jamieson is



C. LLOYD LIPSCOMB, III
... To St. Paul's Winston

assistant director of program for the Diocese.

Receives Grant—Announcement was made recently of a grant to *David Pizarro*, organist and choirmaster of St. Philip's at Durham, from The Church Society for College Work for a five-week seminar in liturgical theology. The seminar is to be held at Episcopal Theological School in Cambridge, Mass. Mr. Pizarro, who is also the representative from Convocation III to the Diocesan Commission on Music, received his grant by virtue of his instructorship in the Department of



FRANK F. FAGAN
... Changes Assignments

Music of North Carolina College at Durham.

The Society, a private agency, conducts the Faculty Summer School, and has supported pioneer chaplaincies in medical centers, at industrial and business institutes, and is involved in a number of domestic and foreign ministries and exchange programs.

New Clergy—St. Paul's, Winston-Salem, has a new assistant rector, *The Rev. C. Lloyd Lipscomb, III*. He came from Emmanuel Episcopal Church at Staunton, Va., where he had served as assistant since 1963. He was ordained to the Diaconate by Bishop William H. Marmion of Southwestern Virginia in June, 1963, and to the Priesthood by Bishop Marmion in June of this year. Born in Buffalo, N. Y., Mr. Lipscomb was educated in the Rochester, N. Y., schools and received his B.A. from the University of Rochester. He received his B.D. from Harvard University, Cambridge, Mass., and attended Virginia Theological Seminary in Alexandria. For two years he taught French and English at Augusta Military Academy at Fort Defiance, Va. He married Miss Elizabeth C. Johnston of Staunton, Va., on August 22. *The Rev. Brevard S. Williams, Jr.*, who has been assistant at St. Paul's, left on August 1 for Christ Church, Valdosta, Ga. *The Rev. Dudley Colhoun* is rector of St. Paul's.

The Rev. Claude Collins came from Fort Pierce, Florida, to St. Paul's at Thomasville on August 1.

Christ Church, Charlotte, has as its new assistant to the rector *The Rev. Marshall Taylor Ware*, who comes from the Diocese of Virginia. *The Rev. Thom Blair* is rector of Christ Church.

The Rev. Karl C. Garrison, Jr., has come back to the Diocese from the Missionary District of Spokane, Grace Church, Ellensburg, Washington. He is doing graduate work at Duke University.

Clergy Changes—Recent changes of cure within the Diocese include that of *The Rev. William M. Latta* from St. Paul's, Louisburg and St. James', Kirtrell, to St. Andrew's Church, Durham; *The Rev. Samuel M. Moore*, from St. Paul's, Cary, to St. Andrew's, Greensboro, where he will serve as

Close Scrutiny of Changing World Purpose of 3-Day Charlotte Event

BY THE REV. CHARLES GREEN
Staff, Diocese of N. C.

Over 240 persons have responded to Bishop Thomas A. Fraser's invitation to attend a conference on "Changing Culture" September 21 through 23. The conference will be held at the Heart of Charlotte Motel in Charlotte beginning with dinner at 6 p.m. on September 21 and ending with luncheon, September 23.

Plans for this event have been in the making for a long time. Bishop Richard H. Baker is ex officio chairman of the steering committee. Bishop Fraser is the chairman. The Rev. Tom Thrasher is in charge of housing. Dr. Eleanor Godfrey and George Esser have been responsible for drawing up bibliographies and deciding on certain reading materials. The Rev. Thom Blair has procured for the conference 20 local consultants and authorities on the 10 areas on which the conference will be concerned. The Rev. John Stone and Captain Osborne Mauck have spent months gathering data and making up maps and charts.

The purpose of this conference is to look seriously at the changes that are taking place in our world today. Some of these changes are most notably found in the areas of population, mobility, urbanism, economy, housing, education, health, welfare, government and culture.

Whenever the church looks at the world, it must also ask itself how it is serving this world. In order to do this,

assistant to the rector, The Rev. Carl F. Herman; *The Rev. Timothy Churchill Trively*, from curate, The Church of the Good Shepherd, Rocky Mount, to Trinity Church, Scotland Neck, where he will serve as rector; *The Rev. Moody Burt* from assistant rector at Christ Church, Raleigh, to rector of Church of the Good Shepherd, Asheboro. *The Rev. Frank F. Fagan* assumed the duties of Rector at Trinity Church at Statesville on May 15. Prior to that he had served as priest-in-charge of the following churches: Church of the Messiah, Mayodan; Christ Church, Walnut Cove, and St. Philip's Church, Germantown.



PLAN CHARLOTTE CONFERENCE—Here the steering committee for the "Changing Culture" conference at Charlotte review detailed plans for the September 21-23 event. From left are: The Rev. George Reynolds of the National Council, New York; Dr. Eleanor Godfrey of Chapel Hill, past president of the Episcopal Churchwomen; Mrs. Vertie Jackson of Raleigh, current president of the Episcopal Churchwomen; the Rev. Arthur Calloway, Raleigh; and the Rev. Charles Green of Raleigh, director of program for the Diocese who is general coordinator for the conference.

the delegates at the conference will be asked to consider 10 areas of special religious issues. These religious issues are: Positive Outlook on the City, Stratification and Separation, Mass Culture, Morality, The Family, The Meaning of Work-Automation, The New Poor, Stewardship in Consumer Culture, Open Society, and Anonymity — Relations in Public Life.

Directing this conference will be a team from the National Church. The Rev. George Reynolds, who is in the Department of Christian Education of the National Council, will be chairman of the National Team. He will be assisted by Marvin Josephson of the Home Department and The Very Rev. Peter Lawson, Dean of Christ Cathedral in Indianapolis.

This conference, it is believed, will be one of the major factors in determining long-range plans for our parishes and missions . . . and indeed for the Diocese. This conference promises to inform and stimulate those attending.

Calendar

Continued from page 5

- 15-16 Executive Council, Terraces
- 15-21 Phase I, Leadership Training Institute, Roslyn Center, Richmond, Virginia
- 17-19 E.C.W. Retreat, Terraces
- Bishop Powell, Leader
- 19 Standing Committee
- 20 NORTH CAROLINA CHURCHMAN Board
- 26 Thanksgiving Day, Thompson Orphanage
- 29 Advent
- 30 St. Andrew

CALENDAR FOR DECEMBER, 1964

- 1 Vade Mecum Committee, Winston-Salem
- 2 Department of Missions, Raleigh
- 3 Department of Christian Education, Winston-Salem
- 9 Episcopal Foundation

Continued on page 8

Church and Retardation Institute Theme

The Second Ministers' Institute will be conducted at Murdoch Center, Butner, North Carolina, on Monday-Tuesday, October 5-6.

Theme for the two-day gathering will be "The Church and Mental Retardation." Resource persons, in addition to the staff at Murdoch Center, will be: The Rev. Warren Carr, pastor of Watts Street Baptist Church at Durham; Dr. Sam O. Cornwell, deputy director of mental retardation, North Carolina Department of Mental Health; and Dr. Alan Keith-Lumas, director, School of Social Work, at the University of North Carolina in Chapel Hill. Mr. Carr will speak on: "The Pastor Looks at Mental Retardation." Dr. Cornwell's address will be: "Current Trends in Mental Retardation." Theme of Dr. Keith-Lucas' three lectures will be: "Christian Maturity and the Helping Process."

This two-day meeting, sponsored by Murdoch Center of the Department of Mental Health in cooperation with the North Carolina Council of Churches, is being coordinated by the Rev. Milton P. Snyder, Chaplain at Murdoch Center.

Murdoch Center . . . a state institution for care, treatment and training of mentally retarded persons . . . has over 1,500 residents and receives applications from 21 counties in the central part of North Carolina.

Dr. J. F. Elliott, superintendent of Murdoch Center, announced that all ministers, church - related vocational workers and other interested persons are invited to attend the Institute. Ministers are being invited from the counties of Alamance, Anson, Caswell, Chatham, Davidson, Durham, Forsyth, Granville, Guilford, Lee, Montgomery, Moore, Orange, Person, Randolph, Richmond, Rockingham, Stanly, Stokes, Vance and Warren.

Anyone desiring further information may write Chaplain Snyder regarding advance registration.

Calendar

Continued from page 7

10 Department of Promotion and Communication, Raleigh

'The Gospel for '64':

Raleigh Churches to Sponsor Oct. 25-28 Preaching Mission



DR. THEODORE P. FERRIS
... One of 10 Best Preachers

BY ELEANOR F. UPTON
Christ Church, Raleigh

On four days in October Episcopalians in the vicinity of Raleigh will have the chance to hear a man once described by *Life* Magazine as one of America's 10 most outstanding preachers.

He is Dr. Theodore P. Ferris, rector of Trinity Church of Boston, Mass. Mr. Ferris will be the speaker October 25-28 for the preaching mission sponsored by Raleigh's Episcopal churches. Theme for this year's mission, to be held at the Church of the Good Shepherd is "The Gospel for '64." The services begin each day at 8 p.m.

In addition to his recognition by *Life*, Dr. Ferris is highly regarded by his colleagues in the church. In a poll of clergymen, he topped the list as the best living preacher both within and outside the Episcopal Church.

A 55-year-old native of Port Chester, N. Y., Dr. Ferris graduated from Harvard College in 1929 and from General Theological Seminary in New York in 1933.

He was an assistant to the rector of Grace Church in New York until 1937 and continued studies at the seminary during those years.

Dr. Ferris then went to Emmanuel Church in Baltimore and remained there until called to Trinity, Boston in 1942.

He has honorary doctoral degrees from Rollins College, Florida, Middlebury, Vermont, and Boston University. General Seminary granted him the S.T.D. degree.

Among his many activities in the church, Dr. Ferris has served as alternate delegate to the first assembly of the World Council of Churches in Holland, delegate to several general conventions, lecturer at the Episcopal Theological Seminary in Cambridge, Mass. and is the author of eight books on religious subjects.

His sermons, printed each week, are distributed regularly to over 3,000 people throughout the United States. He also has appeared on the National Radio pulpit and the Episcopal Hour.

- 11 Department of College Work, Chapel Hill
- 18 NORTH CAROLINA CHURCHMAN Board
- 21 St. Thomas
- 25 Christmas
- 26 St. Stephen
- 27 St. John Evangelist
- 28 Holy Innocents
- 29-30 Examining Chaplains, Raleigh

CALENDAR FOR JANUARY, 1965

- 1 The Circumcision of Christ New Year's Day
- 4 Department of Long-Range Planning
- 5 Executive Council, Department of Finance, Raleigh
- 6 The Epiphany
E.C.W. Epiphany Corporate Communion
- 6-15 Phase II, Leadership Training Institute, Richmond, Va.
- 7-8 Deacons' Conference, Terraces
- 8 Department of Overseas Missions, Greensboro
- 10-12 Clergy Refresher Course, Terraces, Dr. Guthrie
- 15 NORTH CAROLINA CHURCHMAN Board

Continued on page 9



SELECTED — J. Melville Broughton, Jr., a vestryman at Christ Church in Raleigh, has been selected as chairman of the State Democratic Party by Dan Moore, gubernatorial nominee. Son of the late Governor Broughton, the Raleigh churchman is an attorney and former chairman of the State Highway Commission under Governor Hodges. He has also served as judge of Raleigh City Court and as a member of the State Hospitals Board of Control. Now serving his second three-year term on the Christ Church Vestry, Broughton is a member of the Penick Memorial Home Board. In 1960 he served as chairman of Christ Church's Ravenscroft School Committee. He and Mrs. Broughton have served as advisors to the Young People's Service League at the Raleigh Church for several years. Broughton received his undergraduate education at Wake Forest College and his law degree from the University of North Carolina. He served three years in the Marine Corps during World War II, emerging as a first lieutenant. He has practiced law in Raleigh with the firm of Broughton and Broughton since 1951. Broughton, president of the North Carolina Foundation for Mental Health Research, is a trustee of Shaw University and a director of the Cerebral Palsy and Rehabilitation Center of Wake County, the Flynn Christian Fellowship Home of Raleigh and the Raleigh Chamber of Commerce.

- 17-19 Clergy Refresher Course, Terraces, Dr. Stiemle
- 18-21 Convocation Meetings
- 20 Department of Christian Social Relations, Raleigh
- 25 The Conversion of St. Paul
- 26-27 North Carolina Council of Churches, Annual Meeting

CALENDAR FOR FEBRUARY, 1965

- 2 The Purification
- 2-3 Diocesan Convention, Raleigh
- 5 Holy Communion and Breakfast for Episcopal Legislators, Raleigh
- 9 Department of Christian Education
- 9-11 Edwin A. Penick Memorial Lectures, Canon Johnson, U.N.C. at Greensboro
- 13 Youth Division, Terraces
- 14 Septuagesima
- 15 Worship-Music Commission, Greensboro
Vade Mecum Committee, Winston-Salem
- 16-17 E.C.W. Executive Board, Terraces
- 18 Department of College Work, Durham
- 19 NORTH CAROLINA CHURCHMAN Board
- 22 Department of Promotion and Communication, Raleigh
- 23 Program Conference II, Raleigh
- 24 St. Matthias

CALENDAR FOR MARCH, 1965

- 3 Ash Wednesday
- 6 Conference on Marriage Counseling — (Pending)
- 7 Laymen's Convention, Haw River
- 9-11 E.C.W. Retreat, Terraces, bishop Stuart
- 10 Episcopal Foundation
- 12 E.C.W. Ember Day Corporate Communion
- 12-13 College Faculty Conference, Terraces
- 19 NORTH CAROLINA CHURCHMAN Board
- 23 E.C.W. Training Institute I
- 24 E.C.W. Training Institute II
- 25 The Annunciation
U.T.O. Spring Ingathering
- 25-26 Department of Christian Social Relations, Terraces
- 30 E.C.W. Training Institute III
- 31 E.C.W. Training Institute IV

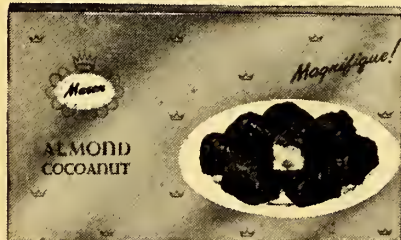
CALENDAR FOR APRIL, 1965

- 1 Standing Committee
- 2 Department of College Work
Continued on page 12



CHOSEN—Mrs. Elizabeth D. Koontz, a member of St. Philip's Parish in Salisbury, has been chosen president-elect of the Classroom Teachers Department of the National Education Association. The CTD is the largest division within the NEA and 92 per cent of NEA's 903,384 members belong to it. Mrs. Koontz is the first Negro to be elected to high office within the NEA and the presidency of CTD is regarded as a stepping stone toward the NEA presidency. Mrs. Koontz, who teaches retarded children at Salisbury's Price Junior-Senior High School, has been close to the field of education all of her life. Both of her parents were Salisbury teachers. Her husband, Harry, is also active in St. Philip's Parish. He too is a teacher . . . and athletic director in Dunbar High School. Mrs. Koontz is a graduate of Livingstone College and of Atlanta University. She is scheduled to take a year's leave of absence from her teaching duties in 1965 when she takes over as president of the classroom teachers unit of NEA. During July she joined a group of American leaders who went to Russia for a joint conference aimed at peace and international understanding. Mrs. Koontz is the immediate past president of the Classroom Teachers Department of the National Education Association. Prior to becoming vice-president of the CTD she served as secretary for two years. Mr. and Mrs. Koontz have both been active in affairs at St. Philip's for many years.

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BISHOPS' VISITATION SCHEDULE

SEPTEMBER 6

BISHOP BAKER

Monroe
St. Paul's 7:30 & 11:00 a.m.

BISHOP FRASER

Battleboro
St. John's 9:30 a.m.
Rocky Mount
Epiphany 11:30 a.m.

SEPTEMBER 13

Raleigh
St. Ambrose 11:00 a.m.
Statesville
Trinity 7:30 p.m. (To institute
The Rev. Frank F. Fagan III)

Reidsville
St. Thomas' 9:00, 9:45 & 11:00
a.m.

SEPTEMBER 20

Jackson
Our Saviour 9:00 a.m.
Weldon
Grace 11:00 a.m.
Northampton
St. Luke's 3:00 p.m.

Leaksville
Epiphany 11:00 a.m.

SEPTEMBER 27

Winston-Salem
St. Stephen's 11:00 a.m.

Haw River
St. Andrew's 11:00 a.m.

Price of Education Comes High:

Liberian Student Writes of Need, Privation, Hardships

The below article was written by a student at Cuttington College & Divinity School in Liberia. In an accompanying letter from O. A. Payne, dean of instruction at the college, the article was termed "a typical autobiography of one of our students." The college provides 87 per cent of its 151 students with some type of scholarship aid . . . but this does not include personal expenses. "Regrettably," writes Dean Payne, "these scholarships do not take care of the increasing need of Liberia and Africa, for there are many more able and outstanding students who wish to attend college but are without funds." This article is written for THE CHURCHMAN through arrangements made by Mrs. Mary Norrish and Mrs. Mary Hodgkins, both of Southern Pines.

It is a pleasure to know that there are some people under the sun who are willing and ready to help others, to convey to you my financial difficulties. I am from Swaziland in South Africa.

I belong to a nine-member family. There are six girls in that family; I am the only boy. All of us are Christians. My father had a little education since education is discouraged for the Bantus. He therefore decided to live a simple life. Owing to physical health, however, imposed by old age, he is no longer working.

As a small boy I was subjected to cattle raising; I used to look after cattle until 1951 when I put my foot at school. During those days I could only be present at school thrice a week. In 1955, however, I completed my primary education.

I could not go on to high school be-

cause there was no body who could, and would, support me; instead, I went to a timber plantation, seeking a job, then in 1956.

If I could afford the fees it would not have been difficult for me to attend any high school for I passed in the first class, my primary school examinations.

In 1957, I managed to attend a Roman Catholic high school as a day boarder. I had to travel more than twelve miles to and from daily. In winter, I used to wake up early in the morning and return home in the night. At any rate, nevertheless, I did not give up; instead, I worked hard and became successful at the end of the year. Fortunately, during the next year my elder sister completed her nursing course, and agreed to send me to a boarding school on condition that I would be responsible for my own clothings and spending money. This meant that I had to go to another high school, in 1958. Before I finished high school I found that I had attended four schools!

In 1962, I was employed as a laboratory assistant in Swaziland, and took the responsibility of educating my younger sister, who was then in secondary school. At the same time I wanted to go to college but I could not get any scholarship; furthermore, the government does not encourage college education for Africans. More still, there are no colleges in Swaziland, and I did not want to attain what is called as a Bantu education, where some of the subjects are taught in tribal languages. It will be noted that Swaziland is under the British in principle but in theory it is under the South African government. It is also linked to the Republic economically, politically, educationally, socially, and otherwise.

In spite of all my ill-luck I applied to Cuttington College in Liberia for admission. It is an honor to mention that my application was accepted. When I heard that I have been awarded a scholarship, my heart was filled with pleasure so that words of mouth cannot express my sincere thanks.

I began preparing for my journey then. When I applied for a passport, there was no sign as to whether I would get it. I nearly gave up because the authorities could not believe that I have been awarded a scholarship.

Nevertheless, I got it. Next. I was supposed to go to the government to get a letter which would permit me to enter the Republic of South Africa. The government did not agree. When at last everything was settled I left Swaziland, travelling by train to Johannesburg.

Many things happened mysteriously. It is the South African Government's policy that when the Africans are leaving the country their passports be taken away until the plane is about to depart. It is only then the person is sure whether he will leave or not. When the plane arrived I was the last person to board it; and so I came to Liberia.

I must, however, say that my scholarship does not cover all my necessities: clothings, spending money, etc. May I please be allowed to repeat that there is no supporter for me, and that it is not possible for me to find any financial support in such a crisis. I find it difficult, consequently, to live under such a condition.

Since I came here I have never received any letter from relatives, despite the fact that I have written many letters. Even if it were possible for me to get letters I would not get financial support.

When I came to Cuttington College I brought with me a pair of shoes and few clothes; today everything that I have is beyond repair, even when there is not the least prospect of being able to replace them. My poverty has not only disturb me physically, but also has been a menace to my studies. I have thought several times to go and work for some time in order to purchase few necessities, but this has not been possible since I did not come to Liberia as a worker, but as a student. You can best be assured that I have found life miserable, not that life at Cuttington is bad but my pathetic conditions have contributed towards my unhappiness.

I am now accustomed to living without soap, tooth paste, etc. It goes without saying that I am confined to the Cuttington vicinity since I cannot pay my fare to visit any nearby locality. I, however, hope that my difficulties will come to an end, and that happiness will come to me as a result of your help.

Such are the conditions of an African of about twenty-two years who is seeking an education, security, and comforts from wherever he can, and may, get it.

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Penick Home Dedication Sept. 12; List of Needed Items Is Announced

Penick Memorial Home at Southern Pines, featured in the June issue of *THE CHURCHMAN*, is being dedicated in ceremonies scheduled on Saturday, September 12.

Administrator John L. MacDougall has compiled a list of items which are needed by the home. Built by the Diocese of North Carolina, the home is a memorial to Bishop Edwin A. Penick who first advanced the idea of such an institution.

The list of needed items is as follows:

- A.
 - 1—power lawn mower
 - 1—hand reel lawn mower
 - 1—lawn sweeper for cut grass
- B.
 - 1,000 feet watering pipe—galvanized or plastic
- C.
 - 1—Bell & Howell 16 mm. movie projector

- 1—7' x 10' movie screen and stand
- D.
 - 1—electric golf cart for tank bark trails
 - 1—electric charger
- E.
 - 1—flagpole and flag
- F.
 - wooded lawn furniture—chaise and chairs
- G.
 - 1—wooden wheelbarrow — rubber, air-filled tires
- H.
 - 1—gasoline power driven garden tractor
- I.
 - 4—garden hoes
 - 4—garden rakes
 - 3—roundnosed long handle shovels
 - 2—4-tine garden forks
 - 3—garden bushel baskets
 - 2—watering cans
- J.
 - 1—lawn fertilizer spreader — rubber tires
- K.
 - 3—Stillson wrenches
 - 2—monkey wrenches
 - 1— $\frac{3}{8}$ " x $\frac{1}{2}$ " pipe threader
 - 2—pipe cutters
 - 1—hack saw
 - 1—carpenter's saw
 - 1—hatchet
 - 1—axe
 - 1—sledge hammer
 - 6—paint brushes
 - 1—keg of mixed nails
 - 1—keg spikes
 - 1—box of assorted tacks
 - large assortment of bolts (round and square heads)
 - 1—assortment of sandpaper
 - 6—files, assorted sizes
 - 1—electric emery stone wheel
 - 1—electric spray paint gun
- L.
 - Shrubs: Holly, Azalea, Pink Dogwood, Flowering Crab, Deodora Cedar, Dahoon Holly, Red Crepe Myrtle, Weeping Japanese Cherry, Double Pink Flowering Cherry, Sugar Maple, Dwarf Yaupon Glossy Abelia, Camellia Japonica, Vinca Minor

Mr. Ottaway Joins Staff:

New College Chaplain to Work in Diocese's Winston-Salem Area

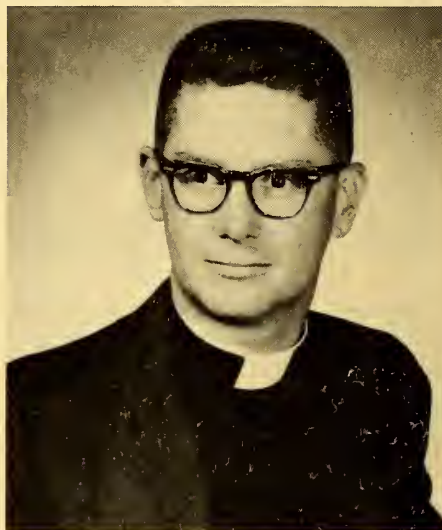
A new college chaplain has joined the staff of the Episcopal Diocese of North Carolina to work with institutions of higher learning in the Winston-Salem area, the Rt. Rev. Thomas A. Fraser, Bishop Coadjutor of the Diocese, has announced here today.

The Rev. Richard N. Ottaway assumes his duties as college chaplain for Wake Forest College, Bowman Gray School of Medicine, Salem College and Salem Academy in September, according to Bishop Fraser.

"The Diocese is taking a new approach to college work in Winston-Salem and we are happy to have the Rev. Richard N. Ottaway to pioneer in this area of missionary endeavor," Bishop Fraser said in announcing the appointment. "We know Mr. Ottaway to be a most likeable and capable young clergyman who will represent the Episcopal Church in a most forward looking and responsible way in the city of Winston-Salem."

A native of Michigan, Mr. Ottaway was graduated from New Hanover High School in Wilmington before earning degrees at East Carolina College and at Virginia Theological Seminary. He also attended a summer session at St. Augustine's College in Canterbury, England. He was ordained as a deacon in 1957 and as a priest in 1958.

Mr. Ottaway has served as priest-in-charge at Trinity Church in Chocowinity and at St. Paul's Church in Vanceboro. In 1959 he became Epis-



RICHARD N. OTTAWAY
... Moves From Greenville

copal chaplain at East Carolina College and curate at St. Paul's Church, both in Greenville. He leaves these two posts to accept the Winston-Salem assignment.

Mr. Ottaway is married to the former Miss Lou Raye Mewborn of Grifton and they have two children.

Calendar

Continued from page 9

- 4 Passion Sunday
- 7 Department of Missions, Raleigh
- 10-11 Diocesan College Conference, Camp New Hope

Continued on page 13

Dr. Johnson, 79, Dies at Wilson

Dr. Robert J. Johnson, 79, vicar emeritus of St. Mark's Episcopal Church at Wilson, died Friday, August 14.

He had been a priest in Wilson and Rocky Mount for 21 years.

He attended public school in Hartford, Conn., and was a graduate of St. Augustine's College in Raleigh and Bishop Payne Divinity School in Petersburg, Va. He received the D.D. Degree from Western University in Kansas City, Kan.

A priest for 54 years, he was also on the executive council and secretary of the board of trustees of St. Augustine College.

Surviving are his wife, Mrs. Anna B. Johnson; two daughters, Mrs. Elnora Martin of Brunswick, Ga. and Mrs. Ann Hines of New Rochelle, N. Y.; three sons, James E. Johnson of Jamaica, N. Y., the Rev. Francis G. Johnson of Fayetteville and Theodore E. Johnson of Raleigh; and 15 grandchildren.

Funeral services were conducted at Saint Marks Episcopal Church in Wilson by the Rt. Rev. Richard Baker, D.D., and the Rt. Rev. Thomas Frazier. Burial was in Rest Haven Cemetery.

In its lead editorial of August 17, 1964, *The Wilson Daily Times* paid tribute to Dr. Johnson as follows:

"Funeral services were held today for the Rev. Robert J. Johnson, Doctor of Divinity and rector of St. Mark's Episcopal church for 21 years.

"Dr. Johnson was a leader of his people. And this leadership brought the respect of everyone, for it was founded on justice and the many factors that must be considered in order to resolve differences. His influence was felt far beyond his own race for his was a leveling influence. He was fair and just in all his dealings.

"We have had many conversations with Dr. Johnson, over the years, that gave an insight into his Christian character. We knew he was working to bring opportunities to his people and he also recognized that opportunities bring responsibility. He was never one to incite but to offer reason and logic and a course of action that would solve the problems.

"Dr. and Mrs. Johnson have worked on many boards in Wilson and have given valuable advice and suggestions. Dr. Johnson was a good citizen by all



ROBERT J. JOHNSON
... Remembered In Editorial

standards. He had exceptional educational advantages, and he used his leadership for the good of all.

"He was a leader of his people back in the days when leadership was sorely needed. Then he was stressing the solutions to economic success; education, job training, and cooperation. His was the first voice we recall offering this leadership in the community. And to Dr. Johnson and others like him, we owe much for the good feeling and cooperation that exists here between the races.

"We urge all to recall in the days ahead that Dr. Johnson did not accomplish all the good he did by extreme methods, or demonstrations and the like, but by the Christian prin-

Continued on page 15

Calendar

Continued from page 12

- 11 Palm Sunday
- 15 Maundy Thursday
- 16 Good Friday
- 18 Easter Day
- 20 Executive Council, Department of Finance, Raleigh
- 23 Clergy - Businessmen's Dialogue Conference — (Pending)
- 23-25 E.Y.C. Convention, Holy Trinity, Greensboro
- 25 St. Mark
- 26 E.C.W. Board Meeting, Chapel of the Cross, Chapel Hill
- 27-28 E.C.W. Annual Meeting, Chapel Hill
- 29-30 Youth Division and Commission, Terraces

CALENDAR FOR MAY, 1965

- 1 St. Philip and St. James
- 1-2 Youth Division and Commission, Terraces
- 4 Department of Overseas Missions, Greensboro
- 5-7 Clergy Couples' Conference, Vade Mecum
- 9 Mother's Day, Penick Home
- National Youth Sunday
- 9-11 Clergy Refresher Course, Terraces, Dr. Pittenger
- 12 Department of Long-Range Planning, Episcopal Foundation
- 14 Department of Christian Social Relations, Burlington
- 17 Department of Promotion and Communication, Raleigh
- 17-18 Deacons' Conference, Terraces
- 18 Vade Mecum Committee, Winston-Salem

Continued on page 15

Canvass Brings Out Best in Parish, Author Says

What about that annual autumnal exercise — the Every Member Canvass?

"Is it really a good thing or just another pious duty like the traditional church bazaar?" asks Robert A. MacGill in a recent issue of *The Episcopalian*, the Church's national monthly magazine.

Author MacGill says some affluent parishes are saying they don't need a Canvass every year; others are experimenting with canvasses by mail and other substitutes for a face-to-face encounter with members. In many parishes, leaders are having an uphill

struggle to mobilize and train enough people to make calls.

The writer maintains that "the Every Member Canvass is a good, honest institution — wholly consistent with the principles of stewardship laid down by Jesus Christ for His Church.

A whole generation of Episcopalians, he observes, has been subjected to "well meant gas warfare with regard to stewardship." They have been surrounded, he adds, by a "cloud of witless jargon" and assaulted by catchy truisms like "time-talent-treasure," or "work-pray-give."

Continued on page 15

Calendar of Events Announced for Oct. 11-23 Convention in St. Louis

A calendar of official events for the 61st General Convention of the Protestant Episcopal Church and the Triennial Meeting of the women of the church, to be held in St. Louis, Oct. 11-23, has been announced by Hiram W. Neuwoehner, Jr., chairman of the committee on arrangements.

The convention schedule follows:

Oct. 11, Sunday, Opening Service, 8 p.m., Convention Hall, Kiel Auditorium.

Oct. 12, Monday, Three Communion services, for all elected delegates, beginning at 6:30 a.m., Christ Church Cathedral. Meetings of House of Bishops, House of Deputies at 10:30 a.m., Kiel Auditorium. Triennial, Gold Room, Jefferson Hotel. Promenade concert, 8 p.m., Sculpture Hall, City Art Museum, for delegates.

Oct. 13, Tuesday, First joint session, 10:30 a.m., Kiel Auditorium Opera House. Evening open for unofficial dinners. Promenade concert repeated for public.

Oct. 14, Wednesday, Sessions of both houses & triennial, 10:30 a.m. Ecumenical Afternoon. Houses will adjourn about noon and go to Eden, Concordia and Kenrick Seminaries for discussion groups. Ecumenical Dinner, 6:30 p.m., Sheraton-Jefferson Hotel, the Rev. James I. McCord, president, Princeton Theological Seminary, and the Rev. Paul C. Reinert, S. J., president, St. Louis University, speakers.

Oct. 15, Thursday, United Thank Offering presentation, 8 a.m., Kiel Auditorium Convention Hall. Second joint session, 10:30 a.m., Opera House, Theme — Mutual Responsibility. National Council Department Dinners, 6:30 p.m.

Oct. 16, Friday, Sessions of both houses & triennial, 10:30 a.m. "Feed the Hungry" dinner. Missionary service, 8 p.m., Kiel Auditorium Opera House, the Rev. Canon M.A.A. Warren, Westminster, London, speaker.

Oct. 17, Saturday, Session of House of Deputies, 10:30 a.m. Unofficial luncheons. Unofficial dinners.

Oct. 18, Sunday, Laymen's Service, 7 a.m., Christ Church Cathedral followed by breakfast, Ivory Room, Sheraton - Jefferson Celebrants for

Continued on page 15

Ecumenical Dinner Set:

Speakers Announced for 1964's General Convention of the Church



CHRIST CHURCH CATHEDRAL
... Host For 61st Convention

Convention Church Oldest Parish West Of the Mississippi

The oldest Episcopal parish west of the Mississippi River will be host to the 61st General Convention of the Protestant Episcopal Church in the year that its city celebrates the bicentennial anniversary of its founding.

The convention will meet in St. Louis, October 11-23, in historic Christ Church Cathedral, the original site of which was part of the Jefferson National Expansion Memorial, now being developed along the riverfront. Here delegates to the convention will see under construction the stainless steel Saarinen arch which will symbolize St. Louis as the "Gateway to the West."

Organized in 1819 by a group of laymen under the leadership of the Rev. John Ward of Lexington, Ky., Christ Church has been an important part of the St. Louis scene ever since. In 1859 the church moved to its present location at 13th and Locust streets

The Rev. James I. McCord, president of Princeton Theological Seminary; the Rev. Paul C. Reinert, S. J., president of St. Louis University; the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry; and the Rev. Canon Max A. Warren, Westminster, London, are among the speakers who will be heard by delegates to the 61st General Convention of the Protestant Episcopal Church and the Triennial Meeting of the Women of the Church in St. Louis, Oct. 11-23.

Dr. McCord and the Rev. Father Reinert will address the Ecumenical Day dinner at 6:30 p.m. Wednesday, Oct. 14, at the Sheraton-Jefferson Hotel. Father Reinert will read a message from Joseph Cardinal Ritter, Archbishop of St. Louis, who will be attending the Vatican Council in Rome.

The dinner will follow an afternoon of dialogues between delegates to the convention and representatives of three St. Louis theological seminaries. Members of the House of Bishops, the House of Deputies and the Triennial will be transported to the campuses of Eden Theological Seminary (United Church of Christ), Concordia Seminary (Lutheran Church-Missouri Synod) and Kenrick Seminary (Roman Catholic) for the discussions, upon adjournment of the morning sessions.

Canon Warren will speak at the Missionary Service at 8 p.m. Friday, Oct. 16, and Bishop Bardsley will speak at the Evangelism Service at 8 p.m. Sunday, Oct. 18. Both services will be held in Kiel Auditorium Opera House.

and in 1888 it became Christ Church Cathedral, seat of the Bishop of Missouri.

The building, designed by Leopold Eidlitz, New York architect, is considered one of the finest examples of Gothic architecture in the United States. Completed in 1867, it was enhanced by the addition of a tower,

Continued on page 15

Canvass

Continued from page 13

The Every Member Canvass, among other things, "punctures the balloon of pious language" the article says. It also unites the parish as a family, provides a means for teaching, and calls for an annual review of what the parish does and why it is doing it.

The author, a former advertising executive and editor, now an Episcopal priest, concludes that the Every Member Canvass is deeply sacramental and therefore intensely practical.

"It can bring forth the best that a parish has to offer. It releases through a parish the grace we need to manage our lives so that they prosper for God. And it fuels the material lifelines of the church in a way that simply cannot be accomplished by any other means."

St. Louis Events

Continued from page 14

Holy Communion: Bishops Cadigan, Lewis, Campbell and Hayden. Services in churches, 9 a.m. and 11 a.m. Evangelism Service, 8 p.m., Kiel Auditorium Opera House, the Rev. Cuthbert Bardsley, Bishop of Coventry speaker. Old-fashioned hymn sing led by Ronald Arnatt.

Oct. 19, Monday, Sessions of both houses, 10:30 a.m., Kiel Auditorium. Bishops' Wives Luncheon. Provincial dinners.

Oct. 20, Tuesday, Third joint session, 10:30 a.m. Kiel Auditorium. Final session, Triennial, Gold Room. Night session if necessary. (No dinners planned)

Oct. 21, Wednesday, Sessions of both houses, 10:30 a.m., Kiel Auditorium. Theological Education Night. All-Seminaries Dinner, 6:30 p.m., Jefferson Gold Room.

Oct. 22, Thursday, Sessions of both houses, 10:30 a.m., Kiel Auditorium.

Oct. 23, Friday, Closing session, reading of the Pastoral Letter.

Dr. Johnson

Continued from page 13

ciples of brotherhood and good will.

"His people owe him much and so do we all, for his was a leveling, intelligent approach to our many problems and his solutions were founded on the Biblical truths, that will endure forever."

Oldest Parish

Continued from page 14

designed by Kivas Tully, in 1910 and the Bishop Tuttle Memorial wing in 1927. A marble reredos distinguishes the sanctuary.

Two presiding Bishops of the church have been chosen from this cathedral. They are the Rt. Rev. Arthur Lichtenberger, presiding bishop since 1958, and the Rt. Rev. Daniel S. Tuttle, who served from 1903 to 1923. The convention last met in St. Louis during Bishop Tuttle's term in 1916.

Calendar

Continued from page 13

- 21 NORTH CAROLINA CHURCHMAN Board
- 21-23 Conference on Alcohol—(pending)
- 27 Ascension Day

CALENDAR FOR JUNE, 1965

- 1 Program Conference III, Raleigh
- 6 Whitsunday
- 8-10 Provincial Synod, Sewanee
- 11 St. Barnabas

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 - 17 Standing Committee
 - 22 Executive Council, Department of Finance, Raleigh
 - 24 St. John Baptist
 - 29 St. Peter
- Ordination—Deacon and Priest

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Established 1871

Church of the Month

The Church of the Good Shepherd at Raleigh plays host to the annual convention of the Diocese of North Carolina next year. Also, it will be the scene this fall of a preaching mission being sponsored by all Episcopal churches in the area.

The church's history dates back to December 10, 1873 and the first service was held in a Fayetteville Street building on February 15 of the following year. The first building at the present site was erected in 1875, this structure now serving as the parish house.

The present church was completed in 1914 and consecrated in 1921 when the indebtedness was paid.

The Rev. James M. Dick, rector, says that the Church of the Good Shepherd served as the cathedral of the Diocese of North Carolina for a short time under Bishop Cheshire.

The church was active in the establishment of St. Michael's and St. Mark's, both in Raleigh. It also played a unique role in the establish-



Church of the Good Shepherd, Raleigh

ment of Raleigh's Rex Hospital. In the 1880's, its St. John's Guild bought property at the foot of South Salis-

bury Street and erected St. John's Hospital which later became Rex Hospital. Mr. Dick has been rector since 1935.

September

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2 Department of Missions Raleigh	3 Examining Chaplains, Terraces	4 Standing Committee Terraces Department of Christian Social Relations Raleigh	5
6	7	8 Worship-Music Commission Greensboro	9 Executive Council Department of Finance Raleigh	10	11 Youth Division, Terraces	12 Dedication of Penick Home
13 Youth Division Terraces	14 Department of Promotion and Communication Raleigh	15 Department of Long-Range Planning Vade Mecum Committee Winston-Salem	16 Department of Overseas Missions Greensboro Executive Board, E.C.W., Terraces	17	18 NORTH CAROLINA CHURCHMAN Board	19
20	21 St. Matthew	22 Changing Culture Conference, Charlotte	23	24	25	26
27	28	29 St. Michael and All Angels Mutual Responsibility Briefing Session Raleigh	30 Executive Council Department of Finance Raleigh E.C.W. Quiet Day Convocations			

NORTH CAROLINA
The Churchman

October 1964

Convention Delegates
Gather at Raleigh
For Briefing . . . Page 3





Official Publication
Diocese of North Carolina

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Bishop

RT. REV. THOMAS A. FRASER, D.D.

Coadjutor

REV. BRUCE DANIEL SAPP

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BEN F. PARK

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The Bishop's Letter:

Our Vibrant Diocese of N. C. Throbs With Varied Activity

My dear Fellow Workers:

If you are listening to what goes on around you, you will have heard many young people (some very young) suddenly break forth with a spontaneous expression, "And away we go." To get the complete picture you would have to hear the emphasis on one syllable or another. Research has revealed that this comes from a TV program in which the master of ceremonies ends his introduction with the remark, "And away we go."

If we may seem to compare a TV program to the program of the Church in the Protestant Episcopal Diocese of North Carolina, I reply: "If this is unseemly, I plead ignorance."

At this point of the church year, the Bishop is inclined to say, "And away we go"! Forty-three people going to General Convention in St. Louis; 250 people attending a conference on Changing Culture for three days at a motel in Charlotte; the Home for the Aging in Southern Pines, dedicated and rapidly filling with needy people; the several departments of the Executive Council inaugurating programs; the Diocesan Board of the Episcopal Churchwomen holds a two-day planning session looking to their unique responsibilities before their annual meeting next spring; the Youth Commission does the same thing; the summer at Vade Mecum is evaluated.

We could go on: The Long Range Planning Department meets to consider changes to be effected in 1966; the Executive Council adopts a budget for 1965, to present to the Diocesan Convention in February of next year; plans involving an Every Member Canvass in 125 congregations will call for visits to 30,000 potential contributors to balance the budgets of the parishes, Diocese and General Church.

Your Bishop is conscious of the enormity, the complexity and the importance of all this. He calls on you to pray that each one of us will play his proper role in bringing it all to the intended goal which is to feed the sheep and bring them all into the fold.

Faithfully yours,

RICHARD H. BAKER
Bishop of North Carolina

Our Readers Write

HISTORY READY

Editor, The Churchman

Type is now being set for my book, *Pictorial History of the Episcopal Church in North Carolina*, and it will be ready for delivery in a few weeks. The edition is limited, so orders before delivery date are encouraged. An October 1 delivery is anticipated.

N. C. DUNCAN
12 Von Ruck Court
Asheville, N. C.

THANKS FROM ALASKA

Editor, The Churchman:

I want to express my appreciation to all the members of the Episcopal Church in North Carolina for their wonderful support during our trying days following the earthquake.

I have received offerings from a great many churches expressing their loving concern and their generous sacrificial support for us in our time of need.

These gifts have helped us to meet many emergency situations and now they are helping us reach out to the more than 50 church families who lost their homes and practically everything in the earthquake. We hope to send each one

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'Meet Me in St. Louie' the Cry as Record Group Heads for Convention

BY MARGARET DARST SMITH
Churchman Editorial Board

In 1964 "Wagons Westward" is a phrase changed by our modern times to "Planes and Busses Westward" for the General Convention of the Protestant Episcopal Church to be held in St. Louis, Mo., October 11-13.

Led by our Bishops and their wives, the Rt. Rev. Richard H. Baker and Mrs. Baker and the Rt. Rev. Thomas A. Fraser and Mrs. Fraser, the deputies and alternates to the General Convention, the delegates and alternates to the Triennial Meeting of the Episcopal Church Women, and many visitors from the Diocese of North Carolina contingent of persons from this Diocese ever to attend a General Convention and Triennial Meeting. Fifty persons from the Diocese will be in St. Louis for all or part of these great meetings.

The largest part of this group — some 30 individuals — will make what is generally known as an "exposure trip" to the convention. The Diocesan Headquarters has arranged for a chartered bus to take interested on-lookers, clergy and laity to St. Louis for the first full week of the meeting. (The bus will accommodate 33 passengers and at the last check 27 had signed up.)

This group will have the opportunity of attending the great opening service, the unforgettable United Thank Offering service, and of visiting the various sessions of both the General Convention and the Triennial Meeting of the Churchwomen. All of those in attendance should return to the Diocese with a greatly enlarged outlook on the life and work of our church at home and abroad.

A briefing session was held on September 29 at Christ Church, Raleigh, for all those going to St. Louis, so even before embarking on this westward trek those going have a guide to the convention . . . a prior understanding of the issues to be discussed and decided at these meetings. They are not entering on this journey unprepared and they will not return to the Diocese uneducated in the life of the Church in the world today.

Those attending include Bishop and

Mrs. Richard H. Baker and Bishop and Mrs. Thomas A. Fraser.

Deputies to the General Convention are: The Rev. T. W. Blair, Charlotte; the Rev. T. J. C. Smythe, Greensboro; the Rev. Carl F. Herman, Greensboro; the Rev. T. R. Thrasher, Chapel Hill; Henry C. Bourne, Tarboro; Dr. George D. Penick, Chapel Hill; George H. Esser, Jr., Chapel Hill; and A. L. Purrington, Jr., Raleigh.

Delegates to the Triennial Meeting are: Mrs. W. H. R. Jackson, Raleigh; Mrs. Eugene S. Knight, Raleigh; Mrs. James L. Godfrey, Chapel Hill; Mrs. Eric Flanagan, Henderson; Mrs. Louis A. Carr, Durham; and Mrs. Julia Harris, Durham. Also attending are Mrs. W. A. Goodson of Winston-Salem, treasurer of the U. T. O. and Miss Delores Pitt, director of the Church Periodical Club.

The bus for Observers includes the

following passengers: Mrs. Norris Hodgkins, Southern Pines; Mrs. F. O. Clarkson, Charlotte; Mrs. William P. Price, High Point; Charles Blanchard, Raleigh; Mrs. John Clayton Smith, Raleigh; Mrs. Grace Thompson, Durham; the Rev. and Mrs. W. M. Latta, Durham; George Bason, Raleigh; the Rev. Leland S. Jamieson, Raleigh; the Rev. Charles Greene, Raleigh; Mr. and Mrs. M. E. Motsinger, Roaring Gap; the Rev. and Mrs. Samuel Frazier, Elkin; Captain Osborne Mauck, Durham; the Rev. Harry Woggon, Burlington; the Rev. Lea Powell, Thomasville; the Rev. William Pilcher, Mt. Airy; the Rev. and Mrs. Daniel Sapp, Raleigh; T. B. Bowman, Vade Mecum; the Rev. Joseph O'Brien, Durham; the Rev. William C. Morris, Davidson; the Rev. R. L. Hicks, Jr., Greensboro; and the Rev. Thomas Smith, Jr., Winston-Salem.

Names Listed:

Canvass Chairmen Announced; Training Workshops Conducted

Two training sessions for Every Member Canvass chairmen of the Diocese were conducted during September under the direction of the Rev. B. Daniel Sapp, chairman of the Department of Promotion and Communication.

The first workshop meeting was held at 7 p.m. Tuesday night, September 29 at Christ Church in Raleigh. The second was held the following night in Greensboro at the same hour at Holy Trinity Church.

The purpose of the two sessions was to provide canvass directors with the details of a model plan of operation for modification to local parishes. Kits with working materials were distributed to those attending.

Earlier this year Mr. Sapp's department sent out a letter with reply card requesting the names of those who would conduct canvasses throughout the Diocese this fall. Chairmen reported to date are as follows:

Eric W. Rodgers and Henry Lee Harrison, Trinity Church, Scotland

Neck; C. King Cole, All Saints, Hamlet and St. David's, Laurinburg; David V. Martin, St. Joseph's, Durham; W. W. Brown, II, and Gordon Blackwell, Church of Holy Comforter, Burlington; R. Kennon Taylor, Jr., St. Luke's, Durham; Leonard Platt, St. Cyprian's, Oxford; Robert M. Tyson, Church of Good Shepherd, Raleigh; J. Thompson Brown, All Saints, Concord; Albert S. Orr, Jr., St. Paul's, Monroe; William D. Ross, St. Mary's, High Point; Robert Edmunds and Ben Wilson, Holy Trinity, Greensboro; David K. Henkle, St. Martin's, Charlotte; Joe Wilkinson, St. Timothy's, Winston-Salem; R. Barry Beard, St. Thomas, Sanford.

Also Miss Julia Jordan, St. Mary's Chapel, Raleigh; Edward Horner, St. Stephen's, Oxford; Dr. W. L. Fleming, Holy Family, Chapel Hill; John C. Dockery, Church of Messiah, Rockingham; William H. Gentry, Jr., Emmanuel Church, Southern Pines; William E. Gilliam, Trinity Church, Mt.

Continued on page 9

Served Diocese In Many Capacities:

Church of Good Shepherd Rector Dr. James McDowell Dick Dies

Services for Dr. James McDowell Dick, rector of the Church of the Good Shepherd at Raleigh for more than a quarter of a century, were held Thursday, September 3 at Good Shepherd.

Dr. Dick died of a heart attack on September 1 as he was leaving the home of friends.

He was a native of Sumter County, S. C., and a graduate of Presbyterian College at Clinton, S. C., and the University of the South at Sewanee, Tenn.

Dr. Dick had been rector of the Church of the Good Shepherd since 1935. He served as chairman of the Diocese's Standing Committee for many years.

He came to Raleigh after serving pastorates in Kingstree and Andrews, S. C., and Pulaski, Va. Over the years he served in several capacities within his diocese and was a member of the board of trustees and executive committees of St. Mary's Junior College and St. Augustine's College. He also was a former president of the Raleigh Ministerial Association of the Raleigh Civil Music Association and of the Raleigh Rotary Club.

Dr. Dick grew up at Richardson's Grove near Sumter and received his first schooling in a one-room school near his home. He finished Sumter High School in 1917, was accepted into the Army Student Training Corps in 1918 and attended Presbyterian College in Clinton.

He did a year's lay work in West Virginia and in 1923 entered the University of the South at Sewanee. He was ordained a priest in Sumter on June 5, 1927, and was sent to St. Albans Church in Kingstree and to St. Luke's in Andrews, two small churches. Later, he was in Pulaski, Va., for eight years before coming to Raleigh.

He was awarded an honorary degree as doctor of divinity by Presbyterian College of Clinton, S. C., in 1956.

Surviving are his wife, Mrs. Elizabeth Young Dick; two daughters, Mrs. Frank James Wyman, Jr., of Memphis, Tenn., and Miss Lana Copeland Dick of the home; and two grandchildren.

Funeral services were conducted by the Rt. Rev. Richard H. Baker, bishop



DR. DICK

. . . Victim of Heart Attack

of the Diocese, the Rt. Rev. Thomas A. Fraser, bishop coadjutor, the Rev. Louis C. Melcher Jr., and the Rev. I. Harding Hughes. Burial was in Clinton, S. C. Vestrymen served as honorary pallbearers.

During his term with the Church of the Good Shepherd, Dr. Dick served his diocese as a member of the Diocesan Executive Council, as chairman of the department of promotion and department of religious education; was a delegate to several conventions of the Provincial Synod and to several General Conventions of the Episcopal Church.

The News and Observer paid tribute to Dr. Dick in the following editorial:

"Something sad happens in the spiritual life of a community when the minister who has served it longest goes to his reward. That occurred in Raleigh in the death of James McDowell Dick, rector of the Church of the Good Shepherd. His sudden passing was a loss not merely to his church and denomination but to the whole religious life of the city.

"Indeed, in the thirty years of his ministry in Raleigh, Mr. Dick had made not only his congregation but the whole of Raleigh the parish of his concern and affection. And that affec-

Dr. T. P. Ferris Speaker For Preaching Mission Oct. 25-28 at Raleigh

The Episcopal churches of Raleigh are sponsoring an October 25-28 preaching mission with Dr. Theodore P. Ferris as the nightly speaker.

The Church of the Good Shepherd will be host for the services beginning each night at 8 p.m. "The Gospel for '64" has been selected as the series theme.

Dr. Ferris is rector of Trinity Church in Boston and was once described by *Life Magazine* as one of the 10 most outstanding preachers in America. In a poll of clergymen, he was named the best living preacher both within and outside the Episcopal Church.

A native of Port Chester, N. Y., Dr. Ferris was graduated from Harvard College in 1929 and from General Theological Seminary in New York in 1933. He was an assistant to the rector of Grace Church in New York until 1937 and continued studies at the seminary during those years. Dr. Ferris, now 55, then went to Emmanuel Church in Baltimore and remained there until called to Trinity, Boston in 1942.

Among his many activities in the church, Dr. Ferris has served as alternate delegate to the first assembly of the World Council of Churches in Holland, delegate to several general conventions, lecturer at the Episcopal Theological Seminary in Cambridge, Mass. and is the author of eight books on religious subjects.

His sermons, printed each week, are distributed regularly to over 3,000 people throughout the United States. He also has appeared on the National Radio pulpit and the Episcopal Hour.

Dr. Ferris has honorary doctoral degrees from Rollins College, Florida, Middlebury, Vermont, and Boston University. General Seminary granted him the S.T.D. degree.

tion was returned to him in full measure by all of all sects and denominations who were blessed by the sweetness and strength of his spirit.

"His tall figure, his warm smile, his gentleness and kindness will be long remembered here as a part of the immortality of good things and good men gone."

Diocesan Conference on Aging Set Oct. 24, 31 at High Point, Wilson



WILLIAM C. FITCH
... With Retired Persons Group

BY
THE REV. CHARLES R. GREENE
Director of Program
Diocese of North Carolina

Regardless of the fact that it is often difficult to tell who is old and who isn't — what with all the emphasis on physical fitness, proper dieting, and "only your hairdresser really knows" — we are all getting older every day. Yesterday's baby is going to college this year. You are invited to attend your twenty-fifth class reunion.

Also, it is fairly generally held that within a reasonably short period of time we shall all find ourselves working shorter hours and retiring earlier. What are your plans? What should you be considering, thinking about? What are you going to do with yourself.

The Diocese of North Carolina feels it would be wise to take a good look at the subject of aging. The Department of Christian Social Relations and the Episcopal Churchwomen and the Laymen are planning a Conference on Aging to be held Saturday, October 24 and Saturday, October 31. The western half of the Diocese will be invited to attend the conference in High Point at St. Mary's Parish on October 24. The eastern half of the Diocese will be invited to attend the Conference at St. Timothy's Church in Wilson on October 31.

Mrs. Annie May Pemberton, supervisor of services for the aged with the State Board of Public Welfare, has been a consultant for the Diocese in planning this conference. She came to her current position from Cabarrus County Department of Public Welfare, where she was the supervisor of case work services. Her present position was the first established in the entire country, and carries responsibility for program development and training workers. Mrs. Pemberton is a charter member of the National Association of Social Workers. Currently she is serving as a member of the Advisory Committee to the Department of Health Education Welfare on demonstration projects for the aging. She is on the Advisory Committee to the Southern Region Education Board on Aftercare, as well as serving on the American Public Welfare Association Committee on Aging and the National Council of Aging. She is a pioneer in the field and has demonstrated in many ways an honest and wonderful concern for older persons, homemaker services and community adjustments. She has served our Diocese in other capacities.

The speaker at the conference in High Point will be Mrs. Geneva Mathieson. Mrs. Mathieson is the Executive Director of the National Council on the Aging in New York City. She came to this position as its first



MRS. ANNIE MAY PEMBERTON
... With State Welfare Board



MRS. GENEVA MATHIASSEN
... With Council on Aging

executive in 1950. She has been active for some years in the field of aging and in 1963 received the Senior Sixty-fiver's Award for outstanding service on behalf of the aging presented by the retired members of the AFL-CIO. Mrs. Mathieson has written extensively in the field of aging. Her most recent book was published in 1959 under the title of *Planning Homes for the Aging*. She has contributed to many other books and magazines and similar publications.

Mrs. Mathieson's interest in the field of aging was stimulated by organized activities for older people in Europe, which she witnessed during an interval of living abroad in London and Geneva during the post-war years when her husband was a member of United Nations Secretariat. Mrs. Mathieson has served on the speaking staff of the Office of Information for the American Embassy in London, as Director of East End Neighborhood House in Cleveland, Ohio, and is executive Secretary of the Ohio Governor's Committee on Youth in Wartime. She is listed in *Who's Who in American Women*.

Another internationally known figure will be the speaker at the conference in Wilson on Saturday, October 31. He is William C. Finch, the executive director of the American As-

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The Tar Heel DioSCENE



HOME FOR AGING DEDICATED—Some of the distinguished visitors chat with residents of the Episcopal Home for Aging at Southern Pines, following the recent dedication program. Left to right are: Governor Terry Sanford, principal speaker on the program; Miss Mary Bird, formerly of Petersburg, Va., and Raleigh; Mrs. Ethel Tyng, formerly of Cambridge, Md.; Bishop Richard H. Baker of the Episcopal Diocese of North Carolina who conducted the dedication service; Mrs. Pearl Lauderbach, formerly of Charlotte; Miss Katharine Chapman, formerly of Greensboro; and John L. MacDougall, administrator of the Home.

By **MARGARET S. KNIGHT**
Churchman Editorial Board

New Chaplain — *The Rev. Edwin Earl St. Clair Smith* has been appointed chaplain at St. Augustine's College. Father Smith comes to this Diocese from Chicago, where for the past five years he has served as vicar of the Church of the Holy Cross. Prior to that he served as curate at St. James' Parish, Baltimore, Md.

Born in Chicago, Father Smith holds a B.S. in Education from the University of Illinois at Urbana, and a B.D., from Seabury - Western Seminary at Evanston. He is now working toward the degree of Master of Sacred Theology in the field of Christian Ethics and Moral Theology at Seabury-Western. His parents, native North Carolinians, raised a family of five children in Chicago but are now retired

and living in Winston-Salem.

Father Smith, who served as an assistant to the Chaplain at the University of Chicago on a part time basis during his diaconate, will serve as Chaplain-Instructor at St. Augustine's. He is married and has three children. He is 34 years old.

Clergy Changes — *The Rev. Robert W. Turner, III*, has left North

Carolina for the Diocese of South Florida, where he will serve St. James' and St. Nathaniel's at Port Charlotte. The Rev. Mr. Turner lived in Wake Forest and served St. John the Baptist Church there; St. John's, Henderson; and Holy Trinity at Townsville.

The Rev. R. Taylor Scott has left All Saints Church, Sedgefield, Greensboro, to do graduate work at Duke University.

Bishops' Visitation Schedule

Bishop Baker

Bishop Fraser

OCTOBER 4

Laurinburg, St. David's—9:30 a.m.
Hamlet, All Saint's—11 a.m.

Cary, St. Paul's—11 a.m.

OCTOBER 11, 18 AND 25

BOTH BISHOPS WILL BE ATTENDING THE GENERAL CONVENTION IN ST. LOUIS, MO.

Ephphatha Church At Durham Proves We Can Indeed Worship In Silence



ST. ATHANASIUS
... at Burlington

BY MISS CHARLINE ROTH

DURHAM — A stranger attending services here might be struck by the similarities as well as the differences between this and other churches. Any Episcopalian would feel at home with the building, its furnishings and the order of worship, but upon closer observation he would notice the placement of the free standing altar and prayer desk, and the special lighting — all of which make it possible for the priest to face the congregation and to be clearly seen throughout the service.

There is no organ nor vocal sound from the choir. Rattling paper, a child's cry, and even the inadvertent sneeze or snore go unnoticed, for this is Ephphatha Church and its members are deaf. In communicating with others the deaf person uses his eyes as receptors and his hands as projectors of thought. All services at Durham's Ephphatha Church are conducted in the language of signs, including responses and hymns. One can almost

see the "Christian Soldiers marching as to war" through the rhythmical gestures of the "singers."

Work with the deaf was initiated in the Diocese of North Carolina in 1906 with the formation of a Bible Class at St. Philip's Church in Durham. This class grew into a congregation led by the Rev. Roma C. Fortune, who was ordained to the diaconate in 1918. Through the combined efforts of Mr. Fortune, Bishop Joseph Cheshire, and the Rev. Sidney Bost, then St. Philip's rector, funds were raised to build a church for this inspired group. When the church was consecrated in 1931, it was given the name "Ephphatha"—for this was the word used by Our Lord as He healed "one who was deaf and had an impediment in his speech." Three charter members of the 1906 Bible Class still attend services regularly.

Another lovely little church used exclusively by the deaf is St. Athanasius, property of The Church of the Holy Comforter, Burlington. The members of St. Athanasius take pride in keeping their small place of worship in good repair. Services for the deaf are also conducted at St. Andrew's, Greensboro, and St. Paul's, Winston-Salem.



EPHPHATHA CHURCH
... There's No Organ



SERMON WITHOUT WORDS
... "Mighty Strong"

Visitations to the North Carolina School for the Deaf in Morganton twice a month take the form of an Inquirer's Class. Older students meet Sunday nights for lively discussions of religious ideas and teachings. In all the fervor to provide our deaf children with a basic education, their spiritual welfare is sometimes neglected. Therefore this becomes an important mission for the Church.

In this diocese, missions for the deaf are an integral part of a national program. The Conference of Churchworkers Among the Deaf, a strong and growing nation-wide organization, co-operates with the Home Department of the National Council. One of its most pressing objectives is recruitment and training of men to work with the deaf in all provinces. A hearing man's greatest difficulty in preparing for this ministry is learning to communicate adequately; that is, becoming skilled in the use of the sign language. To help alleviate this problem, the

Continued on page 11

Mr. Thrasher's Sermon Offers Thoughts for Canvass Season

Editor's Note: Following is a sermon by the Rev. Thomas R. Thrasher, rector of the Chapel of the Cross at Chapel Hill. This sermon is published here in advance of Every Member Canvass time in November. The CHURCHMAN is indebted to Mr. Thrasher and to the Vestry of the Chapel of the Cross for permission to re-print this sermon which is entitled "Twenty-Third Trinity, 1963."

"He that exalteth himself shall be abased and he that humbleth himself shall be exalted."

Matt. 23:12

It has been my experience in athletic contests, whether as participant, or spectator, that we are in more danger of losing the game when we are riding the crest of the wave, than we are when we know ourselves to be the underdog. If I win the first three games in a set of tennis, I find I am extremely likely to lose the set and even to lose the match. My opponent has only to set me up, and then he can handily upset me. What is true of athletes is true of men in every other human endeavor. "He that exalteth himself shall be abased; he that humbleth himself shall be exalted." Or as St. Paul puts it: "Let him that thinketh he standeth take heed lest he fall." Someone has said: "The most dangerous day in any man's life is the day after some great day. It is so easy to let go and drop." The devil understands this quite well and his most subtle method is that of pointing out, emphasizing, and exaggerating our reasons for self-satisfaction.

I have a concern for the Episcopal Church in general and for this parish in particular. Let me say at the outset that I am not confessing your sins, sitting in judgment upon you, setting myself up as judge over you, but I am asking you to join me in the very necessary and health giving exercise of self-examination. I hope I am in all essentials loyal to the Episcopal Church. I agree with her theology. I admire her liturgy. I favor with all my heart her emphasis on sound learning. There is no Church in Christendom, I think, which so perfectly balances

'God Is' the Theme For Quiet Day On Wednesday, Sept. 30

With the theme "God Is," Convocation Quiet Day was held in the Diocese of North Carolina on Wednesday, September 30.

The clergy leaders and host churches by districts are as follows:

DISTRICT I — Northeast, St. Marks, Halifax, the Rev. I. Harding Hughes, 702 Daniel Street, Raleigh;

DISTRICT II — Raleigh, St. Stephen's, Erwin, the Rev. William Hethcock, 908 West Club Blvd., Durham;

DISTRICT III — Durham, the Church of the Holy Family, Chapel Hill, the Rev. Starke Dillard, St. Paul's, South 2nd Street, Smithfield;

DISTRICT IV — Northwest, Epiphany Church, Leaksville, the Rev. Albert Nelius, 403 East Main St., Durham;

DISTRICT V — Salisbury, St. Paul's, Salisbury, the Rev. Albert Hoag, 1510 East 7th St., Charlotte;

DISTRICT VI — Charlotte, St. Christopher's, Charlotte, the Rev. Roderick Reinecke, P. O. Box 5233, Winston-Salem; and

DISTRICT VII — Sandhills, Calvary Church, Wadesboro, the Rev. Merrill Miller, 2423 Vail Avenue, Apt. A-8, Charlotte 7.

the twin essentials of authority and freedom. I enthusiastically endorse the influential role which Anglicanism gives to the laity in decision making in the Church on every level, as well as the all but unique communion and communication between clergy and laity. With the result that in most issues the division is not between clerical and lay, but between person and person.

May I go further and say I have a great respect, admiration, and love for this parish. It is a fine parish. I have never known a parish which boasts a more competent or more knowledgeable group of lay-people. I started to say laymen using it in its genetic sense but I want to emphasize the fact that women and young people and children

No Money to NAACP

The following editorial is reprinted from the August 23 issue of *The Living Church*:

In our issue of July 26th, we branded as false the assertion quoted by the Monroe (La.) "Morning World" that the National Council of Churches "would donate \$250,000 to the National Association for the Advancement of Colored People, to be used in promoting race agitation and rioting, particularly in the state of Mississippi." We have been asked whether the NCC has in fact donated any money to the NAACP for any purpose. For an answer we went to headquarters—to Dr. R. H. Edwin Espy, who is General Secretary of the NCC.

The answer is "No"; an unconditional, unequivocal, categorical, absolute "No."

Somebody spun that whopper out of thin air.

are all included. We have a fine physical facility, some of which was presented to you in another generation in the form of the parish Church, but the rest of which you yourselves built, and all of which you maintain. There is not a Church in America which has a better strategic location. We are almost in the center of the campus of one of the great universities of the country. If the Church has a message to the modern world, what better place to utter it than where professors and students are seeking to broaden their understanding of the universe, and of the world of men? Not only so, but with university and community growing at such a rate, the growth of the Church seems assured. There is a genuine and a broad-based concern among us that the parish be aware of its mission, and that beginning in Chapel Hill, we extend our mission to the uttermost part of the earth. Any number of people have expressed this to me privately, and in public meetings. I am told also that the per capita income in Chapel Hill is higher than that of any community in the state.

With all this, why should we be concerned? I want to recount certain symptoms which cause many of us considerable concern. The first is the all but unbelievable difficulty of recruiting for the Church School and other parish organizations and activities.

Nominating committees tear their hair in frustration because it is so difficult to get people to accept responsibility. It is my considered conviction that as rector I should invite, and not seek to overpersuade anyone to accept responsibility in the Church School, or anywhere else, for that matter. So much time and effort is consumed in trying to persuade people to do the bare essentials in carrying on our local program.

A second symptom is how small are the confirmation classes. I am not referring to the children's classes. They grow up in the Church and for the most part they come when they reach the appropriate age. I am referring to the adult classes. Evangelism in part consists in inviting people to Church and inviting them to come to confirmation. Some of this the rector and the chaplain necessarily assume as their privilege and obligation. But if they are alone in their efforts, it is not surprising that the classes are small. There is an old joke about a man who tried to find out how to become a member of an Episcopal Church. He did so for some months without success. Finally he decided to pray over it. "Lord," he said, "I have been trying to get into Christ Church, and I just can't seem to make it." "Don't feel badly," the Lord told him, "I have too."

A symptom I mentioned in the bulletin last week which I shall here present merely by title is the apathy with which we take part in the worship of God. A congregation is much more than an audience. Worship is not a spectator activity.

There are others, but the last symptom I shall mention is our standard of giving. It does not comfort me at all to be told that the Episcopal Church rates 43rd among the churches in per capita giving. It is generally believed that Episcopalians are fairly high in the scale of per capita earning. If we were rated in proportion to our disposable income we should be even further down the scale. There was a time when we were third in per capita giving to the church, and 19th in per capita giving to missions. We have slipped far down since then. Comparisons are not always helpful, but it may give you the same shock it gave me to learn that the average pledge at the Church of the Holy Family is 25 per cent higher than at the Chapel of the Cross. No one would maintain that this reflects higher per capita income. What

Our Readers Write

Continued from page 2

of them a contribution of \$500 to \$1,000 toward rebuilding. This will not in any way meet the total need, but it will say to them that the church is concerned and is sharing with them as best it can. It will at least give them a beginning to get back on their feet, and I think this will say a lot about the one, holy fellowship to which we all belong. I am certainly grateful to you and your people for holding up our hands in this way.

WILLIAM J. GORDON, JR., Bishop
Box 441, Fairbanks, Alaska

THE REV. MR. STUTZER DIES

Editor, The Churchman:

Feeling some doubt as to whether the information contained in the enclosed (relative to the death of the Rev. Gerhard Stutzer aboard the "Queen Mary" enroute to Europe on July 12) has been received by you, I am taking it upon myself to send this on to you.

Mr. Stutzer was a greatly loved and very influential priest here in Salisbury and his memory is strong in the hearts of those who knew him during his years (1941-45) in North Carolina. His many friends throughout the Diocese will be shocked and grieved at this news.

MARGARET B. BELL
Salisbury, N. C.

it does reflect is up to you and to me to decide.

The needs of this world are even more drastic than when God sent His Son to be the saviour of the world. The war with the forces of evil and of unrighteousness is raging as fiercely as ever before. The needs cannot be met, the war cannot be won, by any sort of holding action. France was defeated in World War II because she had the impregnable Maginot Line behind which she sat down and fell asleep. "He that exalteth himself shall be abased; he that humbleth himself shall be exalted."

We can be defeated by our lovely buildings, our incomparable liturgy, by our talented manpower, our strategic position, and our pride in them. We are under eternal judgment not for what we have but for what we have done with what we have. What is really needed is a new birth, a new life, a new outpouring of the spirit, a new sense of the love of God in our hearts, which may shine forth through us into all the world. A man's life does not consist in the abundance of the things which he possesses, but it does consist of that which by the grace of God he is able to contribute of himself to the life of other men in this world. All too often we exalt ourselves by reason of our heritage, and like the mythical bird, we fly backward, more interested in where we have been, than in where we are going. And we don't deliber-

ately go toward disaster, we back into it.

But disaster is not inevitable. There are two sides to our text. "He that exalteth himself shall be abased" and this is true and frightening. But "He that humbleth himself shall be exalted." Humility opens our hearts to the grace, and the power, and the love of God.

Canvass

Continued from page 3

Airy; Dr. Norman Ross and Milton Hogan, St. Philip's, Durham; Edward H. Heyd and Deward B. Brittain, St. Luke's, Salisbury; S. Leigh Wilson, St. Michael's, Raleigh; James G. Peeler and George Hall, St. Michael's and All Angels, Charlotte; Robert Helle, Chapel of the Cross, Chapel Hill; H. W. Safriet, St. Thomas', Reidsville; L. L. Bulthvad, St. Christopher's, Garner; Marvin L. Porter, St. Andrew's, Charlotte.

Others include: W. Edward Ellis, Christ Church, Cleveland; Frank G. McGinnis, St. Stephen's, Durham; Henry M. Best, All Saints, Roanoke Rapids; Max Angerholzer, Church of Holy Comforter, Charlotte; Harry Koontz, St. Philip's, Salisbury; Dr. Fred Sproul, St. Mark's, Raleigh; Charles H. Eppes, Jr., St. John the Baptist, Wake Forest; Kenneth L. Fields, St. John's, Henderson; Robert Taylor, Holy Trinity, Townsville; Z. E. Matthews and

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Church in Tarboro Dates Its Start With Act of 1741 Colonial Assembly

By MRS. HENRY C. BOURNE

Calvary Parish, Tarboro

For the centennial celebration of the building of the present church of Calvary Parish, Tarboro, Jaquelin Drane Nash (Mrs. Pembroke Nash) wrote and had published a history under the title, "A Goodly Heritage." This interesting and carefully - researched work is a record of the life of the Episcopal Church in Edgecombe County, beginning with an act of the Colonial Assembly in 1741 which provided for the election of 12 vestrymen on Easter Monday of each year by the freeholders of the parish. This history of the church in a rural area of North Carolina is a significant contribution to the records of the State.

In the early 1920's Calvary Parish meant the church in Tarboro and nine parochial missions whose ministrations to the people of the County were supervised by the rector, his clergy assistants, and by laymen of the parish and the missions. In this period S. S. Nash was widely known as a zealous and faithful lay worker in the mission field. The rector was the Rev. Bertram Brown who was admirably referred to in the Diocese as "the Bishop of Edgecombe."

Changes that are accepted everywhere as a natural part of our lives



Calvary Parish Steeple

have brought about changes in the ministry of the church in Edgecombe County. Good roads and cars that make it a simple errand to "drive to town" from any rural section have resulted in a consolidation of some of the missions, a closing of others where churches of other denominations now flourish, and a change in the present missions from parochial to Diocesan status. Lay readers from Calvary Parish continue to serve in the missions whenever it is necessary.

At the present time the Rev. John Spong is rector of Calvary Parish, priest-in-charge of St. Luke's Mission in East Tarboro and priest-in-charge of St. Mary's, Speed, a rural community. The Rev. Earle Fisher is priest-in-charge of St. Michael's in Hart Village, of St. Ignatius in Old Sparta and of Grace Church at Lawrence.

Calvary Parish makes almost constant use of two parish houses that are centers for a unified parish program of Christian education, the training of choirs of all ages, and for piano and organ instruction. One of these buildings is particularly suited to a basketball program that includes children of the town and adults of other churches who coach or assist in a series of games. The same building is a setting for contract bridge games and for wed-

ding receptions. The community is welcomed here in meetings that have a wide range of civic and social concern.

Under Mr. Spong's leadership, St. Luke's congregation looked at the years of neglect of their church building and set to work with eager hands and hearts and generous gifts. They have put the building in good order. They have made altar vestments themselves and their layreaders have been trained by a layreader from Calvary Parish. They have the beginnings of a building fund which will provide appropriate space for Sunday School classes.

St. Mary's at Speed, completed in the 1960's, has a most useful Sunday School building which is also convenient for congregational gatherings. St. Mary's members have always seen their part in the Christian ministry in their rural community as a task that must be undertaken in cooperation with other churches in their neighborhood. The Rev. Parker Marks, a third generation child of St. Mary's, is an example of the outreach of the church in rural Edgecombe.

St. Michael's congregation is in a period of inspiring growth. They have a comfortable rectory purchased with the help of Calvary Parish. Their recent growth makes them realize that

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St. Luke's Church



All Saint's Chapel

Canvass

Continued from page 9

Thomas J. Harper, St. Stephen's, Erwin; Linwood E. Norris, St. Michael's, Tarboro; Jack Butler, Grace Chapel, Lawrence; Rick Pindell, St. Paul's, Cary; Frank R. Rose, Jr., St. Paul's, Louisburg; Frank C. Little, Calvary, Wadesboro; Ben P. Franklin, Grace Church, Weldon.

Other chairmen are: James S. Blythe, St. Mark's, Huntersville; G. Edward Gauss, Jr., St. Timothy's, Wilson; Max Angerholzer, Church of Holy Comforter, Charlotte; L. B. Hardie and George Jones, St. Ambrose, Raleigh; Harry G. Turner, St. Christopher's, Charlotte; T. H. Graepel, St. Andrews, Durham; Herbert J. Knight, St. Andrews, Rocky Mount; T. A. Williams, St. John's, Battleboro; Herman Scott, Epiphany, Rocky Mount; Robert Helle, Chapel of the Cross, Chapel Hill; John G. Cunningham, Epiphany, Leaksville; Thomas F. Ellis, St. Timothy's, Raleigh; Emmett W. Bryan, St. John's, Charlotte; Don S. Matheson, St. Matthew's, Hillsboro; Warren C. Kesler, St. Paul's, Salisbury; Joseph Orland, St. James', Kannapolis.

Also reported are: F. Hampton Smith, St. Peter's, Charlotte; William G. Clark, III, Calvary, Tarboro; J. A. Freeman, St. Luke's, Tarboro; R. P. Cherry, St. Mary's, Speed; Evans Booker, Redeemer, Greensboro; Robert Kluttz and Albert Bridgham, St. Matthew's, Salisbury; Joseph E. Huneycutt, Christ Church, Albemarle; A. J. Howard, III, St. Titus, Durham; Donald G. Warner, St. Andrew's, Greensboro; Bill Parks, Christ Church, Walnut Cove; Carl Cardwell, Church of Messiah, Mayodan; W. T. Cheatham, Trinity, Statesville; Wilton M. Bethel, St. Mark's, Wilson; Howard E. Manning, Christ Church, Raleigh; Robert W. Newsom, Jr., St. Paul's, Winston-Salem; Charles Scott, St. Francis, Greensboro; John Crosland, Jr., Christ Church, Charlotte; and Tucker Burruss, St. Mark's, Roxboro.

Conference

Continued from page 5

sociation of Retired Persons, the National Retired Teachers' Association and the International Association of Retired Persons. Prior to the appointment to his present position, he served as Director of the Special Staff on Aging and Staff Director for the White-

house Conference on Aging in the Department of Health Education and Welfare. He served with the Social Security Administration for 19 years, including the positions of chief of the Payment Center in New York, deputy assistant director of the Field Operations Division, and assistant to the director of the Bureau of Old Age and Survivors and Disability Insurance. He has done work abroad, particularly in Israel.

Each clergyman of the Diocese will receive a special invitation to this conference. The clergyman, along with his vestry or mission committee, will be asked to send four persons to the conference, two over 65 years of age and two under 65 years of age.

Growing old has many good points as well as not so good. The conference will look at these points. There are many needs and problems to be met. However, could it be said that the diocese has many members of its family over 65 years of age who are eager to use their talents, abilities, and training in concrete, constructive ways. Could it be said that some senior citizens are neglected, almost forgotten, because they are old?

This conference will feature also a play, "Making a Choice," which will help in a consideration of the many issues pertaining to getting on in years. Bishop Baker will preside at both conferences. He believes it will benefit all, and certainly help all to be more cognizant of those over 65 in this Diocese and to look again at the Church's ministry to these people.

In Silence

Continued from page 7

Church School Missionary Offering has provided a grant for making movies to help teach the language of signs. At this time, 22 clergymen, three Church Army men, and one lay missionary in the field, plus two seminarians are preparing to devote full time to service with the deaf. These are specialized jobs and it takes special men to fill them.

The Diocese of North Carolina is fortunate in having a man of high calibre to direct its work with the deaf: the Rev. James R. Fortune, who assumed his father's duties upon the latter's death in 1942. Since his ordination in 1945, Mr. Fortune has followed the rugged schedule begun by his father in keeping up with the spiritual needs of widely scattered com-

municants. As a hearing man who is adept at the sign language he is often called upon for help with legal, medical and social problems. Aside from his duties in the State, Mr. Fortune has served for several years as president of the National Conference of Churchworkers Among the Deaf, this organization making tremendous strides under his leadership.

Mr. Fortune conducts services for the deaf in Burlington and Durham the first and third Sundays at 9:30 and 11:15, respectively, and in Greensboro and Winston-Salem on the second and fourth Sundays at the same hours. On alternate Sundays their own lay readers serve these congregations. These good people always welcome visitors, and it is truly a heart-warming experience to worship with them.

Tarboro

Continued from page 10

their present facilities are inadequate. They have a small church; a residence across the street, donated by Hart Mill, which houses the priest's study, a nursery for baby care, and 3 Sunday School rooms; a small converted store of one room for Sunday School classes and congregational gatherings. The Sunday School's slogan is, "Buy a brick for 5c and help us build a new church" — the congregation's aim partly accomplished is, "One hundred people earn \$100.00 each."

The congregation of St. Michael's uses every means possible to add to the building fund but mostly they give generously of themselves and their money. Since 1962 they have voluntarily requested less financial aid from the Diocese; and if their plans are realized, they will require no aid by 1967.

The beginning of St. Ignatius at Old Sparta was in 1880 upstairs in a store. With some years of interruption this mission has persevered and is now carrying on its work with a church building. It is a congregation of young people and only a few adults — their layreaders are teenagers. They have an attendance of 35 to 40 on a Sunday. This situation presents a unique challenge to the church anywhere, but it also presents some financial problems and St. Ignatius needs help in this area.

In Grace Church at Lawrence, the congregation worships in a lovely small

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Investment Committee Practicing Stewardship With Diocesan Assets



FINANCIAL WATCHDOGS — Here is the Investment Committee of the Diocese of North Carolina. Seated (from left) are J. Ben Bostic of Charlotte; Ben S. Willis of Winston-Salem; and R. Lee Covington of Raleigh. Standing are George F. Bason and B. C. Allen, Jr., both of Raleigh.

BY GEORGE F. BASON

**Business Manager, Registrar, Treasurer
Diocese of North Carolina**

Editor's Note: This is the first in a series of articles on the various departments, committees and similar groups which function within the organizational framework of the Episcopal Diocese of North Carolina.

In December of 1960 the Rt. Rev. Richard H. Baker appointed a Committee on Structure and Organization, giving to that committee the awesome assignment of studying the Diocese of North Carolina and reporting to the Executive Council and to the convention of the Diocese.

The result was a 75-page printed booklet appropriately entitled "Report of the Committee on Structure and Organization to the 146th Annual Convention of the Diocese of North Carolina, May, 1962." This report, now a landmark in diocesan literature and a valuable source for reference, was

characterized by its depth of study of the many facets of diocesan organization and its clarity of statement of the problems revealed and solutions proposed.

"In the process of examining the organization of the Diocese for administration of business affairs, the committee early discovered that the canonical provisions dealing with custody of property and the investment of diocesan trust assets and permanent funds needed revision," the report stated. Both of these functions had traditionally been performed by a single group, the trustees of the Diocese, whereas "in private business and in other religious organizations a common practice was to vest responsibility for custody of title in one agent and for investment of assets in another agent," the report pointed out.

The wisdom of this division of responsibility was confirmed in correspondence with approximately 20 other dioceses similar in size to the Diocese of North Carolina. Accordingly, the

report of the Committee on Structure and Organization included a recommendation that Canon X of the Diocese be amended so as to vest responsibility for custody of title in one agency, the trustees of the Diocese, and to fix responsibility for investments and the handling of income producing property in another agency which would be named the Investment Committee.

The response of the Diocesan Convention of 1962 to the report of the Committee on Structure and Organization was two-fold. First, was one of gratitude and second, one of confidence, as reflected in convention action in adopting all of the recommendations of the Committee on Structure and Organization, including recommendations for the amendment of Canon X. Canon X, Section 4, as amended in 1962 and 1963, provides that securities and intangible personal properties belonging to the diocese or held in trust for its benefit:

"... shall be invested, sold, delivered, assigned and transferred and otherwise managed and controlled by an Investment Committee consisting of three male communicants of the Diocese, elected by the Executive Council of the Diocese, for a term of one, two and three years respectively, and thereafter one member each year for a term of three years. Any vacancy on the Investment Committee shall be filled by the Executive Council for the unexpired term. The Investment Committee shall supervise the management of any real property held by the Trustees for the production of income. A majority of the Investment Committee shall control its actions. The Trustees or other custodians of said properties shall take such action in respect thereof as the Investment Committee shall in writing direct.

"(a) The Investment Committee is authorized to appoint and employ (and pay reasonable compensation to) such attorneys, investment counsel, and other agents as the Committee in its discretion may deem necessary or advisable in the course of the performance of its investment functions.

"(b) The Investment Committee shall maintain a record of its invest-

ments, investment activities, and shall make a full report thereof, accompanied by an inventory of all invested assets under its control, annually to the Executive Council, with a copy to the Trustees, and to the Convention every third year, or more often if instructed to do so by the Convention. Each such report and inventory shall be published in the Journal of the Convention," Canon X now states.

To implement the action of the convention, and to capitalize on the generous supply of specialized professional talent among the laymen of this diocese, the Executive Council selected the first Investment Committee, consisting of the following investment specialists: Ben S. Willis of Winston-Salem, partner in the investment firm of Alex Brown & Son's; J. Benjamin Bostick, senior vice president and senior trust officer of North Carolina National Bank at Charlotte; and R. Lee Covington, senior vice president of Wachovia Bank and Trust Company at Raleigh. Willis was named as chairman of the committee.

At the first meeting of the Investment Committee on February 13, 1963, the committee adopted an investment policy and named a body to serve as investment counselor.

As the investment policy, it was determined that the first consideration of the committee would be the conservation of principal. The second consideration would be the production of as high an income as may be compatible with the first consideration. Appropriate consideration was also given to appreciation of principal as an investment goal to be pursued in conjunction with the first two considerations.

The creation of an Investment Committee, independent of the Trustees of the Diocese, was not intended to obviate the need for investment counsel. This was seen in the language of the amended canon, specifically authorizing the Investment Committee to employ investment counsel. Accordingly, at the first meeting of the Investment Committee, the Trust Department of the North Carolina National Bank was named to serve as investment counsel for the diocesan Investment Committee. This decision was to be expected inasmuch as the Trust Department of the North Carolina National Bank and its predecessors had functioned as investment counsel for the trustees of the Diocese

for many years with good results prior to the establishment of the diocesan Investment Committee.

The Investment Committee has two regular meetings a year, one in early May and another in early November. Attending meetings with the members of the committee and on the committee's invitation are: B. C. Allen, Jr., trust officer of the North Carolina National Bank at Raleigh, and George F. Bason, business manager of the Diocese. Allen attends these meetings

Tarboro

Continued from page 11

church in which some of the furnishings were carved and made by Miss Kate Cheshire, Bishop Cheshire's sister. Their attendance has increased greatly in the last few years. With a goal of 10 new members in 1963, they brought 13 into the church. They are in the process of raising money for a new building adjacent to the church for general congregational use.

"Interdependence and Mutual Responsibility" is the theme for missionary strategy of the 18 branches of the Anglican Communion around the world. It is also recognized as a proper theme for the witness of our church in Edgecombe County. Calvary Parish is the mother parish of the missions of the County, a relationship of many years of Christian witness. The parish and the missions have been both givers and receivers in this relationship. The congregations in the missions may have been small, and at times seemed to be weak, but their contribution to the total life of the church is of inestimable importance.

The life of a small mission congregation has a special quality of close and warm relationships and mutual helpfulness among its members. People whose Christian life began as children or adults in the missions have later in life become Adult Communicants either in their Mission Congregations or in Calvary Parish . . . or have moved out into other areas of the Diocese or the world to be faithful Christians wherever they live.

Every congregation presents to the Episcopal Church in Edgecombe County an important opportunity to give to the spread of Christ's Kingdom. The congregations in the town and the county continue to maintain a relationship in which they share in activities, celebrations and special occasions.

in the capacity of representative for the investment counselor, and Bason is representative for the diocesan offices. Each is responsible for execution of investment decisions in his respective office.

The normal agenda of the meetings of the Investment Committee calls upon the investment counselor to: (a) present the portfolio of the various diocesan trusts; (b) recommend any basic changes, if advisable, in percentages of bonds, stocks, etc., with supporting reasons; (c) recommend specific changes of individual securities with supporting reasons.

These recommendations of the investment counselor are presented to the Investment Committee in writing and receive the careful attention of the committee before a decision is reached. If the recommendations are approved, this decision is evidenced by the signatures of the Investment Committee members on the written report of the investment counselor.

Any changes in the diocesan portfolio will customarily originate with a recommendation from the investment counselor. At least twice each year the investment counselor (the Securities and Research Division of the Trust Department of the North Carolina National Bank and the Trust Investment Committee of that bank) makes a complete investment analysis of all securities in the diocesan trust accounts. These analyses will result in recommendations for investment changes to be brought before the next meeting of the diocesan Investment Committee. Between the dates for a complete analysis of all securities, the investment counselor is watching the performance and reports on individual issues in the diocesan portfolio, and if an investment change is indicated, the change is proposed to the diocesan Investment Committee by telephone, with supporting reasons, and the investment decision is made by the Investment Committee (a majority of two can act for the committee) and the decision is confirmed by mail. The investment counselor places all buy and sell orders.

Prior to the Diocesan Convention of 1963 the sale of a security in the diocesan account, registered in the names of the Trustees of the diocese, was a cumbersome affair. Stock powers were used instead of actual endorsement of the certificates to be sold.

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Such stock powers were required to be executed by the trustees of the Diocese, and were required by the transfer agent to be accompanied by a certificate from the secretary of the Diocese in which the secretary certified to the identity of the trustees of the Diocese, their canonical authority to sell securities registered in their name and that he, the secretary, was in fact the secretary, and was authorized to make such a certificate.

Elimination of this troublesome procedure was one of the first objectives of the newly created Investment Committee because under the amendment to Canon X the Investment Committee was given the authority to invest and re-invest, and this authority would also have to be certified by the secretary of the Diocese whenever the Investment Committee elected to make a sale of stock.

On the recommendation of the Investment Committee, and with the support of the Committee on Constitution and Canons, Canon X was amended at the Diocesan Convention of 1963 so as to authorize the trustees of the Diocese to place the diocesan securities in the name of the nominee of the bank that was acting as managing agent for the trustees. Following this amendment, the Investment Committee was quick to ask the trustees of the Diocese to change the registration of the diocesan securities from the name of the trustees to the name of Alsher & Co., the nominee of the bank. The trustees obliged, with the

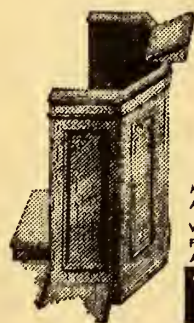


BISHOP CONGRATULATES NEW ASHEBORO MINISTER—The Rt. Rev. Richard H. Baker, left, bishop of the Episcopal Diocese of North Carolina is shown here congratulating the Rev. A. Moody Burt following his installation as rector of the Church of the Good Shepherd at Asheboro. Mr. Burt, a Greensboro native, came to Asheboro from Christ Church in Raleigh. Standing by is Dr. H. W. Wells, interim rector of Good Shepherd since the first of the year. Also participating in the installation service was Robert D. Crowley, senior warden of the church and E. N. Knott, junior warden.

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result that investment changes can now be made on the direction of the Investment Committee, with all instruments executed by officers of the bank, the officers of Alsher & Co., and without the supporting certificate of the secretary of the Diocese. Canon X was also amended to provide "the safe custody of property delivered to a nominee shall be guaranteed to the Trustees by a bank or trust company nominated by the Investment Committee."

A random sampling of opinions on the size of the diocesan trusts will produce a range of guesses, from the sublime to the ridiculous. To those who are aware that the Diocese is in its 148th year and that Episcopalians from colonial days to the present are reputed to stand at the upper end of the financial scale, it comes as a surprise that the total of the diocesan trust funds was less than \$500,000 as recently as January 1, 1960. On the other hand, for those Episcopalians who are mindful of the history of capital funds promotions within the Diocese, and the resulting pattern of gifts and bequests in favor of local parishes

and the institutions of the diocese, especially Thompson Orphanage and St. Mary's Junior College, it is surprising to some to learn of the very existence of any funds in trust for the use of the Diocese.

The December 31, 1963 Audit Report of the Diocese of North Carolina Trust submitted by W. M. Russ & Company, Accountants, showed balance sheet principal for all trusts as follows: Stocks (at cost) \$830,133.19; bonds and savings accounts \$1,014,969.61; mortgages (at cost) \$51,639.65; total: \$1,896,742.45. Stocks at market value on December 31, 1963 were \$1,034,029.24.

By virtue of an agreement that was begun on June 30, 1936 and revised on September 15, 1963, the Trust Department of the North Carolina National Bank, functions as "managing agent" for the Investment Committee and the trustees of the Diocese.

Under this agreement the "managing agent" assumes responsibility for custody and safe-keeping of the diocesan securities, executes all investment de-

cisions of the diocesan Investment Committee, receives all income from the trusts, and forwards the net income to the treasurer of the Diocese on a quarterly basis, designating the amount of income from each separate trust. The treasurer of the Diocese, in turn, makes final distribution of the trust income in accordance with various wills and trust instruments or the directions of the Executive Council.

As of April 1, 1964 a total of 51 of the 53 accounts comprising the diocesan trusts were being managed as part of a common trust fund that is administered by the "managing agent," and made up exclusively of diocesan trusts. This common trust fund is sometimes referred to as the Combined Trust or the Diocesan Control Account.

Diversification, the traditional objective of a common trust fund, has been achieved by the Diocesan Control Account with a highly respectable Current Unit Value yield of 4 per cent. Details on diversification within the Control Account, as shown on the April 1, 1964 analysis of securities (summary and distribution), were as follows:

Principal cash	\$ 61.83	.3% of whole
Corporate bonds (30 companies)	\$845,140.00	39.9% of whole
Government bonds	173,810.16	8.2% of whole
Common stocks (33 companies)	989,981.88	46.8% of whole
Preferred stock	64,166.00	2.5% of whole
Mortgages	60,593.52	2.3% of whole

The total income of all diocesan trusts (Control Account and others) for the year ending December 31, 1963, was \$86,753.94. The size of this figure is gratifying, indeed, but under the terms of the various instruments governing the distribution of trust income, only a small portion of that total income figure is available for the use of the Diocese in financing the many and varied line items of the annual Episcopal Maintenance Budget and Church's Program Budget. A good example of that fact is seen in the diocesan budget for 1963. The Episcopal Maintenance Budget for 1963 showed anticipated income from trust funds: \$5,050.00, and actual receipts of \$5,164.28. In the Church's Program Budget income from trust funds was anticipated in the sum of \$3,400.00, and actual receipts were \$3,697.00.

The balance of the trust income, approximately 90 per cent of the total, is distributed through the office of the treasurer of the Diocese to various persons and for various uses, such as maintaining specific missions, main-

Sewanee Salary Average Among South's Highest

The University of the South at Sewanee, Tenn., is one of 49 colleges and universities in the United States paying an average of \$10,000 a year or more to its full-time faculty members in the academic year 1962-63, according to the latest published figures of the American Association of University Professors.

Only seven other institutions in the South are so listed.

taining specific cemeteries, supplementing the salaries of the lower paid clergy, and providing medical care to certain groups in certain areas. The largest portion of the trust income is directed to be used for the education of men in the ministry, and is handled through the Discretionary Funds of the Bishops.

The Diocese of North Carolina is now structured to provide the maximum of specialized know-how in investment of church assets. This was done for two reasons: First, to fulfill our responsibility in Stewardship of gifts in trust; and second, to instill the confidence throughout the Diocese that is necessary to promote future gifts and bequests.

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Church of the Month

Saint Paul's Church at Smithfield, despite a county-wide population decrease, continues to have regular worship services, pay its bills, and provide a fulltime ministry in Johnston County.

Despite the studies that project a dwindling into nothingness, Saint Paul's Church, which has faced bleaker days before and during the depression, makes plans for its survival and its increased growth.

Beginning in early 1903, four or five Episcopalians held services under the direction of Bishop Cheshire in a public hall or in the County Courthouse. In June of 1903, the Diocese purchased the church and pastorium of the First Baptist Church, and renovated this building. This same property, radically altered, is still the church ground of St. Paul's.

St. Paul's Became a Parish in 1946, and since that time has grown from 54 to 120 communicants. The old converted Baptist Church was razed in 1949 and a large brick parish house was erected in its place. A new church building was consecrated by Bishop Penick in 1954.

St. Paul's Church approximates using every person in the Church, with its large Church School, relatively large choir, church women group and its EYC. The church also sponsors a weekly Teenage Open house for the



Saint Paul's Church Smithfield

Smithfield area. The ministry of the church still goes out into the County and has parishoners in Selma, Benson, Four Oaks and Clayton.

The present senior warden is Richard T. Edmonson, Jr. The junior warden is Edwin A. Dinassen, Jr., and the Vestry includes Robert H. Brown, Wal-

ter B. Elsee, W. Henry Harris, Jr., Lloyd L. Strickland, Frank Berry Skinner, and Marvin E. Taylor. Harold D. Blandy is the church treasurer and is considered by many to be the guardian angel of the Parish. The present rector (since December 1960) is the Rev. Starke S. Dillard, Jr.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
October				1	2	3
				Department of College Work Terraces		
4	5	6	7	8	9	10
	Deacons' Conference, Terraces	Deacons' Conference, Terraces	Episcopal Foundation			
11	12	13	14	15	16	17
General Convention, St. Louis	General Convention, St. Louis	General Convention, St. Louis	General Convention, St. Louis	General Convention, St. Louis	NORTH CAROLINA CHURCHMAN Board	General Convention, St. Louis
	E.C.W. Triennial Meeting, St. Louis	E.C.W. Triennial Meeting, St. Louis	E.C.W. Triennial Meeting, St. Louis	E.C.W. Triennial Meeting, St. Louis		
18	19	20	21	22	23	24
General Convention, St. Louis	General Convention, St. Louis	General Convention, St. Louis	General Convention, St. Louis	General Convention, St. Louis	Conference on the Aging, West High Point	
St. Luke U.T.O. Fall Ingathering	E.C.W. Triennial Meeting, St. Louis					
25	26	27	28	29	30	31
	Department of Christian Education Raleigh	Department of Long-Range Planning	St. Simon and St. Jude	College Chaplains' Conference Terraces	Conference on the Aging, East Wilson	

NORTH CAROLINA
The Churchman

November, 1964

Reports From
General Convention
See Pages 2, 3 and 4

Every Man Shall Give What He Is Able



Every Member Canvass Time . . . See Pages 8 and 9



Official Publication
Diocese of North Carolina

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Bishop

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The Bishop's Letter:

Diocese Well Represented In Affairs At St. Louis Meeting

ST. LOUIS, MO.—Greetings from St. Louis and the 61st General Convention of the Episcopal Church:

Your bishops are proud to be representatives of the Diocese of North Carolina. We can point to our companion diocese relation with Panama; our full delegations of the highest quality in the House of Deputies and in the Triennial Meeting of the Episcopal Churchwomen; our full support of the Church's program; our bus load of visitors; and to our representatives on important committees of both houses and of the General Convention.

It is with a great deal of satisfaction that we realize that many people will return to the Diocese armed for the work of the Church, with inspiration and information.

We are grateful to the Diocese for making it possible for us to attend this great assemblage of our denomination.

Faithfully yours,
RICHARD H. BAKER
Bishop of North Carolina

Our Readers Write

TO LATE BISHOP PENICK
Editor, *The Churchman*:

Light perpetual shone through your blue eyes
On every mortal sunrise that you saw.
Beyond them now I can't believe you see
A lesser dawn. Darkness would surprise
Itself; paling with awe it must withdraw
Before your stubborn, shining constancy,
Your sure and certain hope of heaven around
Us all—a pulsing, resonant rock:
Being, Source of your still-vibrating voice.
Committing dear dust to the deaf-mute ground,
You overtoned the glad command: "Unlock
The door, rejoice. Heaven is our brother's choice."
Brother, I cannot pray *you* rest in peace;
You gambled all on life. Life's not release.

MRS. ELEANOR S. PARKER
113 North Blount Street
Raleigh, N. C.

DIOCESE GIVES \$5,000
Editor, *The Churchman*:

I am writing to express my grateful appreciation to you and to the whole Diocese of North Carolina for the wonderful support that you all have given us in response to the critical needs following the earthquake here in Alaska. We have received over \$5,000 from various churches in the Diocese, and this has been of tremendous and vital strength to us in the critical needs of our people.

As of now, I have made grants to 67 different families who lost all or part of their homes and possessions in this disaster, and the nearly \$60,000 that we have been able to share in these cases has certainly made a vital and wonderful difference in the lives of our people and illustrates to them anew the meaning of the one, holy fellowship of the Christian family of the Church. I hope you will express our grateful appreciation to all the churches in the Diocese for their wonderful and prayerful support during our time of great need. I am particularly grateful because, as always, my own home diocese has been in the forefront in upholding our hands.

With my thanks and warm greetings, I am

WILLIAM J. GORDON, JR.
Bishop of Alaska

Two-Day Bus Ride Fails to Dampen Convention Enthusiasm of Tar Heels

BY MARGARET DARST SMITH
Churchman Editorial Board

Two 10-hour days on a bus did not keep your diocesan observers from attending the great opening service of the 61st General Convention less than an hour after arriving in St. Louis. We chatted with our North Carolina bishops and delegates (those we could locate in the crowd of 9,000) after the service.

Two observers from the Diocese were granted press passes and thereafter could be found running hither and yon to interviews, meetings, press conferences . . . all the while snapping pictures of delegates and dignitaries.

At the inspiring and colorful opening service there was a procession of some 1,700 persons . . . including bishops, clerical and lay deputies, women of the Triennial and distinguished guests. An estimated 9,000 worshippers joined voices in "Praise to the Lord, the Almighty, the King of Creation." The Presiding Bishop's sermon climaxed the service. Bishop Lichtenberger urged the church to "put aside all romantic illusions about the world we live in and to begin where we are and move on." The Bishop's sermon was built around St. Paul's exhortation "that we be mutually encouraged by each others faith."

Two other great services marked the corporate worship of thousands during the first week of convention. On Thursday, the United Thank Offering of the Women of the Church was presented at a corporate communion attended by over 4,000 people. Kiel Auditorium was again packed on Friday night to hear Canon Max Warren, sub-dean of Westminster Abbey, address the Missionary Service of the Convention.

Monday saw the opening sessions of the House of Bishops, the House of Deputies, and the Triennial Meeting of the Women of the Church. The women heard three major addresses their opening day delivered by the Rev. Massey Shepherd, Jr., of the Church Divinity School of the Pacific; the Rev. Daisuke Kitagawa, executive secretary of the Division of Domestic Missions of the Episcopal National Council; and Dr. Charles V. Willie, associate professor

Continued on page 4

New TV Films Viewed:

Diocese Writer Outlines Facts On Stringfellow Race Statement



BISHOP HINES
... Has Son at Duke

New Presiding Bishop Born In S. C.; Schooled At Sewanee and at Alexandria, Va.

ST. LOUIS—The Rt. Rev. John E. Hines, Bishop of Texas, has been elected the 22nd Presiding Bishop of the Protestant Episcopal Church.

He succeeds the Rt. Rev. Arthur Lichtenberger, who has led the Nation's 3½ million Episcopalians since 1958. Bishop Lichtenberger, at age 64, resigned because of an ailment, Parkinson's Syndrome.

Bishop Hines, 54, is the youngest man in the Episcopal Church's history to serve as the communion's chief pastor and administrative leader. At the time of his consecration as Bishop Coadjutor of Texas in 1945, he was only 34 years old.

Bishop Hines has led the Houston-based Episcopal diocese since 1955. Prior to his election to the episcopate he was rector of Christ Church Ca-

Continued on page 13

BY THE REV. B. DANIEL SAPP
Chairman Department of Promotion
and Communication

In 1943 we were stationed near St. Louis with the Army Air Force. Both of us have changed. The streets are wider. St. Louis has decided to be a city of the present and future, and the Kiel Auditorium where we danced the "jitterbug" 21 years ago was for two weeks the scene of one of the most significant and faithfully attended Episcopal Conventions in the Church's history.

As Chairman of Promotion we were issued a press pass the first morning and attended the W. M. Stringfellow press conference. Mr. Stringfellow had written a "Statement of Conscience" containing what he called a criticism of Senator Barry Goldwater's "exploitation of the race issue in the Presidential campaign." Mr. Stringfellow stated at the conference that the statement had been sent out from his office in New York to 1,100 persons whom he felt would share his views. He stated further that he did not anticipate that such a statement would be introduced to the Convention, since he did not feel that it was appropriate for the agenda of the Church's Convention. He said that he was acting purely as a private individual and not attempting to speak for the Church. According to Mr. Stringfellow, 726 persons, including 10 Bishops, had signed his statement at the time of his press conference.

Most major departments and special organizations held dinners for the purpose of furthering the understanding of their work among the delegates and visitors. The Episcopal Radio-TV Foundation Board held a dinner at which two new television shows were previewed. The first of these, "The Late Liz," is based on the story of Mrs. Gert Behanna and is the pilot film of the projected "One Reach One" TV series. The story, which is contained in a

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Bus Ride

Continued from page 3

of sociology at Syracuse University. The first presentation "God Acts" by the Rev. Mr. Shepherd was followed by a dual presentation on "The Changing World: Our World" by Dr. Kitagawa and "Our Nation" by Charles V. Willie.

While the 498 women met at the Sheraton-Jefferson Hotel, the House of Bishops and the House of Deputies were convened in separate halls at Kiel Auditorium. A total of 152 Bishops were present including 11 new bishops consecrated since the last meeting of the House in 1963. The 676-member House of Deputies in its opening session spent the morning hours on organization and immediately after lunch heard a short address by the Rev. Martin Luther King, who urged churchmen to take a leading role in the struggle for equal rights for all persons. Dr. King re-emphasized his philosophy that "Non-violence is the most supportive weapon in the quest for freedom."

The most controversial action during the first week was the voting down, once again, by the House of Deputies

PHOTOS BY MRS. SMITH

The photographs of the St. Louis Convention appearing on this page were made by Mrs. Margaret Darst Smith of Raleigh, a member of St. Michael's Church and official representative of THE CHURCHMAN at the convention. Mrs. Smith is also a member of THE CHURCHMAN Editorial Board.

the proposal to seat women as deputies to the convention. This proposal was killed by the vote of the lay deputies, the clergy having passed the motion by a vote of 53¼ for, 21 against, and nine divided.

At the time the deputies were voting the women out, Mrs. Harold Kellerman, associate professor of pastoral theology and Christian education at Virginia Seminary, was speaking to the Women's Triennial Meeting. In her speech she decried stereotypes of thinking about women's role, generally, in society and particularly, in the Episcopal Church.

Two joint sessions of bishops, deputies and women were held during the first week to hear presentations first

Continued on page 5



Tar Heel conventioners await bus at Cookeville, Tenn., on the second day.



Here is the altar at Kiel Auditorium during the special U. T. O. service.



Mr. Powell of Lexington views sign outside Kiel Auditorium in St. Louis.



Bishop Fraser chats with delegates, guests at North Carolina breakfast.



Bishop Baker views model of Holy Cross Monastery located in New York.



Women of companion diocese in Panama with North Carolinians.



Mr. Tilson of Charlotte meets Actor Robert Young at promotion dinner.



Bishop Wright of East Carolina (left), Prime Osborne, Bishop Bayne.

Conference At Charlotte Pinpoints Vast Changes In Today's Tarheelia

BY THE REV. JOHN S. SPONG
Churchman Editorial Board

The Heart of Charlotte Motel was the gathering place for over 200 clergy and lay delegates who answered Bishop Fraser's invitation to come study the "Changing Culture" in which we live. The result was one of the most significant learning experiences the Diocese of North Carolina has offered in many a year.

It is shocking to those of us who are natives to this State to realize that rural North Carolina is rapidly urbanizing. Many factors have brought about this change. Farming processes have been mechanized greatly reducing the need for farm labor and consequently reducing the rural population, while on the other hand the rapidly expanding industrial capacity of our Nation continues to beckon to the masses of people with jobs, security, and prosperity. Our genius with the development of the means of production has produced an affluent consumer oriented culture, living in increasingly large urban centers complete with sprawling suburbs, and reflecting more and more the values of an interdependent mass society.

It was to be made aware of the changes that these trends are producing in our State that this conference was held. The conference studied the values of urban society which are replacing the values of rural America. It was seen how the rural virtue of neighborliness is being replaced by the urban pressure of anonymity. The rural scale of importance based upon birth and family heritage is being replaced by the urban standard of achievement and the ability to produce. The rural understanding of rugged individualism is giving way to the urban ideal of interdependence. The rural view of life as a whole is fragmented by the urban zeal for specialization. The purpose of this conference was not to give value judgment to change but simply to become aware of it so that we as Christians might speak relevantly to the forces at work in our world. The world must be seen as it is, not as we think the world ought to be before the shape of the gospel's presentation to that world can be formulated.

Under the outstanding leadership of



CLERGY, LAY DELEGATES RELAX IN SUN BETWEEN SESSIONS
... Urban Society Replacing Rural Heritage

a faculty headed by our own Bishop Fraser, these changing forces were analyzed as they effect the lives of families, the morality revolution that so disturbs our generation, the use of the leisure time in our generation, the quest for identity, and the ministry of the church.

Change always produces anxiety and our changing world is an anxious world in which to live. Yet Christians know always that this is God's world, that He lives within it and He works through the changing events of our history. In



BISHOP FRASER
... Heads Faculty

this conference God's people sought to discover the "word" God is speaking to our times so that as His children, we might respond to that word appropriately in our lives through His church.

To discover this "Word of God" in our own history is to transform the anxiety of our age into the response of joy that we are called to live in such an exciting time. We discovered quite simply that our task as Christians today is to open the eyes of this generation to perceive that in the midst of the changes and changes of this mortal life Jesus Christ is still Lord—and so He will ever remain.

We live to make this obvious in 1964.

Bus Ride

Continued from page 4

from the National Council of the Episcopal Church, and second the report of the Committee on Mutual Responsibility and Interdependence in the Body of Christ.

Other actions: The House of Bishops concurred in the action of the House of Deputies authorizing "trial use" of proposed Prayer Book revisions duly undertaken by the General Convention. . . . The House of Bishops and the House of Deputies discussed changing

Continued on page 8

Speaker Explains How Layman Can Contribute to God's World

Editor's Note: The following is an address by Henry Gilliam Nicholson to the Raleigh Kiwanis Club at its regular luncheon meeting October 9, 1964. Mr. Nicholson, a lay reader, teaches Sunday School at Saint Michael's Episcopal Church at Raleigh and is on the Standing Committee of the Diocese.

I was interested in the introduction of your guests today. These men are the ministers in your various churches. I hate to impose on guests, but I would appreciate it if all the ministers — whether guests or members — would stand for just a moment.

Except for the fact that a few of them — like Jim Beckwith — are wearing clerical collars, these men look just like us. They have the same number of arms and legs, the same facial features, some are a little overweight, and some are losing their hair. God has not endowed any of them with any special faculties that they didn't possess before they went into the ministry. Of course, they have developed more patience and forbearance than we have, but we are probably responsible in large measure for the development of these admirable traits. We have demanded way too much of these men.

We expect them to be everything to everybody. We expect them to be "Holy-Joes" — sanctified but not embalmed. It is part of their professional responsibility to share the troubles and heartbreaks and disappointments and frustrations of all their people, but we forget that they face this challenge with the same human body, the same human spirit that we have. We complain about the pressures of everyday living, and we have only our own little problems and difficulties to tussle with! Suppose we had to assume the burdens of everyone we met. And then, they have their churches to run, services to conduct, sermons to preach, and their own families to neglect.

Recognizing that fulfillment of their task is out of the question is important, but of equal or greater importance is



H. G. NICHOLSON
... Begin at Home

the realization that these people to whom we have entrusted this impossible job are human beings. I heard a minister read a poem last year that expressed the idea that even a minister needs a "pal" — something closer than just a friend — someone with whom he can let down his hair. But we set ministers apart as being something different from ourselves. We are a little afraid of them. We never quite relax around them, and, consequently, they cannot quite relax around us. By treating them almost as visitors from another planet, we separate ourselves from them so that a real comradeship cannot exist.

We tend to think of our ministers as inhabiting a different world. We sort of lump them together in some fancied community of their own, a spiritual dwelling place that is in the midst of, but apart from, our hustling business existence. Once a week we visit their world, and on occasion, usually on occasion of adversity, we may call them into our world.

We think of the church as being some giant organization to which we "belong" in the same sense that we may belong to the Red Cross. We may contribute to it, we may serve on one or more of its committees, but we don't really participate in its work. This is

not the church. This is the organization the church has created to do its house-keeping — to arrange its services, to provide its music, to assist in its training.

We are the church. People are the church. And the huge buildings with the stained glass windows are not God's temple. The world is God's temple. This is the temple that God Himself created. There is no way to separate the church from our world, because we are the church, and the world — our business world, our social world, our political world — is our temple.

Who are the ministers in our church? Only these few guests among this roomful of people? No.

We are the ministers of the church. Our Bible tells us that God was in the world reconciling the world to Himself, and it also tells us that we are all ministers of reconciliation. This quotation is not addressed to the clergy who are here. It is addressed to all of us. We all have the same terrifying responsibility of concern for our fellowmen that these clergymen have. There is no escaping this responsibility if we are to remain members of the church. We are all ministers of reconciliation, reconciling the world to God, putting His temple in order for the advent of His Kingdom.

Then what is the difference between these clergy and ourselves? It is simply that they have received special training and have been "ordained" to lead us in the accomplishment of God's work in His world. Through their various churches, they may have been given authority to perform certain "priestly functions" that we are not given the authority to perform. By virtue of their special training and dedication, they are better qualified than we are to execute some of their responsibilities. But these men have the same — the exact same — ministry that we have.

These men are human in the same way that we are human. They get tired the way we get tired; they get sick the way we get sick; they die the way we die; they are subject to make the same kind of mistakes that we make. These men sin every day of their lives, just as we do — we *will* continue to hope that they are not quite as sinful as we are. But none of them are perfect, and it isn't fair for us to expect them to be perfect.

Let's accept our ordained clergy

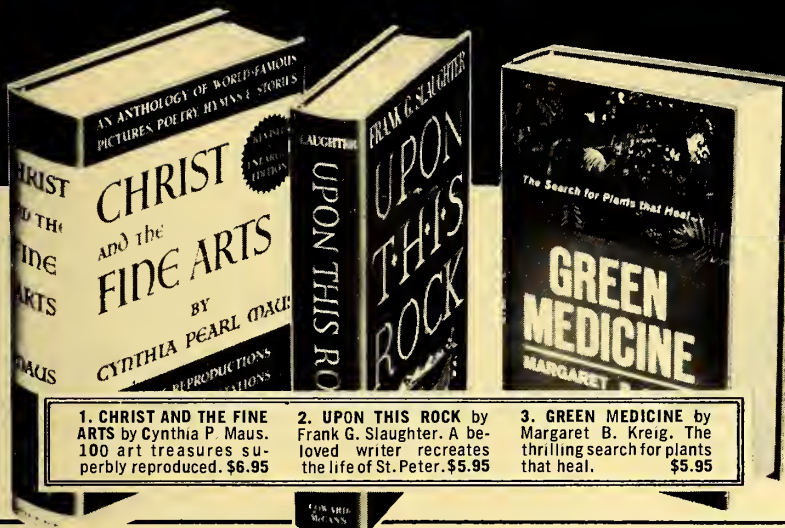
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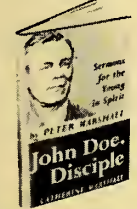
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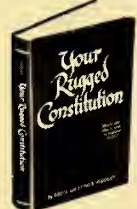
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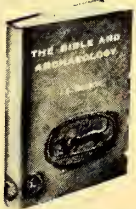
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Every Member Canvass Cho



Two training sessions for Every Member Canvass chairmen of the Diocese were conducted recently. Communication. Holy Trinity Church at Greensboro was host for one of the sessions (see photo above). Mr. Sapp observed throughout the Diocese this year on November 22. Bishop Richard H. Baker spoke . . . including leadership, organization, timing, materials, training of canvassers and education of the laity as recommended during the two workshops. Mr. Sapp has expressed the hope that the 1964 Every

Bus Ride

Continued from page 5

the designation of the National Council of the Episcopal Church to the Executive Council of the Episcopal Church. . . . In a brief statement to the press Presiding Bishop Arthur Lichtenberger made it clear that the statement issued by William Stringfellow criticizing Barry Goldwater "was not an official action of the General Convention." The House of Bishops made it unmistakably clear that the church's affiliated organizations and individual church members can speak only for themselves and not as official spokesmen for the nation's three and one-half million Episcopalians. When asked in a press conference to whom this pronouncement referred, Bishop Louttit of South Florida replied that it would refer to the Stringfellow statement, to the National Council of Churches, and "definitely to ESCRU and to the ACU."

Some of the North Carolina delegation were privileged to see the sixth game of the World Series. The Rev. Martin Tilson of Charlotte, Henry Bourne of Tarboro, Mrs. Eugene S. Knight of Raleigh, Miss Delores Pitt of Tarboro and Mrs. Eric Flanagan of Henderson were among the lucky ones. Other delegates and visitors crowded



around every available TV set. On Thursday scores were announced periodically in the various meeting halls and when the Cards emerged victorious the clangor in the exhibit hall and the press room was particularly deafening.

Many interesting exhibits vied for

the attention of the attendants at the convention and the many dinners each night given by the various organizations of the church were well attended. We had the privilege of attending the "Parish of the Air" dinner and seeing premiere showings of "The Late Liz"

men Gather For Workshops



direction of the Rev. B. Daniel Sapp, chairman of the Diocese's Department of Promotion and Christ Church in Raleigh was host for the other (see photo below). Loyalty Sunday will be gatherings. Training at the two workshops was broken down into a discussion of canvass mechanics. A number of churches and missions are expected to inaugurate parish calls with two-canvasser teams. Canvass will be utilized in laying groundwork for a Diocese-wide stewardship program next year.



and "The Face of a Pharisee," two of the films to be used in the TV series "One Reach One" to be sponsored by the Episcopal Radio and TV Foundation. We were also able to attend the Department of Promotion Dinner at which the main speaker was fellow

churchman Robert Young of Radio, Movie and TV fame.

Highlight of the side attractions planned for all the convention goers was a promenade concert, "An Evening of Music" at the City Art Museum where there was also a special showing

of ecclesiastical art treasures valued at more than \$200,000.

Another high spot for the Diocese of North Carolina folks was a corporate communion and breakfast held on Tuesday morning. The communion service was held in the chapel at Kiel Auditorium and the breakfast at the Sheraton-Jefferson Hotel.

The final important action of the first week of the Convention was the election of the Rt. Rev. John E. Hines of the Diocese of Texas as Presiding Bishop to succeed Bishop Lichtenberger who has resigned because of ill health. Bishop Hines will be remembered by many in this Diocese as the preacher at the last Service of Witness held by our Diocese in the Duke Chapel.

A tired but happy band of bus riders arrived back in Raleigh on Saturday the 17th at 7:30 p.m.

Diocese Writer

Continued from page 3

novel-length book and requires an hour of Mrs. Behanna's time to tell, has been condensed into 30 minutes. Although the title role of Liz is adequately portrayed by Miss Lynn Bari, the compelling quality of Mrs. Behanna's

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Speaker Explains

Continued from page 6

back into our human society! Let's give them back their citizenship in *our* world! Let's *be* their pals! Let's see what we can do to help them with this impossible task they have accepted! Let's accept our share of responsibility as ministers of reconciliation!

I believe most lay ministers — that's what we call ourselves in the Episcopal Church — are sincerely anxious to do what they can to help the church's mission in the world. But we have some reservations. We prefer that it not cause us any undue inconvenience, and we dislike for the ambitions of the church to conflict too directly with our own personal ambitions. In short, we are a *little* bit selfish and a *little* bit lazy.

Traditionally, when we think of working for the church, we think of teaching Sunday school, or singing in the choir, or participating in the men's group, or serving on the governing board of the church. All of these activities are necessary and add stars to our crowns. But these are activities that the church organization has created primarily for its own convenience and edification. Only as it attracts people from outside the church fellowship does it contribute to the church's prime goal, and this prime goal is called by many names — it is called the church's outreach, its evangelism, its witness in the world, its missionary program, its concern for God's world and God's people.

How can we exercise this ministry of reconciliation so that we might be of real help to our overworked ordained ministers?

There are many, many areas in which we can serve. We all have acquaintances who are lonely. Loneliness is probably the most dreadful condition of humanity. A person becomes lonely when he feels that no one is honestly and sincerely concerned for him. It may be a person in a mental hospital; it may be a person in prison; maybe a person in despair who sees no escape from financial disaster; it may be an older person who had outlived most of his friends; it may be a foreigner in a strange land or a member of a minority group in an awkward situation; it may be a person with an unfortunate personality; it may be a child who has been abused; or it may even be a child who is loved

Nov. 17-19 Retreat

The Episcopal Churchwomen of this Diocese will again have an opportunity to be led in a retreat by one of the outstanding leaders of our church. The Rt. Rev. Noble C. Powell will lead the retreat for Churchwomen scheduled to begin with supper on November 17 and end with lunch on the 19th, at the "Terraces" in Southern Pines.

Bishop Powell retired as Bishop of the Diocese of Maryland last October after serving in that post 22 years. Prior to that time he was Dean of the Cathedral and Warden of the College of Preachers in Washington, D. C.

The cost of this retreat will be \$13.50 and reservations may be made by contacting Mrs. Eric G. Flannagan, Jr., 320 Granite Street, Henderson.

but to whom this love has not been communicated.

We meet these people every day. By our actions, we should be telling them that we do care. It may take no more than a smile, or a cheerful word, or a friendly visit, but we must be willing to go *out* of our way to help them, if this is necessary. We must be willing to sacrifice whatever time or material aid that we have available to let them know that they are not alone. Otherwise, God's love for us has no real meaning and will dry up in our souls. Love must be shared if love is to be kept.

There is one particular area of evangelism that I wanted to talk about today. Our efforts should by no means stop in this area, but our efforts should by all means begin in this area. You have all heard that "Charity begins at home." Charity is love. Evangelism is the spreading of the good news that God loves us, and God is the source of *all* love. Therefore, evangelism begins at home.

Some wise man said, "Each man is a priest in his own home." I can't find the reference in the Bible, but it is a familiar quote. So, at home, you are promoted already from being *just* a minister — *now* you are a priest.

Another wise man — as far as I'm concerned, it was Kiwanian George London, because I heard it from him

Continued on page 12

Church Position Made Clear On Stringfellow

ST. LOUIS—In a brief statement before the House of Bishops during the recent 61st General Convention, Presiding Bishop Arthur Lichtenberger made it clear that the statement issued earlier by William Stringfellow criticizing Barry Goldwater "was not an official action" of the Episcopal Church's 61st General Convention.

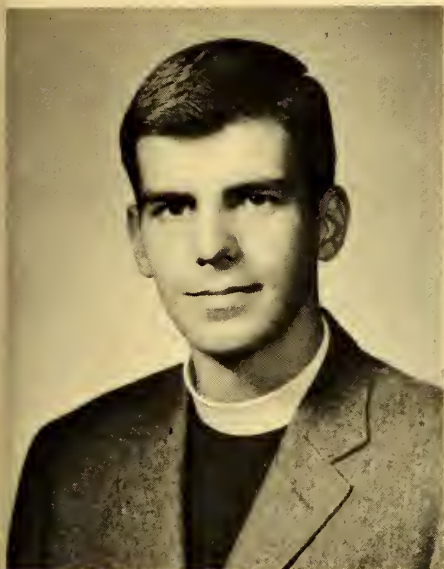
Bishop Lichtenberger made the statement after a telegram was read requesting clarification on this matter. The Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, then announced that the Committee on the Pastoral Letter is preparing a brief statement on this subject.

The Episcopal Church's House of Bishops made it unmistakably clear that the communion's affiliate organizations and individual Church members can speak only for themselves and not as official spokesmen for the nation's 3½ million Episcopalians. The bishops also requested individuals and groups to "identify their private character and do not assume by inference an authority or position they do not possess" when issuing statements reflecting political and social views. The statement was released at a press conference by the Rt. Rev. Henry I. Louttit, Bishop of South Florida.

Officially, the Episcopal Church speaks "through Holy Scripture, the Book of Common Prayer, and through the Constitution and Canons of the church," the statement said. On social issues it continued, the Church's views are reflected in resolutions, statements and actions of General Convention, and the House of Bishops, the chief pastors of the Church. Between General Conventions, the bishops stated, the only official voices of the Church are the Presiding Bishop and the 32-member National Council, the Episcopal Church's administrative program arm.

The bishops carefully pointed out that within "a great body" there are bound to be "differences in judgment." "This is good," they said, "for it leavens the great body; but it is also true that God wills that we live together in order, discipline and self-restraint."

The Tar Heel DioSCENE



THE REV. MR. WARE
... To Charlotte

the former Terry Flanigen of Greenville.

To Louisburg—*The Rev. Frank E. Pulley*, formerly in charge of St. Alban's Church, Littleton, is now rector of St. Paul's Church, Louisburg, and priest-in-charge of St. James' Church, Kittrell. His mailing address will remain as 602 N. Main St., Louisburg.

New in Charlotte—*The Rev. Marshall T. Ware*, new associate rector at Christ Church, Charlotte, was born in Richmond, Virginia, the son of Dr. and Mrs. H. Hudnall Ware. He attended St. Christopher's School there, and graduated from the University of Virginia at Charlottesville in 1958 with a B.A. degree in English. Mr. Ware was graduated from Virginia Theological Seminary in 1961. He served as assistant rector of All Saints Church, Richmond, for three years before coming to Charlotte in August of this year. *The Rev. Thom W. Blair* is Rector of Christ Church. Mr. Ware is married to the former Patricia Barringer Coxe of Darlington, S. C. They are the parents of two children, Marshall, Jr., born in 1962, and Mary Warren, born in 1961.

Penick Welcomed—A special welcome is extended to the *Rev. Charles Inglesby Penick* who came on September 15 to Rocky Mount where he will serve as rector of Church of the Good Shepherd. Mr. Penick, the youngest son of our late Bishop, the Rt. Rev. Edwin I. Penick, has been in the Diocese of Eastern North Carolina since his ordination. While in that Diocese he served churches in Washington, Goldsboro and Whiteville. Among the positions he held there was membership on the Executive Council, and head of the Department of Youth and the Department of Promotion. Mr. Penick was graduated from the University of North Carolina, and took his B.D. at St. Luke's Seminary, University of the South, Sewanee, Tenn. He served in the Navy during World War II. He is married to the former Nancy Catherine Steele of Burlington. They are the parents of three children, Charles, Jr., Michael Steele, and Nancy Steele.

Thomasville Priest—The new priest-



THE REV. MR. COLLINS
... To Thomasville

in-charge at St. Paul's, Thomasville, is the *Rev. Claude A. Collins*. He came to Thomasville from Fort Pierce, Fla., where he served for three years as assistant to the Rector at St. Andrew's Church. The new priest-in-charge is a native of Asheville and the son of a minister. He attended the Asheville schools, Warren Wilson College at Swannanoa, Berea College in Berea, Ky., and St. Luke's Seminary, University of the South at Sewanee, Tenn. After three years of service in the armed forces during World War II, he worked as an auditor in the Post Office department for eight years; then served as an insurance agent for two years prior to entering the seminary. He was ordained to the diaconate in May, 1958, and to the priesthood in December of that year. Between the time of his ordination and his stay in Florida he served in the Diocese of Western North Carolina. He and his wife, Dorothy, are parents of two boys, Davis, age 18, and Graham, age 15.

With Church Center—*Miss Frances Harrison*, daughter of Mr. and Mrs. W. B. Harrison of Rocky Mount, has accepted a job at the new Episcopal Church Center in New York City. She is working in the Public Relations office with Douglas A. Bushy. This department has the responsibility of keeping the public informed on the Church's stand on various issues.

BY MARGARET S. KNIGHT Churchman Editorial Board

To College of Preachers — Two priests from our Diocese have participated recently in courses at the College of Preachers at the National Cathedral in Washington. They are *The Rev. Thomas E. Bollinger*, rector of Church of the Holy Comforter, Burlington, and the *Rev. William H. Hethcock*, rector of Saint Luke's, Durham. Each man attended a week's course which included 15 clergymen selected for participation upon recommendation of their bishops. The College of Preachers is a post-graduate training center for clergy of the Episcopal Church which centers its instruction around preaching and meaningful interpretation of the Christian faith. Operated under a special foundation, the College was begun under the original direction of Canon T. O. Wedel, now retired.

To High Point—*The Rev. Wallace I. Wolverton Jr.*, became associate rector of St. Mary's Church, High Point, in October. *The Rev. Wm. P. Price* is rector. Mr. Wolverton comes to this Diocese from Grifton in the Diocese of Eastern North Carolina where he served three mission churches. He was formerly assistant rector at St. John's Church, Fayetteville. He has been ordained for five years. He is married to

Speaker Explains

Continued from page 10

— said, "A family that prays together, stays together."

There are some statistics that I remember from several years ago — probably at least ten years ago. These statistics may be even more startling now. In the United States, more than one in every five marriages — it is really closer to one in every four marriages — ends in divorce. But in this same country, only *one* marriage in every *twenty* ends in divorce where either the husband or the wife has a strong church connection.

We hear all kinds of disturbing things about our young people. We read of their disregard for the property of others and we all have heard of cases, even here in Raleigh, of how teen-agers have wantonly and without purpose destroyed property. We have read of the rebellion of our youth against authority, particularly of how college-age youngsters have flaunted law and order in their quest for a few hours of pleasure at resorts during school vacations. We are especially dismayed with stories that persist about sexual promiscuity, drinking, and even doping among our very young.

I have worked in our church school for the past 15 or 20 years in some capacity or another, and for the past three years, I have worked with tenth graders — boys and girls. The teen-agers with whom I am associated impress me exceedingly. I think they are much more alert, better educated, and more serious about the important things than I was at their age. I cannot believe that these young people, within the next five years of their lives, will be guilty of any of the depraved, senseless things our youth generally are accused of. Maybe I am completely wrong — completely naive — and maybe the ordained clergy, be-

BISHOPS' VISITATION SCHEDULE

Bishop Baker

November 1

Charlotte, St. Mark's—11 a.m.
Davidson, St. Alban's—3 p.m.

November 8

Winston-Salem, St. Timothy's — Hillsboro, St. Matthews—11 a.m.
9:15 and 11 a.m.

November 15

Tarboro, Calvary—8 and 11 a.m. Winston-Salem, St. Paul's—11 a.m.
Tarboro, St. Luke's 9:30 a.m.
Speed, St. Mary's—7:30 p.m.

November 22

Charlotte, St. Andrew's—11 a.m. Concord, All Saint's—11 a.m.

November 29

Durham, St. Stephen's—10 a.m. Salisbury, St. Phillip's—9:30 a.m.
Durham, St. Titus'—11:30 a.m. Salisbury, Mt. Matthew's—11 a.m.

cause they are often taken into the confidence of our church families, can contradict me. But I believe that *most* — not all, but most — children who attend church and church school *regularly* are innocent of these charges.

I think I am correct in my recollection of having read several years ago that no Eagle Scout has ever been convicted of a felony.

Now, what does all this prove? Maybe nothing. But to me it indicates that our young people are receptive to any serious effort to teach them proper standards and values.

The place to teach these proper standards and values is in the home — not in the Boy Scout troop and not in the church school. I am not in favor of abandoning the Boy Scout movement or of closing our church schools. But I am persuaded that these activities should be used to supplement and not supplant the religious training that we give our children in the homes.

The people that we love most are our wives and children. The love of a parent for a child most nearly approximates the love of God for us — the analogy of the parent-child relationship is used in the Bible several times to describe the love of God for His children. Then, obviously, it is within the family that we can best hear and understand the good news about God's love. Our evangelism should start at home!

Faith is not something that can be inherited — like red hair or blue eyes. And it is not something that can be

taught. Jim Beckwith gave me the best definition of faith in one of his sermons a year ago. He said that faith is a conviction based on knowledge which comes from a source in whose authority you have utmost confidence.

If we could give our children faith, we would certainly do it because it would be the greatest inheritance they could receive. But faith is a gift from God, given only through His grace. The most we can do is to help create in our children a desire for this faith and to try to give them the knowledge that will help them in their search for it. The best way that I know to accomplish this is by initiating in our homes daily family worship with a short period of religious instruction for our children. By praying with them each day, we might get across to them the idea that God is important to them every day and not just on Sunday. By even very inadequate instruction, we might *fail* to give them the knowledge by which a strong faith may be sustained, but we might awaken a desire to seek this faith and the desire might lead them to it.

There are many difficulties in inaugurating a program of daily worship and instruction within a family. What works for one family may not serve for another. We have tried it in our family for the past 15 years, and I know that it is worth any effort and inconvenience that it causes. I know that, more than anything else, this has strengthened the relationship between my wife and me and between us and our children.

Continued on page 15

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Diocese Writer

Continued from page 9

witness to the New Life in Christ is indicated rather than articulated. The limitations of this film are primarily caused by this shortage of time. Richard P. Harvey pointed out that a 30-minute film of this kind required an expenditure of approximately \$33,000. Such a film shown on TV throughout our country could be a useful tool for Evangelism. One hopes that more funds will be forthcoming so that such economies will not be necessary. Mrs. Behanna, who was to have been present for the dinner, was unable to attend, although by special arrangement she did speak to us by telephone.

A second film shown is called "Face of the Pharisee." This film, which deals with a family dominated by a self-righteous mother, is in color and is well done. Again, much has to be done in 30-minutes, but by and large it should prove to be effective since it deals quite realistically with moral and emotional problems of our time—with almost no sentimentality and a great deal of Christian insight.

Just before we left we attended the U. T. O. Corporate Communion. No one could fail to be moved by the sight of the hundreds of people moving toward the impressive chancel on the stage of one of the auditoriums of Kiel Hall. As the service came to an end, the Presiding Bishop rose to give the final benediction, his last for such a service. He stood before us and raising his voice said, "The Peace of God" . . . at which moment his voice failed him altogether and he made the sign of the cross. The oneness of thanksgiving and concern among the great throng of people there was palpable.

Just before leaving for Raleigh, we had a brief chat with Miss Teresa Barling, a communicant of Christ Church, Raleigh, who is en route to Alaska to take up her duties as a missionary teacher. Miss Barling, a language scholar and former Latin instructor at St. Mary's Junior College, will be teaching the Christian Faith in the native Indian tongue of the Alaskan Indians. She has just completed a preparatory course in England. We wish her God speed.

New Bishop

Continued from page 3

thedral, Houston. During his earlier ministry he served parishes in St.

Louis and Hannibal, Mo., and Augusta, Ga.

The new Presiding Bishop, who is expected to take office on January 1, was elected to his post by 154 bishops on the sixth ballot taken during the House of Bishops' executive session held in Christ Church Cathedral. By mid-morning the House of Deputies had concurred in the election.

Others nominated and later disclosed by the Rt. Rev. William A. Crittenden, bishop of Erie and chairman of the bishops' committee on nominations for a presiding bishop, were: Bishop Stephen F. Bayne, Anglican Executive Officer and Director-designate of the Episcopal Executive Council's Overseas Department; Bishop Richard S. M. Emrich of Michigan; Bishop Henry I. Louttit of South Florida; and Bishop Thomas H. Wright of East Carolina.

During a press conference immediately following a brief address to the House of Deputies, Bishop Hines declared that the direction in which the Episcopal Church's future lies is summed up in the proposals for "mutual responsibility and interdependence," a proposal from the 1963 Anglican Congress calling for the re-evaluation and re-structuring of the 44 million member worldwide Anglican Communion's missionary strategy.

"Implicit in this in terms of our structure," he said, "is the relationship between the races because the Lord calls all men . . . I believe all men are one in Christ."

Also crucial in setting goals for the Church's future, Bishop Hines asserted, is the urban-industrial revolution "into which the Church must plunge . . . to be relevant in these days of social change." He also recorded his fervent hope that the Episcopal Church will continue in the direction of unity with other churches.

As to the Church's role in the political arena, he stressed that "it is the obligation of the Church to speak clearly and frankly about Christian responsibility toward social and political issues, but not to espouse partisan views or give support to any candidate for office."

The Southern-born bishop's election to the Church's highest office symbolizes, in the words of Bishop Coadjutor John M. Murray of Alabama, the choice of the total church and

Continued on page 15

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Church Fills Real Need In Alaska

BY THE REV. LEWIS HODGKINS
Associate Rector, All Saints' Church
Anchorage, Alaska

Since the Gold Rush of 1898, Alaska has been known as the land of opportunity. With statehood, this image has grown. Hundreds of enterprising folk pull up stakes every year to look for something different in Alaska. But every year, hundreds more turn back to the "south 48," disappointed at not having struck it rich.

In the center of Alaska's largest city, your church serves the permanent population of Anchorage, and the many transients. We have met solid contemporary pioneers here, and the "fly-by-nights." Military families and single men are here just long enough to become friends, then we must say goodbye as they rotate. Some of the newcomers stop by the church, to tell us who they are and to ask about housing, jobs, and church services. For the rest, we depend upon information



MR. HODGKINS
... Knocks On Many Doors

from their home church, their families, or their neighbors, and the grace of God.

Much of our time is spent in address hunting and door knocking. One third of our congregation changes every summer, and it seems that we must always be running to stay in the same place.

A large number of transient Episcopalians, however, will pass through Anchorage, will be well-known by us, but will never be listed on our communicant rolls and probably will never be seen inside our church. These church people are the patients in the Public Health Service Hospital and the Alaska Psychiatric Institute. Almost 200 men, women, and children will stay at one of these institutions this year, but they will not be shown on our parochial statistics.

One of my duties as Associate Rector of All Saints' church is to minister to these people, who are just as important as our regular communicants. Among other things, I hold communion services at the PHS hospital once a month. We are the only Protestant church to have regular services there. I am called by the hospital staff any hour of the day or night if one of our patients is placed on the Seriously Ill list, and the religious co-ordinator there informs me when an Episcopalian patient is to have surgery.

There is much more, however, that must be done. Our people coming in from the villages face a trying time,

whether their stay is long or short. At home, the church stands as a part of their village life, and they know it is there. In the strange, new, antiseptic environment, with its medicines and operating rooms, they may feel there is no place for the church. We want them to know that the Church here is exactly the same as the church they have known.

One of the things the patients miss most is the fellowship of their friends and neighbors. Yet, at the hospital, there may be as many as a dozen people from the same part of the country. Those from Fort Yukon, Arctic Village, Rampart, Beaver, and Stevens Village know each other and watch out for one another. A man from Minto told me that another man from there had been admitted — before the hospital had published it on their daily list. A young man from another village had been there for weeks, however, and no one told him when his brother was admitted to the hospital, critically ill. How fortunate that I was there to mention it to him, and how important!

A corps of eight or ten visitors from the two Episcopal churches in Anchorage have taken upon themselves the responsibility of being the church to these people away from home. These women give an afternoon or an evening each week to visit the patients. Sometimes they may visit the dozen-or-so Episcopal children in the PHS hospital, or the adults on an entire floor. At other times, they may spend an entire afternoon with one patient. Some, who cannot visit regularly, bring the ambulatory patients to All Saints' or St. Mary's church on Sunday.

How many times we find that the patients are our parishioners too. One woman, at the end of a long stay in the hospital, learned that a relative, with whom she had been very close, had just died — and she had not even known the relative was sick. Far from her home, she still had a priest of her Church to share her sorrows. Another, the mother of ten children, came for minor surgery and was told she had tuberculosis. She would have to remain for six months to a year. Although the priest from her home church wrote her often, she worried constantly about her family. Between her own pastor and myself (and other lay Episcopalians), we were able to help her

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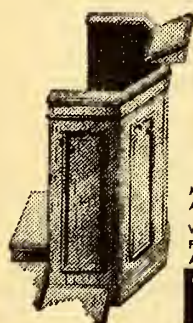
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get through the long trying months.

Surely, you say, the problems of the people in the hospitals are not different from their problems on the outside; people up here are no different from the people in North Carolina, or New York, or Timbuktoo. You are right! The problems are no different; people are people wherever they are. I only have wanted to share with you some of my experiences, and to show you our needs exist too. They cannot be separated from your needs, or from the needs of any other, for we are all missionaries in some way. All I would ask is that when you pray for the missions of our Church in far-off lands, please remember us. When you ask God's blessing upon the lost, the lonely, the sick, the suffering and the dying, please think of those in the hospitals. They are our parish too!

New Bishop

Continued from page 13

"is not a regional choice." Bishop Murray, among other Episcopalians, voiced his "total support" for the new Presiding Bishop.

Earlier, Bishop Hines in his address to the House of Deputies, had called for "the help, support and prayers" of all Episcopalians.

In his diocese, Bishop Hines has long raised a strong voice of dissent to proponents of racial segregation. Also in that conservative strong-hold, he has liberally criticized right-wing organizations for the divisiveness they have spawned in the Houston area and throughout the country.

In addition to putting forth what has been called "a prophetic stand on race and disunity," Bishop Hines has exerted aggressive leadership to the church's urban ministry, theological education, and college chaplaincy and campus ministry programs. He has made his diocese's college chaplaincy program the strongest in the Church, and he is the founder of St. Stephen's School, Austin, Texas, one of the Church's most highly recognized parochial schools.

Nationally, he has helped guide the destiny of the church's Executive National Council — its administrative program arm — by serving for two six-year terms on the Council. During his last term of office he was chairman of the Home Department.

As chairman of the Presiding Bish-

op's Strategic Advisory Committee, Bishop Hines has been instrumental in the planning of the Church's long-range strategy. He was one of the Church's first bishops to whole-heartedly endorse the proposals of the "mutual responsibility" document after it was introduced at the 1963 Anglican Congress. Through him, a companion-diocese arrangement has been established with the Diocese of Malawi in East Africa.

Bishop Hines, the son of a country doctor and a pre-med student at the University of the South, Sewanee, Tenn., has been instrumental in laying the groundwork for Texas' present chaplaincy system. For four years he served on the State Board of Hospitals and Special Schools.

After ruling out a future in the medical profession while a student at the University of the South, he received his theological training at Virginia Theological Seminary in Alexandria, which later awarded him a degree of Doctor of Divinity. He was ordained to the priesthood in 1934.

Bishop Hines is married to the former Helen Louise Orwig of St. Louis. They have one daughter, Mrs. Taylor K. Smith, who is married to an orthopedic surgeon stationed at Park Air Force Base in the Philippines; and four sons: Michael John, a medical student at Baylor University Medical School, Houston; John Christopher, stationed in Germany with the U. S. Army; John Moore, a sophomore student at Duke University in North Carolina; and John Stephen, a high school sophomore at St. Stephen's School, Austin.

Speaker Explains

Continued from page 12

The Episcopal church — and I assume all the churches have the same problems basically — has been very concerned with the breakdown of relationships within our families. The high divorce rate and juvenile delinquency are just symptoms of this breakdown. The underlying causes are too complex and would require too much time to go into, even if I were qualified to analyze them, which I am not. However, I am totally convinced that the most workable cure for this disease is to promote within our families the habit of praying together and the habit of studying our faith together.

In my opinion, this is an area where our evangelism is most needed and where it will work most effectively.

Our ministers are human, and we humans are ministers. God's work is given to us *all* to do *together*.

WRITERS

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Church of the Month

St. Christopher's Mission was organized by the Rt. Rev. Richard H. Baker, D.D., on November 20, 1959. In December of that year, the Rev. I. Harding Hughes, retired priest of Raleigh, began a three-month tenure at the mission. The first full time clergyman was the Rev. Herbert S. Wentz, who served from July of 1960 to February of 1962. The present clergyman, the Rev. C. Phillip Craig, has served the mission since July of 1962.

Services were first held in the Old Methodist Church in Garner, and in the homes of the members. In January of 1960, the house at 1401 Vandora Springs Rd. was purchased. The basement was converted into a chapel with a seating capacity of 90, and the upstairs portion serves as Sunday School rooms, office and kitchen. The mission, represented by Mr. Robert Nelson Davis, (ordained Deacon last June 29 and now serving St. Matthew's in Rowan County) was admitted to the Convention of the Diocese of North Carolina at Tarboro on May 10, 1960.

Of the 60 communicants presently at St. Christopher's, most are employed by various business establishments in



Saint Christopher's Mission, Garner

Raleigh. These families provide the mission with the strong leadership which has doubled the numerical strength of St. Christopher's in the last two years. The two Sunday services, Sunday School, Altar Guild, Episcopal Churchwomen, lay readers, choir, together with the various committees of the mission provide its members a

full opportunity for worship, study and service.

Though faced with many of the problems of a small mission in a suburb, St. Christopher's is convinced that the unique witness of the Episcopal Church is both needed and felt in their community. The present warden is Withers Davis.

November

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 All Saint's Day	2	3 Department of Christian Social Relations, Raleigh	4	5 Department of Promotion and Communication Raleigh	6 Youth Division, Terraces	7
8 Youth Division Terraces	9	10 Program Conference I Raleigh	11	12	13	14
15 Executive Council, Terraces	16	17 E.C.W. Retreat, Terraces, Bishop Powell, Leader Phase I, Leadership Training Institute, Roslyn Center, Richmond, Virginia	18	19 Standing Committee	20 NORTH CAROLINA CHURCHMAN Board	21
22 Loyalty Sunday	23	24	25	26 Thanksgiving Day Thompson Orphanage	27	28
29 Advent	30 St. Andrew					

NORTH CAROLINA

The Churchman

December, 1964

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Youth Meeting . . . Page 5

Women In Action . . . Page 11

BOX F CUSHMAN
DURHAM N C 27706
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'And May You Have A Blessed Christmas'

My Dear People:

Your Bishop is warmly drawn to express his interest in and concern for you at this blessed season.

At one of the most penetrating meetings that I have attended in recent months, a brilliant young employee of the Ford Foundation by the name of Mr. Paul Ylvisaker addressed us on the subject of Urbanization and Free Choice and the Church. The subject is not important, but his introduction is. He told us about having been brought up in a rigid fundamentalist environment, from which he escaped in revolt, and now says, "Having been released from the authoritarianism . . . I have gone back more and more to read the Gospel according to St. Mark, as the simplest presentation about Jesus. This is a compelling thing. . . . More and more I seem attracted to this figure, this man in history, bright in spirit, and in that sense more and more Christian."

I am so sure that this is another way of saying that he finds in Jesus the very "ground of his being." I am sure that if he could find in the Church a true reflection of Jesus he would be similarly attracted to it.

This points up the fact that we should go to Jesus to learn the answer to all of our questions. When I look at all creation—especially the upper levels of creation where we find man who can live and love, and think and choose—we can see that Jesus reflects the mind of the Maker. In Him we find the very "ground of our being." In Him we can see the elements which harmonize, fit in, make sense of life. When we are "In Christ" we have a deep consciousness of being in the right gear, striking the right note, putting in the right color.

God did this for us. He cared that much for us. He sent His son.

This happened in history. We commemorate the event, tenderly;

"How silently, how silently the wondrous gift is given,

"So God imparts to human hearts the blessings of His heaven."

But not all hearts open to receive it. Many do not seem to hear.

Sometimes a story helps to clarify. Here is one that helps me understand why God did come. I hope it will help you.

Continued on page 2



Official Publication
Diocese of North Carolina

RT. REV. RICHARD H. BAKER, D.D.

Bishop

RT. REV. THOMAS A. FRASER, D.D.

Coadjutor

REV. BRUCE DANIEL SAPP

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And May You Have

Continued from page 1

"Once upon a time, there was a man who looked upon Christmas as a lot of humbug.

"He wasn't a Scrooge. He was a very kind and decent person, generous to his family, upright in all of his dealings with other men.

"But he didn't believe all that stuff about an Incarnation which churches proclaim at Christmas. And he was too honest to pretend that he did.

"I am truly sorry to distress you,' he told his wife, who was a faithful churchgoer. 'But, I simply cannot understand this claim that God became man. It doesn't make any sense to me.'

"On Christmas Eve, his wife and children went to church for the midnight service. He declined to accompany them.

"I'd feel like a hypocrite,' he explained, 'I'd much rather stay at home. But I'll wait up for you.'

"Shortly after his family drove away in the car, snow began to fall. He went to the window and watched the flurries getting heavier and heavier.

"If we must have Christmas,' he reflected, 'it's nice to have a white one.'

"He went back to his chair by the fireside and began to read his newspaper.

"A few minutes later, he was startled by a thudding sound. It was quickly followed by another, then another. He thought that someone must be throwing snowballs at his living-room window.

"When he went to the front door to investigate, he found a flock of birds caught in the storm, and in a desperate search for shelter had tried to fly through his window.

"I can't let these poor creatures lie there and freeze,' he thought, 'But how can I help them?'

"Then he remembered the barn where the children's pony was stabled. It would provide a warm shelter.

"He quickly put on his coat and galoshes and tramped through the deepening snow to the barn. He opened the doors wide and turned on a light.

"But the birds didn't come in.

"Food will bring them in,' he thought. So he hurried back to the house for bread crumbs, which he sprinkled on the snow to make a trail into the barn.

"To his dismay, the birds ignored the bread crumbs and continued to flop around helplessly in the snow.

"He tried shooping them into the barn by walking around and waving his arms. They scattered in every direction . . . except into the warm, lighted barn.

"They find me a strange and terrifying creature,' he said to himself, 'and I can't seem to think of any way to let them know they can trust me.

"If only I could be a bird myself for a few minutes, perhaps I could lead them to safety.'

"Just at that moment, the church bells began to ring.

"He stood silently for a while, listening to the bells pealing the glad tidings of Christmas.

"Then he sank to his knees in the snow.

"Now I do understand,' he whispered. 'Now I see why You had to do it.'"

And may you have a blessed Christmas.

Faithfully yours,

RICHARD H. BAKER
Bishop of North Carolina

* From "Christian Primer," by Louis Cassels, Doubleday & Co., 1964.

Our Readers Write

CONVENTION OBSERVATIONS

Editor, The Churchman:

I have read with much interest the "Pastoral Letter" issued by the House of Bishops during the 1964 General Convention, which was based upon the "Mutual Responsibility and Interdependence" program which the American Episcopal

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Renewed Church in Changing World Viewed By Women at St. Louis Meet

BY MARGARET S. KNIGHT
Churchman Editorial Board

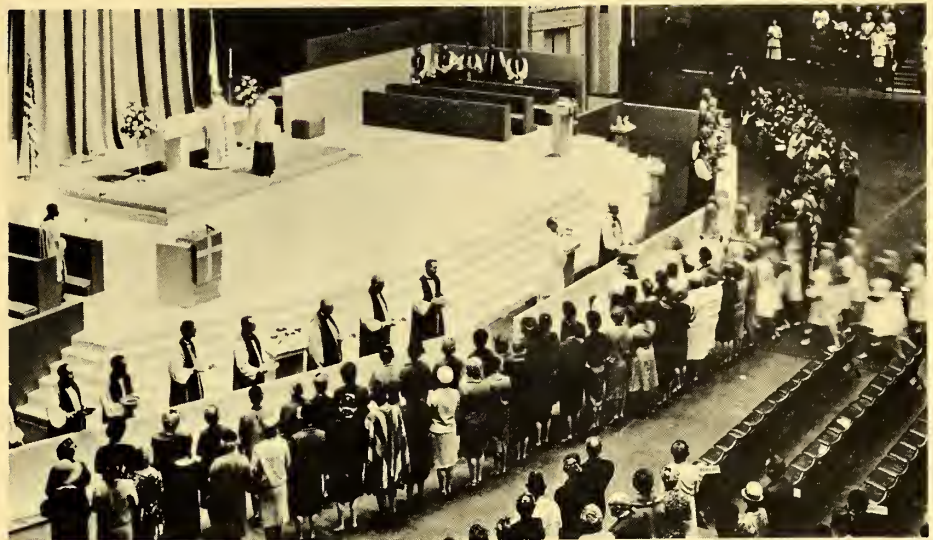
As the last item of business at the 31st Triennial Meeting of the women of the Protestant Episcopal Church, the 50 delegates were handed one last sheet of paper — the last of reams of paper each had received in the past nine days. This last paper was entitled, innocently enough, "Suggestions for Reflection on the Triennial Meeting." But it had as its last line this loaded question: "What, basically, do you want to communicate to the people of your Diocese regarding the Triennial experience?" The meeting was held October 11-20.

This question hit those present at the St. Louis gathering with great impact. How could we possibly . . . filled as we were to overflowing with a multitude of new thoughts, new ideas and experiences . . . bring back even a small measure of the excitement, the wonder, the inspiration of this experience without recounting in detail everything we saw and heard and felt. How could we communicate the majesty of the great joint services; the thrill of seeing the great "names" of the church; the experience of feeling a part of the whole church; the pleasure of sharing with our counterparts from all over the land our common experiences and problems; the delightful fellowship within our large North Carolina delegation; the beautiful serenity of Bishop Lichtenberger's face; the thrill and suspense of the election of the new Presiding Bishop.

We can only try to share some of the wonder of the discovery — as it unfolded in each address and sermon we heard — of the exciting concept of a renewed and revitalized church in a new and changing world. Or as Bishop Lichtenberger phrased it in his opening sermon, the thrill of the challenge of working "in joy and hope for the renewal of the Church through the life of its members in the world."

This same challenge was presented as the purpose of the Triennial: "To help the women of the Church recognize how God is working in His changing world today; to understand the roles

Continued on page 4



UNITED THANK OFFERING SERVICE—United Thanks Offering custodians from the dioceses and districts of the Episcopal Church gathered at the altar in Keil Auditorium, St. Louis, for the UTO In-gathering Service. This offering of the Women of the Church, collected during the 1961-64 triennium, totaled \$4,790,921.51. It represents an increase of nearly half a million dollars over the previous three-year total. Our North Carolina offering was \$85,764.80, a three-thousand-dollar increase.

St. Louis in Review:

Re-cap of General Convention's Significant Actions, Reactions

Following is a "wrap-up" report on the recent General Convention in St. Louis. This article and other material appearing on this page supplement General Convention coverage in last month's issue.

BY MARGARET DARST SMITH
Churchman Editorial Board

ACTIONS

. . . Joint action of the House of Bishops and the House of Deputies has changed the name of the National Council of the Episcopal Church to the new official title: The Executive Council of the Episcopal Church. Also increased the membership of this Executive Council to a minimum of 39.

. . . A compromise was agreed upon on the argument regarding changing the name of the Church. The compromise was effected by the addition of

a Preamble to the Church's Constitution, which begins, "The Protestant Episcopal Church in the United States of America, otherwise known as the Episcopal Church (which name is hereby recognized as also designating the Church). . . ." It will be the first time in the Constitution's 175-year-old history that it has a Preamble. Because this issue involves a change in the Constitution, it must also receive favorable action at a second reading at the 1967 General Convention. . . . The Preamble was voted by the House of Deputies and concurred in by the House of Bishops. It should be noted, however, that the House of Bishops had earlier voted to remove the word Protestant from the name of the Church but the House of Deputies did not concur in this action — hence, the compromise.

. . . The House of Bishops con-

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Renewed Church

Continued from page 3

of women in Church and society; and to learn to respond to the demands God is placing upon them."

The realities of the *Changing World* were presented in dual addresses on the nation and the world. Characterizing today's world, the Rev. Daisuke Kitigawa, of the Home Department of the Executive Council, reminded us that we of the Western World must try to understand how natural it is for the new developing nations to assert their independence from the West in terms of political neutralism in the cold war. He did not think, however, that the West should become nervous about this seeming "flirtation" with Communist countries. Rather, American Christians should recognize that their nationalism is a "genuine struggle" of people "to assert their identities and maintain their respective cultural integrity."

Among the other characteristics of this "one-world society" he noted that it is becoming increasingly secular; that it is a technological civilization and a culture of consumption; that probably the only constant is change itself. The result, he stated, is that urbanism has become modern man's way of life . . . at once liberating him from his past and uprooting him from the natural milieu of his existence.

With all its complex problems, he concluded, this one-world society is God's world; and it is in this secular and urbanized world that Christ is calling us to be his witnesses in our daily life.

"Only by getting to know the contemporary world may we help the world to know Christ," began Dr. Charles V. Willie, associate professor of sociology and anthropology, Syracuse University, in his presentation on our changing nation. Today, he said, our nation is host to three separate but interdependent revolutions: Automation, urbanization and human relations. "No single person invents a revolution and no single person can end it," he went on, "but it is our responsibility to guide these revolutions down the pathway of the purpose of God as it has been revealed to this generation."

These revolutions, he continued, must lead to a change in our values. Our nation, its people and institutions are interdependent. It is time we acknowledged in principle what three

Radio Schedule

Below are schedule's for two different Episcopal Radio programs which are being carried by a number of Tar Heel stations.

The schedule for "Viewpoint," a 15-minute interview type program, is as follows:

Week	Guest
12/6/64	— Jackie Robinson, former baseball star.
12/13/64	— The Rt. Rev. Walter H. Gray, Bishop of Connecticut.
12/20/64	— Bernard Berelson, sociologist and author.
12/27/64	— Ben H. Bagdikian, reporter and author.

Stations carrying this program include WKDX Hamlet, WADE Wadesboro, WWOK Charlotte and WUNC-FM Chapel Hill.

The schedule for "The Good Life," also a 15-minute interview program but aimed specifically at women is as follows:

Week	Guest
12/6/64	— The Rt. Rev. James A. Pike, Bishop of California.
12/13/64	— Dr. Ernest Dichter, psychologist.
12/20/64	— Sonny Fox, TV personality, children's programs.
12/27/64	— Dr. Hyman Spontnitz, psychiatrist and author.

Stations carrying this program include, WCKB Dunn, WMPM Smithfield, WTNC Thomasville and WADE Wadesboro.

revolutions have taught us in practice — that our feet are all caught up together in "the sweet flypaper of life." Each must minister and be ministered unto.

The biblical and theological interpretation of God's living concern in the changing world, *God Speaks and Acts Now*, was presented by Dr. Massey H. Shepherd, Jr., of the Divinity School of the Pacific. The words that Jesus spoke in His time of mortal crisis, where He took his stand for love and gentleness and meekness and self-giving service against hate and repression and overweening pride and self-assertion, are still relevant today in our time of change and crisis, he began. "Heaven and earth shall pass away, but my world shall not pass away."

The Word of God, he continued, is

also the Deed of God. We are summoned not only to listen but to obey. The redeemed community of those who belong to Jesus, what we call the Church, was brought into existence by the Word and Deed of Jesus, solely by and for the compassionate love of God for those who were lost . . . for the relentless outreach of God to the sinner and outcast.

We shall be much concerned, he went on, with discerning the Word of God in the midst of the signs of our times. We must be ready to accept the fact that we cannot control, much less prevent the dynamic of history. We must rejoice in the clear and certain signs that our Christian witness has been heard. This can be seen in the greater demand for social responsibility for human welfare. The upsetting and disconcerting racial conflicts of our age are testimony to the ferment of mankind's oneness and unity in Christ.

Out of all this torment and ferment of our times, Dr. Shepherd concluded, we may well recapture the absolute priority of mission and its urgency. The Church exists not for maintenance but for mission — to lose its life in order to save it. Everything in the life of the Church must be examined and tested by its relevance to mission.

"Now we shift to ourselves as subject," began Mrs. Harold C. Kelleran in her presentation of "Women in Church and Society." Mrs. Kelleran is associate professor of pastoral theology at Virginia Theological Seminary. "You represent hundreds of women in parishes and missions," she went on, "Of these many must know the freedom Christ brings. Part of this freedom is to be oneself in spite of pressures and conformity and mass media images and one's own limitations of heredity and education. It is our vocation to be women, in the fullness of that word, wherever in church and society we are, or are needed, or need to be. There will always be with us our co-creature, man, and with his rare gifts and our own equally rare and unique ones, perhaps we can be free together to be on mission as church in society. So do we fulfill our creation. So do we make Eucharist for the infinite blessing God gave us when he made us women and set us down in an age that cries aloud for the gifts we have withheld too long."

Summing up the whole Triennial experience, Mrs. Theodore O. Wedel

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Six Youngsters and Their Advisor Represent Diocese at Denver

BY THE REV. C. W. MACLIN
Rector, St. Joseph's, Durham

With Horace Greeley's injunction "Go West, young man, go West!" faintly ringing in our ears, six young persons and their advisor from the Diocese of North Carolina boarded a plane at the Raleigh-Durham Airport. We were headed for the Triennial Convocation of the Episcopal Young Churchmen which was held at Denver, Colorado August 26 through September 2. This was to be a trip we would all remember for a long, long while. But the plush flight from North Carolina to Memphis, Tennessee quickly assured us that not even with the wildest imagination could we compare our traveling with that portrayed on "Wagon Train."

You might think that Memphis is not the most direct route to Denver, and you are right. The longest leg of the trip was made by the delegates from all of the dioceses of the Fourth Province. Memphis was our rallying point and bright and early Tuesday morning, August 25, 86 of us boarded two cars of the Illinois Central Railroad and began a trek that was to culminate 36 hours later in Denver.

The trip offered an excellent opportunity for all of us from the Province of Sewanee to come to know each other on a pretty significant level. This was the beginning, so far as the delegation from North Carolina was concerned, of the discovery of the largeness, the diversity, and the uniqueness of this Body we call the Church.

The discovery which was born on the train found its completion in the experience at Denver. The setting of the convocation was the beautiful campus of Colorado Woman's College. As most everything in Denver is relatively new, the college itself is modern and exhibits a most creative use of buildings and landscaping. The exciting and progressive atmosphere of the place was obviously caught by the four hundred and fifty of us there.

The theme of the convocation was "Rediscovering Life in Christ." I doubt that many of us knew what this rediscovery would entail, but it wasn't



TAR HEELS — Here are the representatives from the Diocese of North Carolina who made the August trip to Denver. On the front row (from left) are: Malone Parham, Henderson; Tony Thompson, Winston-Salem; Buzz Newland, Greensboro; and David Nickerson, Durham. On the second row are: Miss Winnifred Rosenthal, Raleigh; Willy Hersberger, Winston-Salem; and the Rev. C. W. Maclin, Durham, who served as group advisor.

long before we saw that it meant a new life of freedom. And this was freedom in the greatest sense of the word.

New life in the Christ means that the Christian person is freed from any kind of bondage whether to sex, culture, race, politics, or the self. This rediscovery of life enables men to search for the Truth in the words of Dr. Sparrow "come whence it may, cost what it will." To have new life in Christ means that we are free to belong to other people and to God. Dean Edward Patey, of the cathedral at Liverpool, put it this way: "Freedom to live the New Life in Christ is God's gift . . . and it gives a man freedom to meet his neighbor as a fellow human being. And the Church is called to be a laboratory in which this new freedom is tested out."

It was through the caliber of men and women like Dean Patey that enabled the convocation to be the exciting time it was, Dr. Richard Harbour of the National Council did a superb job as coordinator of the gathering. We were very much impressed with the

Continued on page 12

More Importance Being Attached To Holy Baptism

BY DR. MOULTRIE GUERRY
Chaplain, St. Mary's College

In recent years there has been a growing trend to restore Holy Baptism to a place of central importance.

More and more the rubric is being observed which indicates that the service should be a part of the corporate worship of the church on a Sunday or other holy day after the second lesson at morning or evening prayer. The font also is being given greater prominence with a position near the chancel steps on the way to the altar and in view of the whole congregation. This contrasts with a baptism intended to accommodate only a few witnesses, or awkwardly at a door in the back of the church or in one of the transepts.

Thus the first great sacrament of our Lord is being brought out of the privacy of a home "Christening" or of a family baptismal service to which some friends are invited at a special hour. It is now being celebrated in the midst of the gathered "congregation of Christ's flock" into which the child or person is received.

However, the celebration of Holy Baptism in morning or evening prayer meets with certain liturgical and practical handicaps that prevent the full expression of its importance. Three of these handicaps are:

1. Baptism is subordinated to the regular service and sermon, interrupting the natural progress and liturgical unity of morning or evening prayer, and adding to the length of the service without conspicuous reason;

2. A place after the second lesson offers no natural or convenient opportunity for instruction or inspiration concerning the significance of the "mighty act" of God in Baptism;

3. Holy Baptism cannot here be celebrated as a sacrament in any way comparable to the companion sacrament of Holy Communion.

But there is an opportunity when Holy Baptism can be celebrated without the handicaps mentioned above and in a way that emphasizes its place as one of the two sacraments "ordained by Christ Himself," and in the pres-

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Re-cap Of

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curred with the actions of the House of Deputies in several resolutions adopted with an eye to streamlining the workings of the General Convention. The first of these actions involved allowing the president and the vice-president of the House of Deputies to be elected at the end of this Convention, rather than the beginning of the next, to serve for the next three years and through the next General Convention. This will be most valuable as it will enable the president to appoint his committees well in advance of the General Convention. The Deputies re-elected Clifford Morehouse as president and elected as vice-president the Very Rev. John Loeffler, dean of the Cathedral in Seattle. . . . Other changes include a reduction in the length of the Convention from eleven days to nine, a request to the provinces to study the matter of proportional representation from the Dioceses in the House of Deputies, and the inviting of General Convention deputies to the provincial synods as guests with seat and voice, but no vote.

. . . The obligations which the report of the Mutual Responsibility committee placed upon the Church were accepted by the Convention in toto, with only slight modifications of the resolutions offered. The slight change clarifies relationships among Episcopal overseas dioceses and those of other churches with which the Episcopal Church is in communion, such as the Philippine Independent Church, and assures that present relationships between dioceses of the American Church and other churches, established on a companion-diocese basis, are not eliminated.

. . . The Convention reaffirmed the Church's "settled policy of strict neutrality" towards candidates running for any public office.

. . . The Convention modified the stand of earlier conventions with regard to government aid to education. The Bishops and Deputies approved of government aid to private, parochial or sectarian schools in the provision of standard textbooks, equal bus transportation, and general health and public welfare programs for children.

. . . The House of Bishops concurred with the House of Deputies in a resolution calling for the Executive

Named Executive Director:

The Rev. John Cameron Grainger Assumes New Position at Kanuga



THE REV. MR. GRAINGER
... Close Ties to Kanuga

BY MARGARET DARST SMITH
Churchman Editorial Board

The Rev. John Cameron Grainger has accepted a call to Kanuga and on February 1, 1965 will assume the duties of the newly-created position of executive director of Kanuga Conferences.

In this capacity Mr. Grainger will be responsible for the total program of Kanuga. Edgar Hartley Jr. will continue with the responsibility for the operation of the Conference Center with the title of assistant director.

Mr. Grainger was born in Wilmington, attended the city schools there, received his A.B. degree from the University of North Carolina in 1931 and his B.D. degree from the Virginia Seminary in 1934. After serving for two years as assistant rector of Christ Church, Cambridge, Mass., he ac-

Council to formulate studies and make recommendations to the next General Convention on the Christian understanding of sexual behavior, and to develop training programs for the Church with regard to marriage counseling.

. . . The Bishops and Deputies concurred in giving their approval to a resolution urging members of the Church to encourage family planning and calling on the federal government to offer information, wherever possible, to other nations.

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cepted a call to the Diocese of Western North Carolina and served as rector of churches in Lincolnton and Shelby. In 1939 he was called to St. Stephen's Church at Goldsboro, in the Diocese of East Carolina, where he stayed for the next ten years, his service there being interrupted by two years of service as an Army chaplain during World War II.

The Rev. Mr. Grainger comes to Kanuga with a wide background of conference programming having served in various capacities: In Kanuga's Young People's and Adult Conferences; as youth director in the Diocese of East Carolina; as provincial representative on the National Youth Commission; as head of youth work and also as head of the summer conference program in the Diocese of Maryland where he has served since 1949 as rector of the Church of the Good Shepherd in Ruxton, Maryland, a fast growing suburb of Baltimore. This church has tripled in size in the 15 years Mr. Grainger has served there.

It was at Kanuga during Guest Period in 1947 that Mr. Grainger met his future wife, Emily Clarkson Ball of South Carolina who was then the dean of women at Roanoke College at Salem, Virginia. They were married in the Chapel at Kanuga the following summer. Mrs. Grainger was graduated from Chatham Hall in Virginia, Converse College in South Carolina, and received her Masters Degree at Teachers College, Columbia University in New York. At the present time she is assistant librarian at St. Timothy's School, a girl's boarding school near Ruxton.

The Graingers have three sons, J. Cameron, Junior, 14, Charles, 12, and Heyward, 9½.

This past summer Mr. Grainger served as chaplain at Camp Carolina in Brevard.

In anticipation of his return to North Carolina Mr. Grainger says: "I feel as if I were coming home in this move, not only because of my long association with Kanuga, but also because of the years I served in churches in North Carolina. We have many attachments to that part of the country."

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

Rural Workers—*The Rev. Alex B. Hanson*, rector of St. Stephen's, Erwin, was in St. Louis during the General Convention, but his most immediate business there was the annual meeting of the Rural Workers' Fellowship. Mr. Hanson is first vice president of this group and it is hoped that he will favor THE CHURCHMAN with some information about the organization and its purpose in some future issue.

Generous Response—In mid-October the *Rev. Floyd W. Finch, Jr.*, rector of Church of the Holy Comforter, Charlotte, asked his parishoners for help for two areas in our Companion Diocese of Panama where disaster had recently struck leaving hundreds homeless and destitute. The response was immediate and magnanimous. Within a week his parish had sent to the *Rev. Carlton Morales* in Panama at least 21 boxes of clothing for "all sorts and conditions of men," women and children!

Sermon Discussions — Several new and interesting ideas for adult classes come from "Glad Tidings," weekly news letter of Christ Church, Charlotte. One class meets to hear a tape of the 9 o'clock sermon of the rector, *The Rev. Thom Blair*, and discussion "pro and con" follows. Another class discusses Religion in the News, with the leader, *Rupert Gillett*, selecting an item from the week's new, elaborating on it, with discussion following.

Modern Christianity—Church of the Holy Comforter, Burlington last month held a series of four discussions on modern Christianity, led by *the Rev. John S. Spong*, rector of Calvary Church, Tarboro. "This will be an opportunity for all members of the parish to grow into a deeper understanding of what the Christian faith and life involves in the modern world," were the words of "The Voice," weekly news letter from Holy Comforter. *The Rev. Thomas E. Bollinger* is rector.

For Mrs. Kroll—From "St. Luke's Messenger," St. Luke's Parish, Salisbury comes this tribute to the late *Mrs. Mary Wood McKenzie Kroll*, who died

last August. Mrs. Kroll, who came from Salisbury, was former principal of the House of Bethany, Grand Cape Mount County, Liberia, and wife of the late *Rt. Rev. Leopold Kroll*, who was Bishop of Liberia. This tribute was written by "Her girls of the House of Bethany."

She walked in the beauty of FAITH,
Her eyes set on the goal.
Though hindrances came, she struggled on,
A fearless, unconquerable soul.

She walked in the beauty of HOPE:
Better, brighter days ahead;
Though dark clouds hovered, when the rain was over
She marched on triumphant, unafraid.

She walked in the beauty of LOVE.
Toiling in the heat and cold
Her life she gave; for God she lived;
Her worth cannot be measured in gold.

With FAITH unlimited, HOPE undimmed, LOVE unmeasured,
Mary Wood McKenzie Kroll walked in the steps of the MASTER;
She tread where He had trod.
When life was over, and her work was done
She entered the CITY OF GOD.

New Gownsmen—Several boys from this Diocese, students at The University of the South, Sewanee, Tenn., have been named as new members of the student Order of Gownsmen at the university. They are: *Edward H. Russell, Jr.*, Raleigh; *William Henry Harris*, Smithfield; and *Thomas Winston Broadfoot*, Chapel Hill. This unique student Order, which was founded in 1873, constitutes the governing members of the student body. They wear black gowns to all classes and on all academic occasions. Membership in the order is announced each semester, as a gownsmen must maintain a certain high academic average.

When is Christmas?—If you would like the answer to this question, which is certainly an imminent one, you will get an answer . . . and probably not an obvious one . . . from the December issue of *The Episcopalian*. Other

items of interest to be found in that issue will be *The Spirit of St. Louis*: a report on the 1964 General Convention (included will be actions; the new Presiding Bishop; the Pastoral Letter; the people and the place); and the new Christian Year Calendar. Bishop Fraser says that this is "one of the best publications that our Church has ever produced," and that he would much like to see an increase of subscriptions in our Diocese. A special subscription offer, good through December 14, 1964, gives two subscriptions for \$3.00 apiece . . . saving 50 cents on the regular price of \$3.50. Mailing address is *The Episcopalian*, Box 2122, Philadelphia, Pa. 19103.

Mutual Devotions — "*Make His Name Glorious*," a manual of daily devotions, has been adopted as the official devotional manual of the Continuing Committee on Mutual Responsibility. Quoting from an announcement in the Trinity issue "The sponsorship of this Committee, under the chairmanship of the Bishop of East Carolina, the *Rt. Rev. Thomas H. Wright*, assures a wider usefulness and, we trust, an increasing improvement of our service to the Church as a whole." Beginning in 1965, the production and promotion of this manual will be handled by *Forward Movement Publications*. Details of this are given in the issue for "Larger Advent" and Christmas seasons, from Nov. 15 through December 31. This issue may be ordered through the Division of World Missions, Diocese of California, 1055 Taylor St., San Francisco, Calif. 94108. Price is 25 cents per copy. The manual, in small pocket size, has on each left page lessons for the day taken from the Lectionary in the Prayer Book, with an accompanying meditation. Each facing page describes one of the dioceses of the Anglican Communion, with suggestions for prayer for particular phases of its mission. The texts are prepared by the *Rev. Massey H. Shepherd, Jr.*, and the *Rev. Eric W. Jackson*. This, too, comes with high recommendation from Bishop forces.

Calloway Named — *The Rev. Arthur J. Calloway* of Raleigh has been named to the Board of Directors of
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Re-cap Of

Continued from page 6

... The House of Deputies concurred with the House of Bishops' resolution on racial matters which states "racial discrimination, segregation, or exclusion of any person in the human family because of race from the rites or activities of the Church in any form whatsoever are contrary to the mind of Christ and His Church which is His Body."

... A resolution interpreting the present Constitution and Canons to permit the translation of diocesan and coadjutor bishops from one jurisdiction to another was passed by the House of Bishops. ("Translation" is the term used to describe the transfer of a bishop from one diocese to another.)

... The House of Bishops concurred in the action of the House of Deputies recommending that the 100th anniversary in 1965 of "restoring peace in the country and unity in the Church" following the Civil War be observed. (EDITOR'S NOTE: Bishop Atkinson of North Carolina is credited with having preserved the unity of the Episcopal Church following the Civil War.)

... A ninth Province for the Episcopal Church was formed consisting of eight Missionary Districts of the Caribbean area. It is hoped that the Missionary District of Haiti will also be added to the Ninth Province when conditions there allow the District Convention to vote on the matter. The present eight members are: Central America, Columbia, Cuba, Dominican Republic, Mexico, Panama Canal Zone, Puerto Rico, and the Virgin Islands.

... The Convention called for a summary of the actions of the Convention to be published and sent to all clergy of the church along with the Pastoral letter.

... The House of Bishops will meet next at Glacier, Montana, in 1965.

... The General Convention will meet next in Seattle, Washington, in 1967.

REACTIONS

... The House of Deputies voted down an amendment for the withdrawal of the Episcopal Church from the National Council of Churches. At the same time the Deputies asserted that the National Council of Churches "should refrain from engaging in efforts to influence specific legislation. Statements should not try to give specific solutions to problems that must be

decided by statesmen or others in specialized fields of competence."

... A statement of Christian conscience, presented by a layman from Arizona, urging Episcopalians to react against laws or social customs which are "in basic conflict with the concept of human dignity under God," was defeated by the House of Deputies. The statement called for the deputies' stamp of approval of civil disobedience "to urge repeal or invalidation of such laws or social customs, by all lawful means, including participation in peaceful public demonstrations." The motion was roundly defeated by the Deputies lay order, although endorsed by the clerical half of the House of Deputies. ... In indirect reaction to the Deputies refusal to endorse a statement of Christian conscience the House of Bishops endorsed civil disobedience to laws which do not reflect the law of God. The Bishops stated that "recognizing that laws exist which deny the eternal and immutable law of God, we acknowledge that Christians who act out of informed conscience reserve the right to obey God rather than man."

... Once again, the House of Deputies voted to bar women as deputies to the General Convention. The defeat of this proposal came from the vote of the laity. The clergy in the House of Deputies approved the seating of women.

Six Youngsters

Continued from page 5

will be able to share with the people they meet the awareness and vitality and enthusiasm which is definitely present in the Young Church. For a week we shared a life with each other and perhaps caught a glimpse of what the Christian Community can be.

Part of those sharing that Community were from the Diocese of North Carolina: Miss Winnifred Rosenthal, of Christ Church, Raleigh; Malone Parham of Holy Innocents, Henderson; Buzz Newland of St. Andrew's, Greensboro; David Nickerson of St. Titus, Durham; and Willy Hersberger and Tony Thompson of St. Paul's, Winston-Salem. Mr. Hersberger is a member of the International Christian Youth Exchange, a native of Switzerland, and presently a part of the parish of St. Paul's. It was indeed a treat having him with us.

Perhaps the best way to conclude

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DioSCENE

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The North Carolina Arthritis and Rheumatism Foundation. Father Calloway's selection is announced by Dr. Donald D. Weir, chairman of the Board. He is Rector of St. Ambrose's Church.

More Importance

Continued from page 5

ence of the congregation at a time of corporate worship.

That opportunity is a service of Ante-Communion, Creed, Sermon, and Offertory, followed by Holy Baptism, ending with the baptismal benediction.

This is the same order of service which places the Holy Communion as the *climactic act of worship*. Such an order of service would help bring together in people's minds the two great sacraments and provide a means for celebrating Holy Baptism in a way commensurate with its importance.

Moreover, the time of the notices and especially the sermon offer invaluable opportunities for preparing the congregation for this holy sacrament and relating it to the faith and life of the Church. Not every sermon (as in the Holy Communion) need

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Renewed Church

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of Washington presented the response of the delegates as drawn from reports on the group discussions held following each address. Outlining the major thrusts of all the discussions, she placed them in five areas of response, the first as that of individuals. "I sensed a new concern for looking realistically at ourselves as women, and as individual Christians; a willingness to admit that we all fall short of what we could and should do; a wholesome desire to change.

"The winds of change are certainly blowing through the Church today," she stated. Over and over again those present said to themselves, "let's go back home and look at our organization for Churchwomen. Let's question all our traditional ways of doing things. Are we really providing opportunities for worship, study, fellowship and action for *all* the women of the Church?"

In the man-woman relationship, she

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Executive Council Responsible for Conducting Affairs of the Diocese



EXECUTIVE COUNCIL MEETING—Shown here at a recent meeting of the Executive Council are the following: Seated, left to right: Mrs. Margaret Motsinger, Mrs. Vertie Jackson, Bishop Fraser, Bishop Baker, the Rev. Dan Sapp, Mrs. Jane Crudup and Freeman Edgerton. Standing, front row: Al Purrington, the Rev. Charles Greene, Arthur Tyler, the Rev. Richard Hicks, the Rev. John Davis, George Bason, William Walker and Don Blanton. Standing, back row: the Rev. Eugene Bollinger, the Rev. Huntington Williams, Ben Willis, George London, the Rev. Robert Ladehoff, the Rev. Martin Tilson, David Howe and Armistead Maupin.

Editor's Note: This is the second in a series of articles on the various departments, committees and similar groups which function within the organizational framework of the Episcopal Diocese of North Carolina.

BY

THE REV. CHARLES R. GREENE

**Director of Programs
Diocese of North Carolina**

The canons of our Diocese state there shall be an Executive Council to consist of the Bishop, the Bishop Coadjutor, nine clergymen and nine laymen, three women from the Episcopal Churchwomen and a representative from the Episcopal Churchmen.

At each convention, three clergymen and three laymen are elected to the Council to serve a term of three years. At the convention also, an Episcopal churchwoman is elected and an Episcopal churchman. The canon states further that the Negro race should be represented at all times, both in the lay and clerical orders.

Exactly why do we have an Executive Council? Every organization, when it is as large as our Diocese, has to have some staff working for it as well as some executive board. The Executive Council, between the sessions of

the annual convention, conducts the affairs of the Diocese. However, the Executive Council is not free to do as it wishes. Certain canonical restrictions and responsibilities are placed upon it. At no time may the action of the Executive Council contravene the provisions of the constitutions and canons of the Diocese or the General Convention or the specific directions of the annual convention of the Diocese or the powers of the Bishop. Moreover, all action taken by the Council must be reported to the next meeting of the annual convention.

The Executive Council is supposed to assist the Bishops in the planning, development and administration of the work of the church and of the Diocese. It is also to be responsible for managing and administering the financial affairs of the Diocese not vested by canon and other offices and agencies, and it is supposed to fix all diocesan salaries except those fixed by the convention. Furthermore, it must carry out all duties specifically committed to it by the convention.

The Council has a very definite organization. The Bishop serves as the president, the Business Manager of the Diocese serves as secretary as well as the duly elected treasurer. Currently our Executive Council has nine de-

partments. These departments are: The Department of Missions and Church Extension; the Department of Christian Education; the Department of Christian Social Relations; the Department of College Work; the Department of Finance; the Department of Institutions; the Department of Promotion and Communication; the Department of Overseas Missions; and the Department of Long-Range Planning. The canon directs that the Council shall organize from its membership such departments as in its judgment may be necessary, including a Department of Finance, and shall determine the scope of the work of each department and provide the means by which the same shall be done. The Bishop is free under the new canonical revision to appoint chairmen of departments who have not been elected to the Council with the approval of the Council. These persons may sit on the Council but have no vote. Presently there is only one member of the Council who heads a department as an appointee of the Bishop. He is The Rev. B. Daniel Sapp, chairman of the Department of Promotion and Communication. However, other persons do sit on the Council at the invitation of the Bishop. They are The Rev. Charles Greene, director of program, and

George Bason, who is the business manager of the Diocese as well as treasurer of the Diocese.

One of the most important duties of the Executive Council as indicated in the canons of the church is that of preparing and presenting to the annual convention a budget for the ensuing year for all work committed to it, and for such work as it may have undertaken, or proposes to undertake. This budget must make provision for the quota apportioned to the Diocese by the Executive Council of the National Church as well as for the support of the episcopate and the current expenses of the Diocese. The Executive Council must do this before November 1 of each year and send a copy of this budget to every rector, vestry, and treasurer in our parishes and missions. If, when a parish or mission receives their assessments, they want to have the amount reviewed, the canon provides that the Executive Council may receive and hear appeals for the alteration of the scale of assessments and shall have power to modify the scale for good reasons, provided that all such appeals and actions taken thereon shall be reported to the convention.

The Council has the power to spend all monies provided in the budget for the purposes specified and if there should be any surplus received in any year over and above diocesan-national obligations, they can decide what is to be done with the money.

The Council must submit to each annual convention a full report of all work done and all monies expended under its supervision during the preceding year, including a report from each department established by the Council with respect to the work done by the department.

Furthermore, the Bishop and the Executive Council have a canonical responsibility to study continually the long-range objectives of the church's work in our Diocese, with particular emphasis on strategy and methods for church extension. This means that the Council is supposed to be looking to the future as well as examining the current diocesan program. The Executive Council is charged with the responsibility and support of educational and charitable institutions and the means for more adequate financial support for all diocesan activities, including chapel facilities and any new programs found necessary for the ad-

1964 CHRISTMAS MESSAGE OF THE PRESIDING BISHOP

What is Christmas? It is the Child lying in the manger. It is a company of Shepherds keeping watch over their flock by night hearing suddenly a multitude of the heavenly host praising God and saying, "Glory to God in the highest. Peace on earth to men of good will." It is the visit of Wise men bringing gifts to the Child. It is the Divine Love come to earth in a Man.

And because of all this we make the bells ring out in gladness; we sing in our churches and up and down our streets. These are good tidings of great joy.

But Christmas does not stand alone; it has no meaning in itself. The Christ who was born in Bethlehem grows into manhood, he does his work, he suffers, dies on a Cross, he overcomes death, he lives as Lord. He is the Way, the Truth and the Life. That is to say we cannot have Christmas without Christ; we cannot have the Babe in the manger without the Saviour on the Cross, we cannot have the lovely Child without the Risen Lord.

So Christmas is God's merciful demand. We cannot have peace without surrender. At Christmas our final stronghold is under attack: our human pride, our assumption that ordinary human nature needs no saving and no Saviour, our belief that we can manage our own affairs, that together if we only muster enough good will we can rebuild our world. To keep Christmas is to put aside all such pretensions and in humility and joy open our hearts to Christ the Lord.—

ARTHUR LICHTENBERGER

vancement of the church's work in the Diocese.

At each annual convention, the Executive Council is supposed to submit a report setting forth its evaluation of the work and program of the Diocese and also the objectives toward which it believes the Diocese must work, and give its specific recommendations or objectives to be included in the program and the budget of the Diocese for the fiscal year next

Renewed Church

Continued from page 8

noted the strong reaction to the refusal of the House of Deputies to seat women. "It makes it clear that the Episcopal Church had better come to grips with this problem. Deep concern for the wholeness of the Church was indicated, and this must be our motivation."

With regard to the Ecumenical Movement, Mrs. Wedel said that if we take seriously the mission of the Church in and to the world it cannot be an "Episcopal mission"; that the world is not organized along denominational lines. The concern here for the Ecumenical Movement was notable, she continued, and at home too we can work toward far greater cooperation and involvement.

In response to the challenge of Mutual Responsibility she noted that this thread ran through many of the discussions — that we must see that MRI is taken seriously and something done at once about it in every diocese and parish, not even waiting official action.

"May I close this report," Mrs. Wedel said, "by going back to the Presiding Bishop's sermon where he reminded us that God is God. He is ruling his universe. He is acting in His world. He has spoken to us here. With this faith we can continue through the next three years in steadfast hope and full of the radiant joy of the Lord."

following that for which a budget is being adopted. This means that at every convention the delegates should have some idea of what the Executive Council believes will be the important work of the church two years beyond that convention.

For over two years now, all the recommendations made by the structure and organization committee have been in effect. Day by day we see the validity of all the recommendations that were made in that exhaustive and valuable study. Gradually the Executive Council and indeed all the people of the Diocese are beginning to realize that the church has many opportunities to serve the Lord and His people in our 39 counties. Because this work is so extensive and important, some well-studied plan has to be adopted. Therefore, we now have in our Diocese an Executive Council

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Scrapbook Shots of Laymen's Meet



Summer was a long time ago it's true . . . but the chances are that laymen of the Diocese of North Carolina who attended the annual conference at Vade Mecum a few months back are still finding inspiration from their 1964 visit.

This year's spiritual retreat carried a special meaning. The 25th anniversary of the cornerstone laying for the Chapel of Thanks was observed. Those in attendance are shown above.

The program for the annual laymen's gathering begins with a Friday night session and includes a day-long Satur-

day meeting and a concluding service on Sunday morning.

Charles F. Blanchard of Raleigh stepped down as president of the lay group this past summer and was succeeded by Luke D. Drury, Jr., of Greensboro who will hold office until the June, 1965 meeting.

In addition to a re-charging of their spiritual batteries, those attending the summer affair go home with vivid memories of hot biscuits at breakfast, cold showers late in the day and bull sessions well into the night.

The welcome mat is already out for the 1965 session, according to President Drury, to all men of the Diocese.



Session Stimulates Inspiration



Small Talk on the Front Steps



No Place to Lose Extra Pounds



Sometimes the Talk Is Serious

Six Youngsters

Continued from page 8

leadership and commanding personalities of such persons as The Rev. Cornelius Tarplee, The Rev. Joseph G. Moore, Miss Emma Lou Benignus, Mrs. Harold C. Kelleran, Miss Verna Dozier, The Rev. Daisuke Kitagawa, and the Rev. James G. Jones.

One of the most unique things about the convocation was its nature as a study conference unencumbered by business, elections, and parliamentary procedure. It was a refreshing change from the usual church meeting. This meant that we could spend our time in the important things of study, worship (including a singing of the "American Folksong Mass" complete with guitars) entertainment, athletics, dancing, and dating.

One of the most unique parts of the convocation was something of which Episcopalians know little. Each evening one of the leaders made a personal witness as to how and why he had become a Christian. There were some with whom we could identify and others totally out of our experience. Some broke us up laughing and others made us want to cry. Yet it all made for a tremendous impact.

Many things of note happened which were not necessarily structured into the program. Great romances developed and some disintegrated. A boy from Tuskegee, Alabama was chosen as co-chairman of the Fourth Province. Trips were taken to the mountains which will leave a lasting impression on all of us. The presidential campaign was fought on as intense a level as will be seen anywhere in the country this year. Northerners and southerners sat down and talked about a common social issue. I think those from the north learned that there are many souths, and that we are genuinely concerned that justice become a reality. I think that those from the south learned that we need not have an unrealistic attitude towards those who live "up there," that from the north there is compassion and understanding. The Denver train station was entertained and surprised by the Fourth Province as we sang "Dixie" followed by "We Shall Overcome." And the Ecumenical Movement was pushed just a little bit further as a nun of the Roman Catholic Church stood by smiling, listening and tapping her foot.

It is most difficult to communicate

BISHOPS' VISITATION SCHEDULE

December 1964

Bishop Baker

Bishop Fraser

December 6

Chapel of the Cross, Chapel Hill
9:00 and 11:00

St. Andrew's, Greensboro
8:00, 9:30 and 11:00

St. Ambrose Church, Raleigh
4:00 Ground Breaking Service
Danforth Chapel, State College,
Raleigh 6:30

December 13

Good Shepherd Church, Asheboro
8:00 and 11:00
Good Shepherd Church, Cooleemee
5:30

St. Philip's, Durham
9:30 and 11:00

December 20

Church of the Advent, Enfield
11:00
St. Mark's, Halifax
9:30

Trinity Church, Statesville
11:00
Holy Cross
3:00 p.m.
St. Matthew's, Mooresville
5:30 p.m.

December 21

St. Thomas Day
Christ Church, Charlotte
7:30 p.m.

December 27

St. Christopher's, Garner
11:00
Trinity Church, Fuquay
9:00

St. Luke's, Durham
8:00 and 10:00

Our Readers Write

Continued from page 2

Church is called upon to "implement" by "Witness, Obedience, and Service."

Great emphasis was laid upon the "Obedience and Service" parts of the program, while little or nothing was said about the "Witness" part; and this omission, in my opinion, will prove the "death" of the entire program, unless it is corrected, beginning with the House of Bishops, individually as well as corporately.

Encouraged by the failure of the House of Bishops to take appropriate disciplinary action at the 1961 General Convention concerning the "heretical doctrines" set forth by Bishop Pike of the Diocese of California, this "prelate" of our Church brought his attack upon the Church's faith to the door of the 1964 General Convention in a sermon in our cathedral in St. Louis. On the opening day of the convention he attacked the basic teaching of our Church, namely, the Holy Trinity, upon the truth of which the faith of our Church rests . . . indeed, the faith of all Christian churches.

And again, in the face of such a "brazen" and "defiant" abuse of the function of a bishop in the Church of God, our "Chief Pastors" again remained "silent" when it was their clear duty to "speak" in defense of the church's faith.

"If the foundations be destroyed,
what can the righteous do?" Psalm 11:3.

F. NUGENT COX
600 Fairmont Street
Greensboro, N. C.

an experience that means a great deal to you. But perhaps those who went this article is to quote from a procla-

mation made by the convocation on the last evening:

"Looking out upon the Campus of

Football With Moral Overtones Played at University of South

Sewanee, Tenn. — Football with moral implications is played at Sewanee.

According to Dr. Edward McCrady, vice-chancellor of the University of the South, Sewanee's football program has been hailed as "ideal" by many educators who wish they could follow its precepts. Specifically Sewanee has rejected professionalism and commercialization of football, the "salaries" to athletes — and has made the game a part of the educational process.

This has classical significance. Plato said the three-fold development of body, mind, and soul was the academic objective in his republic, which would be ruled by a "philosopher-king." Sewanee's amateur, non-subsidized athletic program is designed to bring physical training in its most pleasant and useful forms into the educational framework.

Whereas many colleges frankly depend on their commercialized football to underwrite their athletic programs, Sewanee budgets for its sports over \$100,000 per year. The student is removed from the temptation to neglect his intellectual nature and the faculty is spared the pressure to devise means of keeping in college ath-

Colorado Woman's College, we see persons of brown, yellow, red, and white skins; persons with varied social backgrounds; those disabled, and men with the strength of Sampson; groups from the north, south, east, and west; individuals wearing white circular collars and conformists in cut-off Levis and Madras shirts; Goldwater Conservatives and Johnson Liberals; those with scarred faces and those with ruddy complexions — as we look around we see a widely varied conglomeration of backgrounds, beliefs, but strangely enough we are united with each other in a form of companionship rarely seen in the town of Denver, Colorado; the country of the United States of America; or in the sphere we refer to as our Earth. Indeed. What a strange unity this is! We are united in Christ."



**"STRICTLY AMATEUR"
... The Idea as Old as Plato**

letes not qualified for intellectual endeavor.

At present Sewanee, by rare good fortune — and careful planning — is having its cake and eating it. A superb coaching staff is turning out winning teams and the University of the South is "strictly amateur" in its intercollegiate sports. The athlete is not penalized. He may earn any scholarship to which he is entitled by the two normal criteria, scholarly ability and need.

Sewanee was undefeated last year.

Executive Council

Continued from page 10

which takes its responsibilities seriously. Not only do the members meet to take care of the matters of annual maintenance but they are able now to look into the future and place before the entire congregation of the Diocese those priorities which they feel we must plan for and accept.

Unity Prayer Week Scheduled Jan. 18

Millions of Christians of all confessions on all continents will again join in prayer during the Week of Prayer for Christian Unity, Jan. 18-25.

The annual observance is sponsored by the Commission on Faith and Order of the World Council of Churches and the Roman Catholic Association for Christian Unity in Lyon. The Faith and Order office of the National Council of Churches co-sponsors the North American observance.

In the United States the Consultation on Church Union has suggested that the six churches participating in unity discussions use the occasion for pulpit exchange. The churches are: the United Presbyterian Church, the Episcopal Church, the Methodist Church, the United Church of Christ, the Evangelical United Brethren Church, and the Disciples of Christ.

In many communities across the world Roman Catholic, Protestants, Anglicans, and Orthodox will observe the week together. The theme of the 1965 observance is, "Behold, I make all things new." The leaflet is available from the World Council of Churches, Room 439, 475 Riverside Drive, New York, New York 10027, at \$2.50 per hundred.

More Importance

Continued from page 8

concern itself wholly with the sacrament. However, every sermon can be made relevant to the great act that is to follow, whereby one is "made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

Bishop Baker, commending our Holy Baptism, had this to say:

"The sacrament of Baptism is made meaningful by including it as a part of the regular public worship to which the major part of the congregation comes. The problem is the addition of a time-consuming element, necessitating some revision of the normal procedure. Ante-communion and Baptism make a service of normal length and bring together the two major sacraments of the Church in a thoroughly acceptable fashion."

How-To Steps Listed:

Putting On Preaching Mission Takes Planning and Teamwork

BY MRS. CARRIE GARDINER

Christ Church, Raleigh

Editor's Note: The Episcopal Churches of Raleigh recently presented their third preaching mission within the past several years. The following article on how to stage a successful project of this sort is written by a member of the steering group which brought Dr. Theodore P. Ferris to the Capital City during October.

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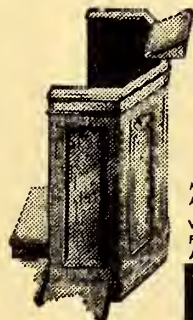
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Page

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AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO.
ALBEMARLE, N. C.

The other day in a panel discussion a member was asked to explain how the art museum in her community happened to become established. The answer was that one person in the community was responsible, one person committed to and convinced of the idea.

So it is with putting on a preaching mission in a single church or together with other churches. We have found that one person has felt strongly about bringing one particular person in for a mission. Sometimes a group has felt that a mission would help bring members of different Episcopal churches within a city (and, hopefully, people of other denominations) into more of an awareness that we are all seeking to love and serve the same God.

After this has happened, you need to contact the speaker to find out when he will be available. Many times this will be a lot further away than you wish to plan for perhaps a year or two. Hence, the need for a firmly convinced person or group that this is something worthwhile waiting for and working for. Naturally, you will work closely with your rector. His advice is invaluable. By the time you have gotten your speaker you will have come into contact with others who share your enthusiasm and this could well be the nucleus for your committee.

We have found that you need people to be in charge of the following areas, plus a general chairman and an assistant chairman: Publicity, books, prayer groups, treasure, and extra mailing. The general chairman will, of course, be the coordinator and leader, be convinced and enthusiastic. The assistant chairman works closely with him. The publicity chairman is a most important person. On him depends arranging for all of your church bulletin notices, newspaper releases, radio interviews, television interview (if possible), notices for THE CHURCHMAN, any personal mailings, and posters.

For the mission, which was recently held in Raleigh with the Rev. Theodore P. Ferris, we started in the spring

with an article in THE CHURCHMAN. The book chairman, who arranges for any books your speaker may have written to be placed in your church library, made sure that each book was reviewed during the spring for the individual church bulletins. She contacted book stores in the community to ask them to have the books available. Also, she had books available for sale at the church during the mission. We arranged for one person who was particularly enthusiastic, to go to as many prayer groups as possible to tell the members about Dr. Ferris and to ask for their prayers. We believe this to be the real key to the success of any mission. The prayers before hand are vital, whether cooperate or individual. Pray for your missionary and for all those who come to hear him.

Your treasurer will handle any monies, initial advance from your church or churches to help with expenses until the mission gets underway: Collections at time of mission; any money received from and paid out for books; speakers expenses. The person in charge of extra mailings will see that your brochures and prayer cards are mailed to those persons not on your own church mailing list. For Dr. Ferris' mission, we mailed these items to the Raleigh Ministerial Association, the clergy throughout the Diocese as well as the president of the Churchwomen and the chairman of education of the Churchwomen. These were done on a scheduled basis in the fall starting about a month ahead of the mission.

Many of the details of the church arrangements are naturally handled by the rector. The order of the service are arranged between the rector and the speaker, which involves choir or no choir, what will be done about a question and answer period, will there be Communion Services.

The rector, also, arranged for amplifying system in the parish hall as well as tape recordings of the talks. It is well to work out how any private interviews will be handled.

The two main objects to remember in putting on a mission seem to be to let people know who your missionary is, when he is coming and the other is to always remember, as the late Dr. Samuel M. Shoemaker said, the success of a mission depends on the prayers said beforehand. Urge people to pray.

Churchwomen Hear Convention Reports



FALL MEETINGS HELD—During the latter part of October and the first two weeks of November the seven convocations of the Episcopal Churchwomen of the Diocese held their fall meetings to hear reports on the Triennial Meeting held in early October in St. Louis. These meetings were generally well attended and the women heard meaningful reports of the work of the Triennial from the delegates who represented them in St. Louis. In the picture above Mrs. Richard H. Baker and Mrs. William B. Wright of Raleigh, register for the fall meeting of the Raleigh Convocation of Episcopal Churchwomen held at St. Michael's in Raleigh.

Church Of

Continued from page 16

The present church and second structure on the corner of North Main at West Farriss Avenue was built in 1928 and will seat over 300 people. When the stock market crash came in 1929 and the subsequent depression set in the congregation underwent many privations for many years. However, under the leadership of the late H. Norwood Bowne, Dan W. Allan and the Rev. Howard Hartsell, the parish was held together and continued to grow. It was not until after World War II that the church indebtedness was finally paid off and growth be-

came rapid under the leadership of the Rev. Thomas J. C. Smyth, who served as rector for some six years until 1953. At that time the Rev. William P. Price became rector and the growth of the church has continued until the present time when there are approximately 600 communicants and some 200 baptized members.

A new educational building of some 10,000 square feet was added to existing facilities in 1961.

From the family of St. Mary's Parish have gone four men into the ministry, namely, Joseph Hayworth, Fred Harrison, Robert Ladehoff and Peter De-Saix.

Today, St. Mary's has its first as-

sociate rector, the Rev. Wallace I. (Ben) Wolverton. Mr. Wolverton joined the church staff in October.

St. Mary's Parish has one of the few boys' and men's choirs in the Southeast composed of some 35 boys sopranos and altos and some eight men for tenor and bass.

St. Mary's seeks to speak to the community in terms of its religious, social, economic and political life through its dedicated lay persons and through the leadership of its clergy.



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Church Of The Month

In the year 1852 when the first railroad bed for the new railroad between Goldsboro and Charlotte was being laid, the surveyor drove a stake in the ground and told his companions "this is the highest point along the whole survey, so we will mark it High Point."

So, that was the beginning of what subsequently became the City of High Point, which today has a population of 70,000 people. However, it was not until the year 1882 when the first Episcopal congregation was organized in what was then a town of approximately 2,000 souls. High Point lay astride the old plank road which extended from Fayetteville to Salem. In the post Civil War days, the High Point area was known for goldmining. It was in the home of Josiah Remfry, an English goldminer, where the first congregation was organized on May 3, 1882. The congregation started out with 15 communicants under the leadership of the Rev. Alfred H. Stubbs, rector of what is now Holy Trinity Church, Greensboro. Josiah Remfry was the first warden and Lt. Samuel K. Allen, U. S. Navy, was the first secretary and treasurer.

For some five years this small congregation worshipped in private homes,



St. Mary's Church, High Point

in the Baptist Church and in a public hall connected with a hotel. In 1887 a lot was bought at the cost of \$2,000. Work began some time later on the first church. In 1887 the first resident priest was placed in charge. The cornerstone was actually laid for the new building in July 25, 1890 and the

church was completed that year. It was named St. James. Shortly thereafter, the name of the church was changed to St. Mary's during the ministry of The Rev. D. S. McKenzie. For 37 years the congregation worshipped at its original location.

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December

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 Vade Mecum Committee Winston-Salem	2 Department of Missions Raleigh	3 Department of Christian Education Winston-Salem	4	5
6	7	8	9 Episcopal Foundation	10 Department of Promotion and Communication Raleigh	11 Department of College Work Chapel Hill
12	13	14	15	16	17
18	19	20	21 St. Thomas	22	23
24	25 Christmas	26 St. Stephen	27 St. John Evangelist	28 Holy Innocents	29 Examining Chaplains, Raleigh
30	31				

NORTH CAROLINA

the Churchman

January, 1965

Diocese Of N. C.

Takes Ministry

Market Place. . . Page 3





Official Publication
Diocese of North Carolina

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Bishop

RT. REV. THOMAS A. FRASER, D.D.

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The Bishop's Letter

'Go Ye Into All the World'

The Meaning of Epiphany Season

My dear People:

While the secular world is preparing for the coming of the New Year 1965, the Church is preparing for celebration of the third season of our Church Year: Epiphany. When the Church gives out with the Epiphany message it does away with any limitation of the scope of our task.

We hear the demands of the great commission of Our Lord, "Go ye into all the world" and the Epiphany message nails it down, giving us a blueprint to indicate the devastating fact that we go right through all the barriers that might constitute a limitation of the scope of our task. If someone says, "Where do we go?", the answer comes back loud and clear, "Everywhere." If someone asks, "To whom?", the answer comes back with the infinite penetration of Christian absolutes, "To everyone."

To those of us who are tempted to hide behind some thin rationalizing which permits us to limit our task using only part of our resources, keeping back some for ourselves, choosing only those of God's children who are attractive to us as objects of our evangelizing, there is the need to listen with a new honesty to the demands of Jesus.

When the Anglican Congress of 1963 gave us the mandate of Mutual Responsibility and Interdependence, it was but asking us to take the Epiphany message seriously.

Many churches will celebrate the Epiphany with a service of the Feast of Lights. Beginning with the Christ candle, the light of the Gospel moves with majestic splendor through the lives of the Early Church until finally the people in the pews light their candles and go out into the world, to homes, to jobs, to social gatherings, to voting booths, to schools, to everywhere and everyone.

This is but a symbol of every Christian worship service. We come to take part, we are enlightened, dynamized, commissioned, and we go forth into a world dark with the need of the Gospel, to give the world the Light of the World.

Faithfully yours,

RICHARD H. BAKER
Bishop of North Carolina

Our Readers Write

BREAD BOX OFFERED

Editor, The Churchman:

I had a letter from the Church of the Holy Innocents, Henderson, saying that they have a sterling silver bread box which they would like to give to some church in need of one.

I do not know of a church that needs it so thought you might put a small notice in our magazine. I do not have the box myself so requests should go to: Mrs. H. H. Bass, Chairman, Altar Work and Service of Exchange, 292 Gholson Avenue, Henderson, N. C.

MRS. ROY GRINELL
P. O. Box 330
Southern Pines, N. C.

MRS. KROLL'S BIOGRAPHY

Editor, The Churchman:

One of our retired missionaries, Mrs. Leopold Kroll, died recently. The below biography compiled from Woman's Auxiliary handbooks of former years and from letters may be of interest to readers of our diocesan magazine. The biography follows.

Continued on page 8

N. C. Diocese Opens New Frontier In Shopping Center At Burlington

BURLINGTON — Efforts to bring the Tar Heel Episcopal Church "to the market place" are meeting with success based on the first few weeks of a new type of ministry being offered here.

The Episcopal Diocese of North Carolina, which embraces 39 counties between Charlotte and Tarboro, opened a new church in a Burlington shopping center in late November. At the dedication the Right Rev. Thomas A. Fraser, bishop coadjutor of the Diocese, termed the new church "an attempt to meet needs of the people where they live" and "an exploratory ministry on a frontier of modern America."

Bishop Fraser said: "Jesus got out and met people where they lived . . . in the market place and elsewhere. Shopping centers are where people live and the purpose of this church center is to provide a pure service ministry to all who pass through this new market place."

The modern church, Bishop Fraser said, has removed itself too far from where people lead their daily lives. Therefore, he explained, the church must get back to where the population is and help meet individual needs there.

The Burlington shopping center church is open to all . . . regardless of church affiliation . . . Monday through Saturday from 10 a.m. until 9 p.m. A 5:15 p.m. worship service is conducted in the chapel daily and a 10 a.m. service is held on Sunday morning. The public is encouraged to relax or read in the center's attractively-furnished lounge. The lounge area is utilized to display the work of local artists from the Burlington area. Counseling by a minister is offered to the public.

The new project of the Episcopal Diocese of North Carolina is the first of its kind in the Southeast and one of only a half-dozen such centers located throughout the Nation. It is being operated by the Rev. Harry A. Woggon and the Rev. Thomas E. Bollinger, both of the Holy Comforter Episcopal Church of Burlington, the Rev. John Stone of Saint Andrews Episcopal Church of Haw River, and by a group of lay volunteers.



CHURCH CENTER OPENS—This group was on hand for the recent dedication of the Episcopal Church Center in the Cum-Park Plaza Shopping Center in Burlington. From left are: The Rev. William Latta of Durham, executive secretary of the Department of Missions; Jack Smith, executive secretary of the Cum-Park Plaza Merchants Association; The Rev. Thomas Bollinger of the Church of the Holy Comforter; The Rev. John Stone of St. Andrews Church in Haw River; and the Rev. Harry A. Woggon of the Church of the Holy Comforter in Burlington. (Photo courtesy Burlington "Times-News.")



BURLINGTON CHURCH CENTER
... On Front Line at Market Place

Reporting on the opening of the new facilities Burlington *Times-News* Writer Jack Holmes said:

An interesting sidelight to the opening of the Church Center at Cum-Park Plaza Shopping Cen-

ter this week was the expression of feeling the new facility evoked from the Right Rev. Thomas A. Fraser, bishop coadjutor of the Episcopal Diocese of North Carolina. *Continued on page 4*

Team From Diocese Preparing For 1965 Leadership Training

BY

THE REV. LELAND JAMIESON

**Assistant Director of Program
Diocese of North Carolina**

Ten men and two women recently returned from the Roslyn Conference Center at Richmond where they represented the Diocese of North Carolina at Phase I of a Leadership Training Institute that lasted from November 15-21. On January 6 they will return to Richmond for Phase II which will last until January 15.

Each delegate represents a particular department responsible for some part of the program of the Diocese. Mrs. Herbert S. McKay of Chapel Hill, The Rev. Robert Mill of Durham, and the Rev. Harry Woggon of Burlington all represent the Department of College Work. The Rev. Robert Bird of Weldon, The Rev. William Hethcock of Durham, The Rev. Leland Jamieson of Raleigh and The Rev. John Stone of Haw River all represent the Department of Missions.

T. B. Bowman of Vade Mecum Camps and Conferences in Westfield, The Rev. Albert Newton of Wadesboro, The Rev. John Tucker of Rockingham, The Rev. Gary Verell of Reidsville and Miss Dorothy West, of Charlotte all represent the Department of Christian Education.

Each of these departments will undertake special training projects in the spring of 1965. The men and women who are now *trainees* will become staff *trainers* for each department, as a result of this training. Consequently, members of the Diocese at large — teachers, youth leaders, summer conference staffs, counselors, town and country people, people working in urban situations, university and college students and faculty, as well as townspeople — can expect to hear more about training opportunities in the Diocese of North Carolina in 1965.

Some will ask, "Why all this training?" The answer is that the pace of modern life forces us to work more and more as members of groups and less and less as individuals. Each of us can develop greater insight into the life, or *esprit de corps*, which helps

Convention Issue

The February issue of **THE CHURCHMAN** will carry a full report on preparations for the **Diocesan Convention scheduled at the Church of the Good Shepherd in Raleigh on Tuesday and Wednesday, February 2 and 3.**

The Rev. Louis C. Melcher, Jr., is rector of the host church.

Godfrey Cheshire, Jr., is general chairman of arrangements for the 1965 convention.

groups to work together more productively. The overall purpose of this Leadership Training Institute is precisely this: To develop in each of us greater sensitivity to other people and to develop in each of us new skills in working effectively with other people. By this means we develop those leadership abilities which are appropriate to whatever tasks we face. Bishop Baker pinpointed the issue forcibly last summer when he wrote:

"We need to prepare leaders in the Church *who are able to relate the program to our faith.* We are certainly doing this because we believe in God.

"Industry, education, government and the Church have all been deeply concerned of late to develop the means for training people to assume leadership. Some of these means may be applied to any aspect of leadership, while some of them quite obviously are peculiar in their application to the work of the Church. For the Church to refuse to recognize these opportunities through leadership training would be to fail in our responsibility.

"Your Church is asking you to be a participant in the development of an adequate program which will take the dynamic of our faith and apply it, using the best techniques that have been developed and employing them to the highest degree of effectiveness.

"Not to do this would surely be

N. C. Diocese

Continued from page 3

Bishop Fraser, visibly excited as he waited outside the center for the beginning of the ribbon-cutting ceremony, could not contain his enthusiasm.

He paced briskly in front of the building and said to no one in particular, "I'm just like a kid with a new toy — this center is so exciting and has such possibilities."

The center, sponsored by the Episcopal Diocese of N. C., is the first such facility of its type in the southeastern United States and there only five or six in the nation.

The Church Center represents a revolution in the philosophy of the clergy, especially the Episcopal clergy.

Heretofore, the emphasis has been on the spiritual alone and as one of the out-of-town Episcopal ministers put it, "the emphasis has been too much on the pie - in - the - sky - by - and - by concept."

Local Episcopal ministers and officials of the Episcopal church in the state and nation have come to believe that they must do their part to aid people to have the "good existence on earth."

To do this, they say "we must meet the people where they live" just as Jesus did when he helped people in the marketplace and elsewhere.

Bishop Fraser termed shopping centers such as Cum-Park Plaza the "new marketplace."

The function of the Church
Continued on page 8

to fail in our task. This would be to bury our talent in the ground."

North Carolina's team of 12 delegates to the Roslyn Conference outnumbered every other team present. Other dioceses participating were Bethlehem, Delaware, Florida, Maryland, Pennsylvania, Southwestern Virginia, Tennessee, Virginia and Washington. A total of 72 delegates attended.

A staff of 14 persons led the conference. Of these, seven came from our Executive Council: David Jones, Peggy Morrison, George Peabody, Elinor Robertson, Cynthia Stevenson, Phyllis Towner, and George Woodgates.

What Is 'Mutual Responsibility'? It Means Being 'My Brother's Keeper'

Editor's Note: Following is an address by Prime F. Osborn, noted Episcopal lay leader of Jacksonville, Fla. This speech on Mutual Responsibility was regarded as one of the outstanding features of the General Convention at St. Louis. Mr. Osborn has spoken before the laymen of this Diocese. Mr. Osborn is executive vice-president of the Atlantic Coastline Railroad.

On March 13, 1964, a 28-year old woman, Catherine Genovese, came home to a respectable street in the section of Queens, NYC, known as Kew Gardens. She had worked late and arrived on her street at 3 a.m. There are two apartment buildings—the rest of the street consists of one-family homes. Residents include Jews, Roman Catholics and Protestants. It is a middle-income district.

She parked her car and started walking—to her death.

She saw a man lurking near the parking lot. Miss Genovese walked toward a Police call box. The man pursued her and stabbed her. She started screaming, "Oh, my God! Please help me! Please help me!" Somebody threw open a window and a man called out, "Leave that girl alone!" Other lights went on, other windows were opened. The attacker got into a car and drove away.

The attacker drove back, got out and searched for Miss Genovese in back of the apartment building where she had crawled for safety. Again, she screamed for help, again lights came on and windows were opened. He stabbed her again and drove away.

The first attack came at 3:15 o'clock. The first call to the Police came at 3:50 o'clock. Police said they arrived within 2 minutes of the call. Miss Genovese was dead . . . 38 persons heard her scream. 38 persons saw her stabbed. Not one of them came to her rescue.

When asked why they did not, one woman said: "I didn't want my husband to get involved." One man said, "I was tired; I went back to bed." Another said, "I don't know."

"And the Lord said unto Cain, 'where is Abel, thy brother?' And he said, 'I know not; am I my brother's keeper?'"

That situation is, in my opinion, the field of Mutual Responsibility.

Before we can really begin to approach the unbelievably tremendous task of discharging our duty to mission, it seems to me that we must start at home. That means that you and I must accept this responsibility and prayerfully and consciously try to discharge it.

I believe mutual responsibility must begin with me. Is there any doubt but that violence is abroad in our land today?

Is there any doubt but that discord and discontent abound today?

Is there doubt that confusion and unhappiness are prevalent today?

Statistics were not necessary to convince me that these conditions exist. But they do help in determining that they are more prevalent and more abundant today than ever before.

One need only refer to the daily paper to be convinced.

Crimes of violence are increasing at



PRIME F. OSBORN
... 'It Is Helping People'

alarming rates; not just in numbers, but in the incidence. The most brutal ones are experiencing the greatest increase.

Juvenile delinquency is growing and is not restricted to the "bad" homes. Your children and mine, or their coun-

terparts, are the delinquents.

I don't know how loneliness is measured, but I am convinced that this, too, is becoming more and more prevalent.

Disturbance can be measured. Our first admission to mental hospitals has increased over one-third in the last decade. Furthermore, in 1963, we Americans, abounding in prosperity, spent over \$50,000,000 for tranquilizers. These increases cannot be attributable in whole to better diagnosis nor changed treatment methods either.

These examples could go on and on. They evidence, among other things, changing concepts.

We no longer admire honesty. To say a man's word is his bond is to be called "square." And even that is indicative. The word "square" was a good one in years gone by. A man got a square meal or he made a square deal, but now it is a term of derision.

Integrity is all facets of our lives is on the decline.

Little things point to big changes. Today, for instance, it is the accepted practice not to help people stranded on the highway;

To flaunt the Law;

To encourage civil disobedience;

To seek something for nothing;

And to put one's own desires above all else.

Are we our brother's keeper?

Not only are we NOT our brother's keeper — we just don't give a darn about him.

We have lost the concept of Christianity as a way of living. The Christian Church, as we all well know, is losing out as a major factor in the lives of men. As has been said, Christianity is not a way to do certain things, but a certain way to do all things.

I am convinced that God gave man the right and opportunity to let the world go to the devil. The dark ages can return — it is up to us to avoid this.

Is a program of Mutual Responsibility a panacea for this confrontation? Of course not, but the full implication of mutual responsibility taken to its historical and primitive end is a complete solution.

Continued on page 6

Where do I fit in such a program? Where can I help to bring about the response to mission required by our Lord?

Well, remember that the light that shines furthest, shines brightest at home.

I am on a vestry. I feel that I must re-examine my participation as a vestryman in an entirely new light.

We have spent hours debating the spending of less than \$100. For the life of me, I cannot remember having spent ten minutes discussing how we might help troubled people right in our own parish.

I don't remember having discussed expenditures in the light of our responsibility to our fellow human beings.

We have spent more time on the vestments of the choir than on the needs of our own missionary efforts in foreign lands.

I haven't visited a sick person of our Parish in over a year. I have not brought a friend to our Church since last summer.

Recently, a daughter of one of our close friends was married. Without a shadow of a doubt, the time spent on the selection of the wedding gown, the songs to be sung and the method of processing was a hundred times greater than the time spent on considering the effect on the lives of these two people entering the state of holy matrimony.

We concern ourselves to great lengths over rubrics, but curtail our concern over dealing with people.

Where, today, are we setting priorities. What comes first in my life? Do I really believe these things I say?

All of us say "All things come of Thee, oh Lord." Do we actually believe this? Is my life so conducted that I accept this statement as fact? If all of us actually and actively really believed this — how could there be a question as to tithing. If we tithed — or even if a substantial number of us did — we would have little difficulty in meeting our commitments to mission.

As a matter of fact, the way in which most of us give priority to our money is indicative of our beliefs in action. We pay the house rent, the payment on the car, we pay the Club and buy groceries and all that — then we say now let's see what we can give to the Lord out of what is left.

Does this kind of priority coincide

BISHOP'S VISITATION SCHEDULE

January, 1965

Bishop Baker

Bishop Fraser

January 3

Concord, All Saint's—11 a.m.

Warrenton, All Saint's—9:30 a.m.

Warrenton, Emmanuel—11 a.m.

Ridgeway, Good Shepherd
—11 a.m.

January 6, Epiphany

Rocky Mount, St. Andrew's
—7:30 p.m.

January 10

Burlington, Holy Comforter
—9:30 and 11 a.m.

Asheboro, Good Shepherd
—11 a.m.

January 17

Charlotte, St. Andrew's—11 a.m.

Charlotte, St. Peter's—10 a.m.

Charlotte, Chapel of Hope
—11:30 a.m.

January 24

Cary, St. Paul's—11 a.m.

Rockingham, Messiah—11 a.m.

Hamlet, All Saint's—9:30 a.m.

Laurinburg, St. David's—9:30 a.m.

January 31

Tarboro, St. Michael's—9:30 a.m.

Wadesboro, Calvary—11 a.m.

Tarboro, St. Ignatius'—3 p.m.

Ansonville, All Soul's—11 a.m.

Lawrence, Grace—11 a.m.

with our stated belief — "All things come of thee, O Lord"?

Is it not time that we began conducting our lives in accordance with the beliefs to which we give lip service commitment? This would be the beginning of real mutual responsibility.

When we re-examine our personal commitment, it naturally follows that we begin to question the validity of our Parish operation, our Diocese operation and so on.

The report and recommendation of the committee will propose means to assist us in this undertaking. There are many things in my own Parish and in my Diocese, as well as in the whole church, which I do not understand. I do not know whether these activities are responding to the demands of the Christian faith today. We should test our every activity at every level to see that our efforts are in keeping with the current demands of mission — the demands which the living Christ makes on every one of us as Christians. There will be recommended a means of helping us make the beginnings. The process is a continuing one and hence we can only hope to begin.

Once I was involved in a conference which argued the question: "Can you be a Christian alone?" Since none of us is alone, we need not answer this

specifically, but we can recognize the import — Christianity deals with people. And we must deal with them in their present day circumstance.

There is a man in North Carolina who stops by the Hospital every morning on the way to work to pick up a list of things that patients had requested. On his way home, he stops again and delivers them. He told me of the great benefit he received from this contact with people facing varying degrees of illness. He learned courage and cheerfulness and a better appreciation of God's graciousness to him. Is this not the exercise of mutual responsibility?

Our faith must be relevant. It must be relevant today to every facet of our lives or it has no validity. The lay person has a great responsibility in this area. Only the individual can take his faith to the upstairs bedroom, or to the office or to the golf club locker room. The rector cannot take it there for us.

There can be Christianity in business. There is in many business enterprises. However, a survey by the Harvard Business School reflected an enormous percentage of business leaders who anonymously admitted habitually taking action which, according

Continued on page 10

Permanent Staff at Vade Mecum Voices Warm Welcome for 1965

Editor's Note: The below article was prepared by the 1964 permanent staff at Vade Mecum with editing by Jill Sallinger and Bill Short.

During the first week of June, 1964, 12 strangers arrived at Vade Mecum to live and work together for the entire summer as members of the permanent staff. By the end of August *they* had become *we*, and we found that we did not consider ourselves merely individuals who had found a satisfactory summer employment, but that we had come to know and to experience truly a family life. Now, as a family, we are once again scattered, but not as strangers.

We are a family of 12 people living in different cities today . . . at North Carolina State, at Woman's College in Greensboro, at the University of the South, at Duke University, at Catawba College, at Virginia Theological Seminary, at Virginia Episcopal School, and working in offices in Burlington and Winston-Salem. Our lives today are separated. But Vade Mecum is a place which we will never forget. It is a place which we will always hold to ourselves — not in a trivial sense, but in the very deepest sense in which our lives have been transformed by our having known Vade Mecum. It is because we have received so much that we want to share it with you now. We want to try to give. Thus we speak subjectively and objectively to some of you who perhaps have never known Vade Mecum.

As we see it, Vade Mecum has much to offer to persons of all ages. What it can give is not immediately apparent when judged in comparison with the external values which many other camps have to offer. There are a wide variety of camping programs which give children and young people a hectic, day-to-day schedule of boating, water skiing, horseback riding, riflery, entertaining movies, and other expensive recreation facilities. There are even clubs and organizations in your own city which a child or a young person can join in order to participate in these activities.

Vade Mecum, however, offers much more. The central area in which the buildings are located is small. But during the time that campers are at Vade Mecum they become members of a living community which enjoys 500 acres of timberland lying within the camp boundaries. They climb mountains, hike many miles over the beautiful nature trails and explore streams. These activities come to have a special meaning through the close fellowship in worship, in study, in the work involved in cleaning cabins, in arts and crafts, and in recreation. Above all, this is a Christian experience in a person-centered community rather than in a primarily activity-centered community. Here children and older young people learn to give and to receive.

For young people of high school and college age, Vade Mecum can truly offer opportunities for growth. A young

person's experience is uniquely his own. Dinny Vaughan, who led the arts and crafts program, speaks: "I remember Joe on the lawnmower, I smell dust-down and pine oil, I can taste chess pie. I laugh thinking of the stories Downs and Taylor told us, and suddenly I become thoughtful, recalling words of wisdom passed out over coffee and pound cake by a camp dean. Vade Mecum is memories, but at the same time a living example of people and ideas."

"Vade Mecum and its way of life have been my life for three years," says Joe Sturtevant. ". . . It's difficult to put my finger on just why, but I do know that my experience at that small community tucked away in the Sauratown Mountains has contributed more to my moral and spiritual growth than any other part or period of my life. . . . One major influence that has led to all that I have learned at Vade Mecum is T. B. Bowman and his philosophy about the operation of such a community as Vade Mecum."

David Taylor, lifeguard for the summer of 1964, speaks of his experience:

"A twenty-year-old youth comes to Vade Mecum; he is weary and con-

Continued on page 12



VADE MECUM STAFF—Here is the 1964 permanent staff at Vade Mecum. Beginning on the left those shown are Joe Sturtevant, Libby Haile, Margie Orrell, T. B. Bowman, Dinny Vaughan, Bill Jones, Dave Taylor, Jill Sallinger, Jane Everhart, Bill Smyth, Bill Short, Bobbie Everhart, Gail Bowman, Margaret Bowman, Mike Bowman and Tim Thurman (extreme right).

N. C. Diocese

Continued from page 4

Center is to carry all the services of the church to the people who trade and work in that "new marketplace."

The new Church Center, termed an "exploratory ministry on a frontier of modern America" is more than a place to minister to the spiritual needs of man.

It also will minister to the physical and earthly needs.

A statement by Rev. Harry Woggon of the Episcopal Church of the Holy Comforter outlines the purpose or purposes of the Church Center.

The statement says "The Church Center is to serve all the people who work and shop in the plaza, to show the love of God for all people and the work they do, a lounge in which to relax or read a book or ask a question."

Further, it is an "office for such counselling as may be needed; a chapel where people may come and pray and where a regular schedule of worship to almighty God is offered."

This Church Center is not the only attempt of the Episcopal Church in our community to meet the needs of people "where they live."

There is a Youth Center at Elon College also to serve this purpose.

It is a place for students to stop and relax, for them to meet with fellow students and in society with each other worship God and learn about and live life. It is a place where the church has gone to help students when and where it can.

The proceedings at this Youth Center do not conform to ancient tradition. They are geared to modern life.

At times a student can even get a cup of "espresso" coffee, which is commonly known as a drink for the American beatnik or Britain's so-called lost generation.

Many discussions dealing with widely diversified topics have passed over the "espresso" and students have learned something about life.

After all, this learning a little
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Our Readers Write

Continued from page 2

to be head of the House of Bethany, Cape Mount, Liberia. She was as well known and loved there as in North Carolina. In 1941 she was senior in years of service of the whole foreign staff in Liberia, and a distinguished member of the Episcopal Church's whole world-wide staff. The House of Bethany was started in 1904 by Agnes Mahoney and Margueretta Ridgely. Miss Mahoney's health failed but Miss Ridgely remained on the field for 28 years, retiring in 1932. Three times she saw the school outgrow its buildings.

It was here in Liberia that Mary Wood McKenzie married Bishop Leopold Kroll. Their work there continued until his health failed in 1946, followed by his death. Mrs. Kroll then became librarian at St. Andrew's School, St. Andrew's, Tennessee. This is a school run by the Order of the Holy Cross. It is a self-help school. In 1960 she came back to Salisbury, her old home, to retire. Here she had a heart attack. She wrote, during her recuperation, "It warms my heart to be remembered by so many of you and makes me feel a real part of the Diocese."

In 1961 when she was thanking the Episcopal Churchwomen for the card and check at Christmas time, she wrote, "Thank you for your lovely card and the enclosed check from the women of the Diocese. It was larger than usual and in view of all the extras I've had this past year, about which you know, you can imagine my appreciation. I am indeed grateful and send my sincere thanks. When I think how many people have contributed to this I feel very humble."

We used to send little presents from each of the churches to the missionaries assigned to a church. Now we all send our check for a Christmas gift to our missionaries and it is equally divided among all our diocesan missionaries. In 1962, each missionary affiliated with our diocese received \$80.

In January, 1963, I wrote Mrs. Kroll and asked her for some facts and interesting things about her life. In February I received a letter from her brother James H. McKenzie telling me that his sister, Mary Wood, was at her home after physical therapy treatment at the Rowan Memorial Hospital. Her recovery after a stroke was very good and she was able to walk with some assistance and had reasonably good use of her right hand, although she was not able to write letters.

MRS. MARY HODGKINS
305 N. May Street
Southern Pines, N. C.

FAITH

Editor, The Churchman

We walk hand in hand with the Master
As through the garden of life we go
And often wonder why it is
That God has willed it so.

Our burdens seem so heavy
Too hard and heavy to bear.
We grow so tired and weary
Almost too tired for prayer.

Then a ray of sunshine lights our path,
It gives us hope and cheer.
It makes us realize, dear Lord,
Thy presence ever near.

If in our time of sorrow,
We could lay our burdens down
And kneel in prayer to thee, dear Lord
And say "Thy will be done."

We then could help some others,
Sail their troubled sea,
And instill in them grace, hope and love
Which comes through Faith in Thee.

MISS CORA B. PECK
904 W. Market St., Apt. 5A
Greensboro, N. C.

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT

Churchman Editorial Board

New Rector — *The Rev. Louis C. Melcher, Jr.*, has been named rector of the Church of the Good Shepherd at Raleigh succeeding the late Dr. James McDowell Dick. He has been assistant rector since March of 1964. A native of Clarksville, Tenn., he is the son of the Rt. Rev. and Mrs. Louis C. Melcher of Pinehurst. His father is retired bishop of Central Brazil. Mr. Melcher is the ninth rector of Good Shepherd Parish, which was organized in 1873. He attended the Citadel at Charleston, S. C., and is a graduate of the University of South Carolina and Virginia Theological Seminary. He has served churches in Rock Hill, Great Falls, Chester and Sullivan's Island in South Carolina. He is married to the former Jo Ann Ogle of Titusville, Fla. They have two children, Louis III and Mary Jo.

Leaves Diocese—*The Rev. Richard Hicks*, who has served for several years as rector of Church of the Redeemer, Greensboro, left on December 1 for the Diocese of Southern Ohio. He will serve at St. Andrew's Church, Main Street, in Cincinnati.

Births—Born to the *Rev. Wallace I. Ben Wolverton* and his wife Terry, a son, Wallace Benjamin, on Thanksgiving morning. Mr. Wolverton is assistant rector of St. Mary's Church in High Point. A much earlier birth that THE CHURCHMAN failed to note is a daughter, Ann Mead, born to *The Rev. Gary A. Verell* and Mrs. Verell of St. Thomas Church in Reidsville, on August 22.

Death—*George Waterhouse*, known in many parts of our Diocese for his work as a devoted layman of the Church, died in Charlotte on November 22. At the time of his death he was a member of Christ Church, Charlotte. Before going to Charlotte 10 months ago Mr. Waterhouse lived in Raleigh where he served as vestryman, treasurer and lay reader at St. Michael's. Prior to his six years in Raleigh, Mr. Waterhouse was a member of Calvary Parish at Tarboro, where he also served on the vestry. He is survived by his wife, Eleanor, and two children, George, Jr., and Frances.



GROUNDBREAKING—Here Bishop Baker breaks ground for a new church to house the congregation of St. Ambrose in Raleigh. St. Ambrose was organized in 1867 and has been located on South Wilmington Street for many years. The new \$100,000 project will be ready for use by next fall. Looking on (from left) are: J. O. White, building committee chairman; P. Anders, Jr., junior warden; and the Rev. Arthur J. Calloway, rector. Representatives of all Episcopal churches of Raleigh were among 150 persons on hand for the ceremony. (Photo courtesy the "News and Observer.")

Wedding — *The Rev. Peter Glyn Thomas*, assistant to the rector, Church of the Holy Comforter, Charlotte, was married on November 28 to Miss Mary Carolyn McLoud of Burlington. Mrs. Thomas is the daughter of Mr. and Mrs. James Thad McLoud.

Advent Suppers—Noted from parish bulletins and newsletters in the Diocese are two Advent family programs. St. Paul's Church, Winston-Salem, celebrated with a service of Evening Prayer and an original chancel drama, written by a parishoner and entitled "The Intruder." Following the service everyone participated in a workshop for making Advent wreaths and logs. *The Rev. Dudley Colhoun* is rector of St. Paul's. At Christ Church in Charlotte a similar Advent family supper and workshop was held, followed by one of a continuing series of studies on "Christian Faith," led by the Rev. *Thom Blair*, rector.

Bulletins Wanted—Those parishes in the Diocese that are not now sending copies of their bulletins or newsletters to THE CHURCHMAN are urged to do so. This is the only way we have to know what's going on.

"Far and Near" — The Bishops, in their recent pastoral letter, said, "Let us develop every possible channel for communication with our distant brethren in the Anglican Communion. We can do this . . . through the guided and specific prayers of the booklet, "Make His Name Glorious." This booklet, with its name changed to "Far and Near," is now published by the Forward Movement. The first edition of the new series, its name inspired by the Collect for Missions in the Prayer Book, begins with devotions for January 1. The manual continues its former pattern: A day by day commentary on one of the lessons of Morning or Evening Prayer, directed toward our response to mission; and on the facing page is a description and prayers for the primary concerns for one of the dioceses of the Anglican Communion. Bishop Fraser has particularly commended the use of this devotional manual in our Diocese.

Pastoral Poetry — Noted in "The Shepherd's Horn," weekly newsletter of Church of the Good Shepherd, Rocky Mount, is this request from the new rector, *The Rev. Charles I. Penick*: "In my continued effort to tie a face to everybody's name in the congregation, you are subjected to the following poem:

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Responsibility

Continued from page 6

to their own standards, were wrong.

Individually, there is much that must be done to make Christianity relevant. And most of us know that we cannot do it. Only after we admit that we can do these things only with God's help can we begin to make progress.

Collectively, we can begin on the same basis. We can start in our own parish. Is it helping people. Are its members responding mutually to the current needs of each other?

Do we have a Christian education program which encourages us to grow in knowledge and love of God?

Do we have an adequate encouragement of a growing prayer life?

It seems to me that no area of parish or diocese activity should be immune from a relentless search for its relevance to the mission of the Christian faith.

People all over the world and right here in America are frightened.

They are afraid of more and more things.

They are afraid that they will not earn enough money;

Afraid they cannot keep up with the Jones;

Afraid that war will come;

Afraid that the new hat will not look good;

Afraid that the children will not grow into fine adults;

Afraid to speak out when conscience demands it;

Afraid of being lonely;

Afraid of not being loved;

Afraid to admit sin; and probably most of all

Afraid of death.

Fears constitute the basic problem in the minds and hearts of most people. Some assert that all problems of man can be solved by science, government or education.

Such is just not so.

How can science solve the problem of loneliness?

How can education solve the problem of love or lack of it? And the government cannot legislate against death.

However, the Christian faith and the love of God working through you and me can solve these problems for all men everywhere.

We can no longer look on our largesse as a one-way street. We cannot give money with a sanctimonious feeling of having discharged our re-

Resolutions

The Executive Council of the Diocese of North Carolina paid tribute to the late Dr. James McDowell Dick and Dr. Robert J. Johnson in resolutions adopted during a November meeting at The Terraces in Southern Pines.

Dr. Dick was cited for "his missionary zeal (which) was directly responsible for the establishment of two new churches in Raleigh — St. Michael's and St. Mark's." The resolution also said of Dr. Dick that . . . "perhaps the most indelible image of this beloved man's life is in that of parish priest, where his ministry of loving care extended so far beyond the membership of his own flock that he was truly known as a 'community pastor'."

Dr. Johnson was cited for "outstanding service in the Diocese of North Carolina for nearly a quarter of a century as priest in Rocky Mount and Wilson. The resolution said: ". . . he distinguished himself also as a devoted worker with young people both in the church and in diocesan summer camps."

sponsibility to God. We cannot call on the sick and feel that we have done a great Christian act. We cannot accept the job of teaching a Sunday school class of 10-year olds and think what great sacrifice we are making.

All these are good — yes. But it is only half way. We must do these things with the heartfelt knowledge that we are receiving as much, if not more, than we are giving.

Recently, I was hospitalized. When I went into the Hospital, I tried to keep the information from being known because I did not want my friends to feel that they had to send me flowers and cards. My rector told me, "You can't do that — you can't deny people the opportunity of expressing love." That sounds strange and inappropriate for me to say. But, I can truthfully assert that these were situations, where I even could recognize the need for this expression. This was mutually benefitting.

To hear the term Mutual Responsibility is to wonder as to its meaning. To seriously consider it, is to recognize our terrible short comings.

The beggar, the alcoholic, the lonely widow, the handicapped child, the city

N. C. Diocese

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more about life may do more for the soul of man than a formal worship in a beautiful church building.

This seems to be the developing philosophy among the Episcopal clergy and it is a great factor in the revolution in the church's practices that is now occurring.

DioSCENE

Continued from page 9

When I think of my beloved sheeps,
I think of sheeps, not cattles;
But as I shepherd these my sheeps,
I can't tell the Thorps from the Battles!"

Married Couples — Virginia Seminary, at Alexandria is making plans for its annual Conference on the Ministry for Married Couples, set for March 12-14, 1965. This conference is designed to help married couples contemplating the possibility of the entering the ministry. The student committee in charge of the conference is now in the midst of designing its schedule, picking the topics for presentation and selecting the speakers. These de-

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bum, the soldier, the criminal, the old second cousin, the mutilated traffic fatality, the new neighbor, the hungry old man in the hovel, the mayor of the city, the elevator operator, the foreign sailor, the traveler, the stranded family, the unemployed transient, the Japanese farmer, the British coal miner, the unchurched family in the next block, my business associate.

Are all my responsibility — either personally or collectively. They are my concern. I can only, with God's help discharge my responsibilities to them on a mutual basis.

We never know the effect our actions will have on others. The story is told of a young man who despaired of life. He was completely despondent and decided to take his life. So he started for the river to drown himself. However, he said if he received one word of hope or encouragement, he would not take his life.

There is no end to this story. But I can't help wondering if that young man passed my way.

Housewives Join Laymen, Clergy in Calling Shots for 'The Churchman'

Editor's Note: This is the third in a series of articles on the various departments, committees and similar groups which function within the organizational framework of the Episcopal Diocese of North Carolina.

BY BEN F. PARK
Editor, N. C. Churchman

The Editorial Board of THE NORTH CAROLINA CHURCHMAN is responsible for publication of the official magazine of the Diocese.

The Board is composed of three women, three laymen and two clergymen. The Rev. B. Daniel Sapp, rector of Christ Church at Raleigh and chairman of the Department of Promotion and Communications, is an ex officio member of the Board.

The women members . . . all busy mothers and housewives as well as dedicated churchwomen . . . are: Mrs. Mary (George) Esser of Chapel Hill; Mrs. Margaret S. (Eugene S.) Knight of Raleigh; and Mrs. Margaret Darst (John Clayton) Smith of Raleigh.

George E. London, Raleigh businessman, and William B. Wright, publisher of *The State Magazine* at Raleigh . . . along with CHURCHMAN Editor Ben F. Park of Raleigh . . . round out the lay representation on the Board.

The clergy members of the Board are The Rev. Charles R. Greene, director of program for the Diocese, and the Rev. John S. Spong, rector of Calvary Church in Tarboro.

The Editorial Board meets monthly (August through May) to supervise the 10 issues which are published September through June. These meetings are held during the latter part of the month at which time page proofs for the upcoming month's issue are carefully scrutinized. This is when final make-up and content decisions are made.

The monthly meetings are also devoted to a discussion of articles for future issues and to the allocation of specific assignments to members of the Board. Such assignments may involve actual writing as well as photography. Frequently, assignments entail assuming responsibility for following



EDITORIAL SESSION—Here are members of THE CHURCHMAN Editorial Board putting a recent issue to bed. Seated from left are Mrs. Margaret Darst Smith, William B. Wright and Mrs. Margaret S. Knight. Standing are Ben F. Park, George E. London and Charles R. Greene. Not present for the picture were Mrs. Mary Esser, the Rev. John S. Spong and the Rev. B. Daniel Sapp.

through on an article which is to be written by someone else.

And every Board session includes some discussion on readability of THE CHURCHMAN, how it can be made more appealing to all ages, and how it can better address itself to relevant affairs of the day. Policy matters also get frequent attention.

Schedule is a continuing problem in publication of THE CHURCHMAN. The Board is working toward a mailing date of the 25th for the following month's issue. This means that all copy must be in by the first day of the month for the upcoming month.

To illustrate, the February issue, for example, would involve this sort of timetable: January 1, news deadline; week of January 18, review of page proofs by the Editorial Board; and January 25, February issue goes into the mails.

Edwards & Broughton Company of

Raleigh is currently printing THE CHURCHMAN.

DioSCENE

Continued from page 10

tails will be carried in later issues of the CHURCHMAN.

Upcoming—Featured in the January issue of *The Episcopalian* are the following features: "Theological Education," "On with the Job" by Nathan Pusey, "A visit to Our Youngest Seminary" and "Lay Readers Go to School"; "The Bard of Chelsea"; and "Parents to a Passel."

Kiwanis Speaker — The rector of Trinity Church at Scotland Neck recently told the Rocky Mount Kiwanis Club that the fast-growing unity of Christian churches throughout the

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Permanent Staff

Continued from page 7

fused, and is struggling with himself. . . . He comes in rebellion; *his* way is best. He must succeed, for his society allows no failure. . . . Still, he has come, and Vade Mecum can begin to help him. It introduces him to others. . . . Each has his own obstacle to overcome, and he is allowed to work, live, and share the richness that is Vade Mecum. . . . He has begun to change — slowly, so slowly that he is unaware. . . . He is growing within. He has found warmth and fellowship in the others with whom he works, and he has found he can be himself — the most important discovery of his life."

Libby Haile, who spent many evenings playing the guitar at campfires for the Junior and Senior High Conferences, found her working hours equally rewarding. "Vade Mecum is working and really enjoying working. It is knowing other people and yourself so well that you can accept them and yourself for what they are, rather than what you would like them to be. It is being able to experience new emotions and ideas. . . . Vade Mecum is really a lesson in living."

Margie Orrell, the camp secretary, shares her experience:

"I found a warmth and feeling and brotherhood in people never known to me before, and then was able to find this in myself. . . . At Vade Mecum, people are away from the usual everyday rush and pressure, and their true selves as God's children reach greater expression."

"Vade Mecum has been an inspiration to me," says Mrs. Sally Howerton, the dietician. "The love and appreciation which I have always received for my service has always been so generous. When I leave Vade Mecum, it is with thankfulness in my heart that I have been there, and a longing to go back again."

Tim Thurman, who is now at Virginia Theological Seminary, expressed himself in this way:

"*Koinonia* is life together, common life, shared life. It is God's gift of His fellowship with us as the indwelling of the Holy Spirit. . . . *Koinonia* was the foundation of Vade Mecum last summer. . . . Communion with our Lord brought us into communion with the world. . . . Our participation in the work of the camp was a participation

Thank Offering

The Episcopal Laymen of the Diocese of North Carolina have reported disbursements totaling \$4,186.64 for 1964, according to W. Skinner Pugh of Raleigh who is serving as custodian of the 1964 Laymen's Thank Offering.

The following disbursements were decided upon at a meeting of the diocesan officers, along with Bishop Baker, held June 13, during the Laymen's Conference at Vade Mecum:

INSIDE THE DIOCESE

Vade Mecum Fund	
(camp scholarships)	\$ 435.00
Church Extension	
(c/o Bishop Fraser)	965.00
Vade Mecum—Summer	
Service Project	693.32

TOTAL \$2,093.32

OUTSIDE THE DIOCESE

Bishop William J.	
Gordon, Jr. (Alaska)	\$ 200.00
Rev. Hall Partrick	
(Mexico)	225.00
Sister Anne Marie	
(Haiti)—Holy	
Trinity School	250.00
Student Center, Uni-	
versity of Panama	1,200.00
Student Seminary, San	
Juan, Puerto Rico	218.32

TOTAL \$2,093.32

TOTAL DISBURSEMENTS \$4,186.64

in the work of the Church."

Bill Smyth summarizes the feelings we all share. "Perhaps it is the simplicity of the place or the peace of the mountains . . . but there is at Vade Mecum a presence and practice of love which is not often seen. . . . It is a unique community in that it shows more fully than any other the fulfillment of the Lord's commandment that 'ye love one another'."

We have spoken for Vade Mecum. Despite our attempts to express the essence of Vade Mecum, it remains an experience of Christian community which has to be lived. In the summer of 1965, won't you come with us?

DioSCENE

Continued from page 11

world will lead to the eventual eradication of denominational barriers and

Bishop Baker Heads Pulpit Exchange in NC

Under the leadership of Bishop Baker, the Episcopal Church has been assigned the responsibility of carrying out in North Carolina the recommendations of the Consultation on Church Union which met in April, 1964 at Princeton, New Jersey.

The recommendations were adopted on a nationwide basis by these six denominations: United Presbyterian, Methodist, Protestant Episcopal, United Church of Christ, Evangelical United Brethren and Disciples of Christ. They are as follows:

"In order that the ministry of our six consulting churches might be shared and known to one another, and in light of the growing use of the Week of Prayer for Christian Unity (January 18-25, 1965), the Consultation on Church Union recommends:

1. That there be an exchange of pulpits among the ministers of the six participating churches on Sunday, January 24, 1965, where this is feasible.

2. That the resources of the Week of Prayer for Christian Unity, available from the World Council of Churches, be used in this program where it is appropriate to do so.

3. That the chairman of each delegation take responsibility within his own denomination for securing denominational endorsement of this program."

The head of each of the five denominations which are active in the state of North Carolina has assumed responsibility for canvassing all of his clergy, in order to determine those who are willing to participate in this exchange of pulpits on January 24. After these names are known, assignment will be made as to the specific exchanges, according to Bishop Baker.

be a giant step in helping to bring mankind closer together. *The Rev. Timothy C. Trively* also pointed out the need for more realistic doctrines within the churches if the Christian religion is to remain valid and useful.

The world, the Rev. Mr. Trively continued, is going through a "renaissance" *Continued on page 15*



BISHOP WRIGHT BREAKS GROUND
... Like Other Homes in Neighborhood

Thompson's First:

Home Care Orphanage Project Offers Real Family Aspects

BY ROBERT D. NOBLE
Assistant Superintendent
Thompson Orphanage

All Saints' Day will long be remembered by those interested in better serving children and families in need from North Carolina. Plans for the development of the first Home Care Cottage of the Thompson Orphanage moved nearer reality as ground was broken by Bishop Wright in Goldsboro on Sunday, November 1. Construction is expected to begin within the next few months for this home which will house 12 children of different ages and both sexes.

This Home Care Cottage is being built on North Drive in a residential section in Goldsboro off of Royal Avenue. It will be staffed with a husband and wife team. The father will work in the community and come home at night to give husbandly and fatherly support. The children in this home will go to the school in that school district, attend St. Stephen's Church, and play with the children in the neighborhood. For all practical purposes, this home will function like any other family in that neighborhood.

The idea is two-fold. The first objective is to create a family-type environment for children who still need to live in a group setting. The second objective is to be able to place children

Continued on page 14

Sewanee Lists Students From This Diocese

SEWANEE, TENN. — The Diocese of North Carolina is well represented among the 786 students from 37 states and five foreign countries who are registered at the University of the South's College of Arts and Sciences for the current academic year. This enrollment, the largest in the 107-year history of the school, reflects the policy of adding gradually to the student body until the number reaches 1,500 in about 10 years. A cut-off to two colleges sharing major resources is contemplated when a feasible point is reached.

Only 20 per cent (154) of the students come from Tennessee, with Nashville the leading city, contributing 27. Jacksonville, Fla., is next with 24. Chattanooga and Atlanta are tied with 16 each, and Charleston, S. C., has sent 15 of its young men. There are 10 students from Connecticut and six from California, three from Maine, eight from Illinois, and seven from Kansas. The foreign countries represented are Brazil, India, the Philippines, Puerto Rico, and Switzerland.

Continued on page 14

This FREE dollar box of Mason Candy can help you raise \$180 to \$2,500!



● MASON MINTS ● ALMOND COCOANUT
● ASSORTED JELLIES ● WALNUT FUDGE

No money in advance... no risk... no obligation. We will give you a FREE dollar box of nationally known Mason candy and tell you how your organization can make 40¢ on every \$1.00 box. You have a choice of four varieties of Mason Candies. At no extra charge each package is wrapped with your organization's name and picture. You pay only AFTER you have sold the candy.

Return what you don't sell. More than 60,000 organizations have raised money this easy way. So can you! For information, fill in and mail this coupon today!

MRS. MARY TAYLOR, DEPT. 723
MASON, BOX 549, MINEOLA, N. Y.

GENTLEMEN: PLEASE SEND ME, WITHOUT OBLIGATION, INFORMATION ON YOUR FUND RAISING PLAN.

NAME _____

AGE (IF UNDER 21) _____

ORGANIZATION _____

ADDRESS _____

CITY _____ STATE _____

COUNTY _____

HOW MANY MEMBERS _____

PHONE _____

Home Care

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closer to their families and to their real homes. Thompson Orphanage's emphasis in child care has changed from that of purely child-centered maintenance to family-centered rehabilitation. With rehabilitation of families as the major concern, it is found to be increasingly difficult to serve adequately Eastern and Western Carolina from a fixed location in Charlotte.

Prior to the groundbreaking service on North Drive, a reception to honor officials and children from the Thompson Orphanage and out-of-town guests was held in the Parish House. Approximately 250 persons were in attendance including members of the Policy Committee of the Thompson Orphanage. Attending from the Or-

phanage were M. D. Whisnant, superintendent, Bob Noble, assistant superintendent, Mary Wunder, director of social services, and six children.

The next Home Care Cottage to be built will be located in the Diocese of Western North Carolina. A local Committee appointed by Bishop George Henry is currently engaged in selecting a proper and suitable site.

Sewanee Lists

Continued from page 13

Seventy-four men are entered in the School of Theology.

The University of the South was one of 21 liberal arts colleges throughout the country to receive incentive grants from the Ford Foundation, designed "to advance the development of selected private institutions of higher education as national and regional centers of excellence." Sewanee was awarded the maximum grant, \$2,500,000, provided it raises \$7,500,000 by Sept. 1, 1965.

Students from the Diocese of North Carolina, their classes and parents are as follows:

Chapel Hill: Broadfoot, Thomas Winston, Jr., Mr. Winston Broadfoot, 14 Lake Shore Drive.

Charlotte: Evans, George Kimmons, Jr., Fr., Mr. & Mrs. G. K. Evans, 733 Larkhall Lane; Hobbs, Walter Newman, Jr., Fr., Mr. & Mrs. W. N. Hobbs, Sr., 2741 Park Road; Campbell, Wilburn Welles, Soph., Judge & Mrs. H. B. Campbell, 1626 Queens Road; Moon, Travis Waterbury, Soph., Mr. & Mrs. Harold V. Moon, 2629 Sharon Road; Strong, James Blades, Jr., Mr. & Mrs. Wm. S. Strong, 2400 Forest Drive.

Durham: Eamon, Thomas Floyd, Sr.,

Mr. & Mrs. Floyd Eamon, 413 Englewood Avenue.

Pinehurst: Darst, David High, Sr., Mr. & Mrs. T. C. Darst, Jr., Box 229.

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ST. TIMOTHY'S UNIFORMS—These young ladies model uniforms currently being used at St. Timothy's Day School at Raleigh. Showing off the popular blue jumpers with dark blue socks, blue ties and white blouses (from left) are Ginny Johnson, Elizabeth Ann Thompson, Adrienne Rice, Nancy Keathley and Jackie Lafone. Appearing on the jumper is the school emblem . . . a cross with the initials "S. T." and a laurel leaf symbolizing excellence. The blue and white emblem was designed by the Rev. George B. S. Hale, rector of St. Timothy's and headmaster of the school. Male students are expected to begin wearing the uniforms next year . . . dark blue trousers and blue blazers. This is the seventh year of operation for the St. Timothy's Day School, which has grown from an enrollment of 16 the first year to 250 now. Children of many beliefs are enrolled. The students range in age from pre-school to 12. The school has 17 faculty members including Roman Catholic, Jewish, Baptist, and 14 classrooms—seven kindergarten and seven elementary. (Photo courtesy the "Raleigh Times.")

N. C. DioSCENE

Continued from page 12

sance" and religion must keep in touch with reality and manifested truths to provide the needs of a changing age. He said the rebirth in Christianity is bringing about "the death of the Protestantism of Clavin and Luther — that Protestantism which clings to the Bible as the chief and only source of authority." The meaning and purpose of the Bible, he said, is "in its intent to convey the Word of God to man" and it was not written as factual knowledge to be passed down from generation to generation.

The Rev. Mr. Trively predicted that the change in mankind in the next 50 to 60 years is going to be "staggering" and he said religion must keep pace. "Things are happening in the world today that we can grasp, understand and participate in," he added.

St. Andrew's

Continued from page 16

in front. Colors in the window are mainly reds and blues, with three crosses used as supports of the window. At night the window is lighted from the inside.

The church will seat 270 in the nave and 30 in the choir. A pipe organ will be installed in the organ chambers in the coming months.

The architect is Conrad Taylor and the contractor is R. Marret Wheeler. A dedication service is being planned for Sunday, January 10, with the Rt. Rev. Richard H. Baker, Bishop of the Diocese of North Carolina, officiating, and former clergy participating.

On November 22, the second Sunday in the church, Bishop Baker was

"If we do not, we will surely be the branches that will be cut off."

present for his annual visitation and also for the service of Holy Baptism and Confirmation.

The Rev. W. David Woodruff is rector of St. Andrew's.

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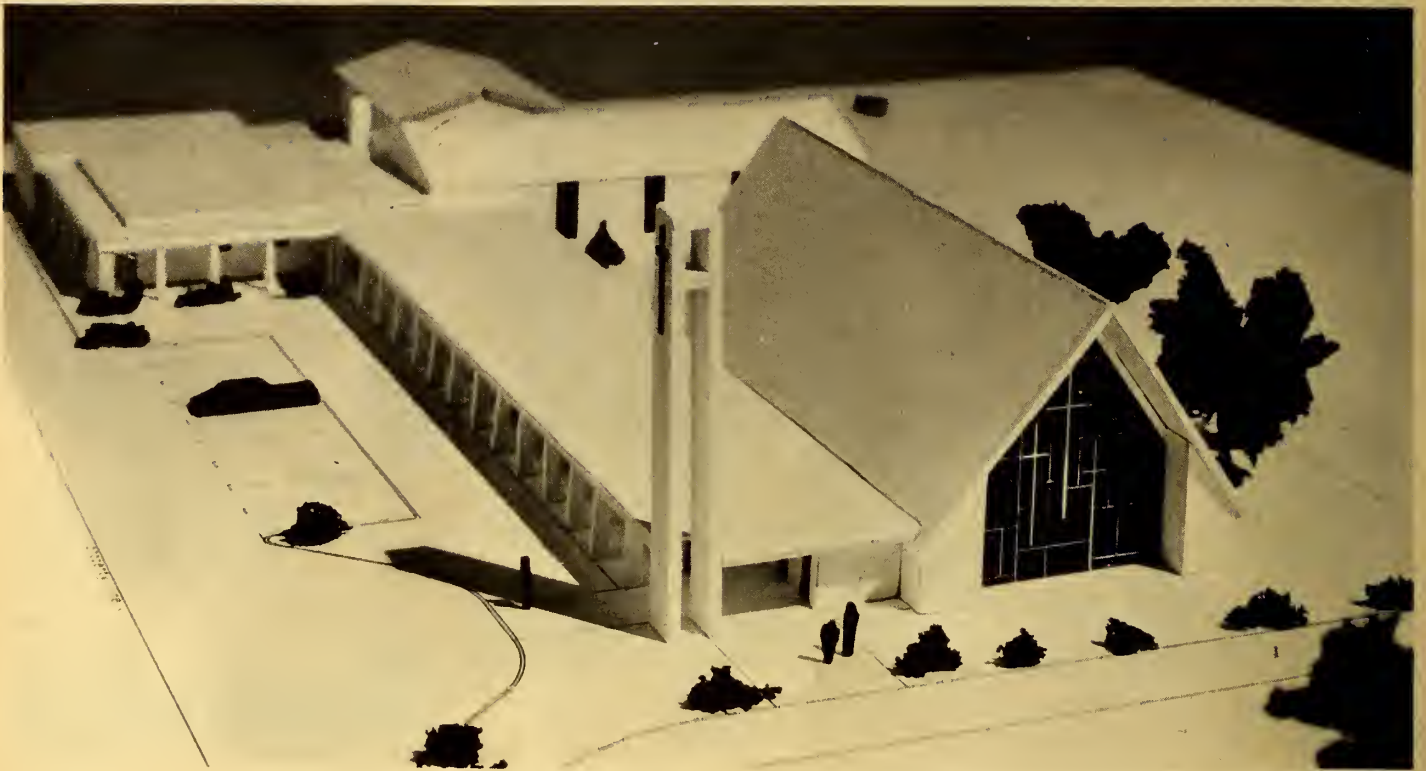
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Church of the Month



St. Andrews Church, Charlotte

The congregation of St. Andrew's Episcopal Church at 3601 Central Avenue in Charlotte held its first serv-

ice in its new church building on Sunday, November 15. The structure is of contemporary de-

sign, with the distinguishing feature being the large stained glass window
Continued on page 15

January

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 The Circumcision of Christ New Year's Day	2
3	4 Department of Long-Range Planning	5 Executive Council Department of Finance Raleigh	6 The Epiphany E.C.W. Epiphany Corporate Communion	7 Deacons' Conference, Terraces Phase II, Leadership Training Institute, Richmond, Va.	8 Department of Overseas Missions Greensboro	9
10 Phase II, Leadership Training Institute, Richmond, Va. Clergy Refresher Course, Terraces, Dr. Guthrie	11	12	13 Phase II, Leadership Training Institute, Richmond, Va.	14	15 North Carolina Churchman Board	16
17	18	19	20	21	22	23
24/31	25	26	27	28	29	30

NORTH CAROLINA

The *Churchman*

February, 1965

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Good Shepherd Ready

For Convention . . . Pages 2, 3

Council Of Churches

Under Scrutiny . . . Pages 8, 9





Official Publication
Diocese of North Carolina

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Bishop

RT. REV. THOMAS A. FRASER, D.D.
Coadjutor

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The Bishop's Letter:

Cordial Invitation Extended For All To Attend Convention

My dear people:

As I sit at my desk on this 20th day of December, I find among other things for my attention a copy of the pre-convention packet, which is to be mailed to the clergy and lay delegates to the Convention of the Diocese. This will mean that 403 people will receive this comprehensive summary of what goes on in the Diocese.

Of course, this is not the whole story. To tell the whole story it would be necessary to capture the full impact to every prayer in flight. We do not know how many times in this past year people of the church in the Diocese have given a cup of water in the name of Our Lord. Certainly such as this should be included in the story of the Diocesan Program. So: We admit that the pre-convention packet is incomplete.

However, we are convinced that a careful reading of the material will give a great deal of understanding of your Church.

If you are a delegate, we urge you to take advantage of what has been sent. If you know someone who is a delegate, I am sure he will give you an opportunity to read it. There you will learn about what has been done by your Executive Council, the Trustees, the Standing Committee, the Examining Chaplains, and many other important commissions of the Diocese of North Carolina.

It would take too long to tell even the names of all the reports. But, it is an exciting story, told in the vivid terms of human experience.

If you can't find a report to read, perhaps you can find time to come to the Convention itself. It begins at 10 a.m. at The Church of the Good Shepherd in Raleigh on February 2. At 4 p.m. there will be a service of Evening Prayer with Bishop Gooden as preacher. Everyone is welcome. Then, on February 3, the general sessions will begin again at 9:30 a.m. to continue until the agenda is completed.

This is a chance for you to see your Church in action. We hope that you can take advantage of the opportunity.

Faithfully yours,
RICHARD H. BAKER
Bishop of North Carolina

Tentative Convention Calendar

PROPOSED AGENDA FOR 149TH DIOCESAN CONVENTION THE CHURCH OF THE GOOD SHEPHERD, RALEIGH FEBRUARY 2-3, 1965

Call to Order: the Bishop
Opening Prayer(s)
Certification of Quorum
Election of a Secretary
Appointment of Assistant Secretary
Welcome by Rector of the Host Parish
Adoption of the Convention Program (Time Schedule):
Monday, Feb. 1:
 8-9:30 p.m. Registration
Tuesday, Feb. 2:
 8:00 a.m.: Registration
 8:00 a.m.: Holy Communion
 (Bishop Coadjutor)

10:00 a.m.: Opening Call to Order
12:00 Noon: Noonday Prayers
12:30 p.m.: Lunch
1:30 p.m.: Reopen Business Session
4:00 p.m.: Recess
4:30 p.m.: Evening Prayer, Choir, Bishop Gooden preaches
7:00 p.m.: Dinner
Wednesday, Feb. 3:
7:30 a.m.: Holy Communion (Bishop Baker)
Continued on page 4

Established 91 Years Ago:

Historical Church Of Good Shepherd Host For 149th Convention Feb. 2-3

BY SIMMONS ANDREWS

Good Shepherd, Raleigh

The Church of the Good Shepherd in Raleigh, a familiar landmark known for its historical background and beauty, will be the scene of the 149th annual convention of the Diocese of North Carolina on Tuesday and Wednesday, February 2 and 3, 1965.

The Diocese is composed of Episcopal churches in 39 counties extending from Tarboro to Charlotte. Each parish can send its clergy and four lay delegates. Each mission is entitled to one lay delegate.

In preparation for the convention, the vestry of the host church has formed 10 committees and named Godfrey Cheshire, Jr., grandson of the late Bishop Joseph Blount Cheshire, general chairman to direct and coordinate all arrangements.

Members of the vestry are: William M. Russ, senior warden; William W. Dodge III, junior warden; Graham H. Andrews, Jr., secretary; Alex B. Andrews; Joseph B. Cheshire, Jr.; Robert A. Dalton; D. Staton Inscocoe; William W. Stevens; O. Conrad Stewart; Robert M. Tyson; Paul H. Wetmore; and Warren G. Wittmer.

Chairmen of the various Diocesan Convention committees named by the vestry are: William Wise Smith, hospitality; Tom N. Mann, refreshments; Graham H. Andrews, Jr., lodgings; Mrs. Mary Barnes, meals; Mrs. Roger Debnam, registration; Robert M. Tyson, properties; O. Conrad Stewart, arrangements; Charles A. Newcomb, parking and transportation; Simmons Andrews, publicity; and Robert M. Cornick, printing.

Unfortunately, the individual most closely identified with the life and the work of the Church of the Good Shepherd for more than a quarter-century, will be missed when the Diocesan Convention convenes. Dr. James McDowell Dick, rector of the church for nearly 30 years and the dean of the clergy of the Diocese, died unexpectedly last September 1 following a heart attack.

Dr. Dick served as chairman of the Diocese's Standing Committee for



MR. MELCHER (LEFT), GENERAL CHAIRMAN CHESHIRE
... Fitting Convention Pieces Together

many years and was a member of the board of trustees and executive committees of St. Mary's Junior College and St. Augustine's College. He also was a former president of the Raleigh Ministerial Association of the Raleigh Civil Music Association and of the Raleigh Rotary Club. His influence as a clergyman was the subject of the following editorial in the *Raleigh News and Observer* following Dr. Dick's death:

"Something sad happens in the spiritual life of a community when the minister who has served it longest goes to his reward. That occurred in Raleigh in the death of James McDowell Dick, rector of the Church of the Good Shepherd. His sudden passing was a loss not merely to his church and denomination but to the whole religious life of the city.

"Indeed, in the thirty years of his ministry in Raleigh, Mr. Dick had

made not only his congregation but the whole of Raleigh the parish of his concern and affection. And that affection was returned to him in full measure by all of all sects and denominations who were blessed by the sweetness and strength of his spirit.

"His tall figure, his warm smile, his gentleness and kindness will be long remembered here as a part of the immortality of good things and good men gone."

Dr. Dick has been succeeded as rector by the Rev. Louis C. Melcher, who came to the church as assistant rector to Dr. Dick in April, 1964. A native of Clarksville, Tenn., he is the son of the Rt. Rev. and Mrs. Louis C. Melcher of Pinehurst. His father is retired bishop of Central Brazil. He attended the Citadel at Charleston, S. C., and is a graduate of the University of South Carolina and Virginia Theologi-

Continued on page 4

Good Shepherd

Continued from page 3

cal Seminary. He has served churches in Rock Hill, Great Falls, Chester and Sullivan's Island in South Carolina. He is married to the former Jo Ann Ogle of Titusville, Fla. They have two children, Louis III and Mary Jo.

The history of the Church of the Good Shepherd dates back to December 19, 1873. On that day, several members of Christ Church in Raleigh, acting on advice of the bishop and Dr. R. S. Mason, rector, withdrew from Christ Church and called an organizational meeting to establish a "free" Episcopal church in Raleigh. At that time, Christ Church rented its pews, a practice followed by many other Episcopal churches in those days.

In January, 1874, the Rev. Edward R. Rich, then rector of St. Paul's in Clinton, was called as the first rector of the new church. He conducted the first service of the church on February 15 in Tucker Hall (now Ivey's store) on Fayetteville Street.

On February 26 a meeting was held to organize the congregation. Richard H. Batte, Jr., was chosen senior warden, A. P. Bryan, secretary, and W. H. Hicks, treasurer. Others named to the vestry were Joseph B. Batchelor, P. A. Wiley and Dr. C. D. Rice.

A building committee was also formed to purchase a lot and proceed with plans to erect a church. Serving on this committee were the Rev. Mr. Rich, Mr. Batte, Mr. Wiley, A. B. Andrews, J. C. Blake, George W. Blacknall and A. W. Shaffer.

In the spring of 1874 the site for the church was purchased at the corner of Hillsboro and McDowell streets. On May 21 at the annual convention in Wilmington the new parish was admitted to the Diocese.

Services were held from time to time in the Hall of the House of Representatives in the Capitol until the first church building, a frame structure, was completed nearly a year later. The first service in the new church building was held on Easter Sunday, March 28, 1875.

The cornerstone of the present church, which was brought from Jerusalem, was laid in October, 1899, during its silver jubilee. However, the present building was not completed until 1914. The first service in the new edifice was conducted by the Rev. Isaac McKendree Pittenger, the second

Convention Calendar

Continued from page 2

8:15 a.m.: Breakfast

9:30 a.m.: Opening of Business sessions

12:00 Noon: Noonday prayers

12:30 p.m.: Lunch

1:30 p.m.: Opening of Afternoon Session

4:00 p.m.: Hope to adjourn sine die

Confirmation of time and selection of place for 150th Convention

Appointment of Convention Committees (by the Bishop)

Committee on Report of Trustees

Committee on Report of Institutions

Committee on Report of the Bishops' Addresses

Committee on Miscellaneous Reports

Committee on Resolutions

Committee on Memorials and Petitions

The Bishop's Address

The Bishop Coadjutor's Address

First Report of the Committee on Constitution and Canons

(a) Report of Secretary of Diocese

Introduction of New Clergy (by Bishop Baker)

Report of Committee on New Parishes

Resolutions—to be called for and referred

Nominations:

a. Those indicated to us by the Secretary

b. Election of delegates to Synod

Report of Executive Council

Report of Committee on Bishop's Addresses

Report of Delegates to General Convention—Dr. Geo. Penick

Report of Committee on State of the Church

Report of the Standing Committee

Report of Treasurer

North Carolina Council of Churches (the Rev. Sam Wylie)

Report on Admission Policy of Diocesan Institutions

Report of Committees and Commissions:

On Worship and Church Music

On Armed Services

On Companion Diocese

Recess for Evensong, Dinner

Wednesday, Feb. 3:

First Special Order: First Ballot (other ballots will follow as Committee on Credentials and Elections is ready)

Second Special Order: L. R. P.'s Priorities for the 1966 Budget (Blair)

Third Special Order: 1965 Budget, presented by Dept. of Finance

Fourth Special Order: 2nd Report of Committee on Constitution and Canons.

Report of Trustees of the Diocese

Report of the Chancellor

Report of the Episcopal Church Women of the Diocese (Mrs. Jackson)

Reports of the Institutions of the Diocese:

a. St. Mary's Junior College

b. Trustees of Univ. of the South

Continued on page 6

rector of the church, on May 17, 1914. The original church then became the parish house and is still used as such today. The church was consecrated on March 27, 1921, when the indebtedness was paid.

Other rectors of the church following the Rev. Mr. Pittenger, who served from 1890 to 1916, were: the Rev. Charles Ayllette Ashby, 1917-1922; the Rev. Henry Gardner Lane, 1922-1930; the Rev. Theodore Hall Partrick, Jr., 1930-1935; and Dr. Dick, 1935-1964.

The church was active in the establishment of St. Michael's and St. Mark's, both in Raleigh, and in its early years played a unique role in

establishing what later became Rex Hospital. In the 1880s its St. John's Guild bought property at the foot of South Salisbury Street and erected St. John's Hospital, which later became Rex Hospital.

It is significant that 15 members of the church have entered the ministry or mission field. They are: Samuel M. Hanff, T. Hubard Argo, Francis Cox, Samuel L. Rotter, James D. Miller, Rufus J. Womble, Carl F. Herman, Roy Holder, Mrs. Annie Cheshire Tucker, Mrs. Elizabeth Cheshire Cooper, Theodore Hall Partrick III, John M. Barr, Merrill C. Miller, Jr., Karl C. Garrison and Samuel M. Moore.

The Tar Heel DioSCENE



PLAN PULPIT EXCHANGE—The above committee headed by Bishop Baker is shown planning the Sunday, January 24 pulpit exchange held among several Tar Heel religious denominations. From left are: Bishop Paul N. Garber of the Raleigh area of the Methodist Church; the Rev. James Perry, Jr., executive secretary of the Episcopal Diocese of Western North Carolina; the Rev. E. B. Jeffress, Jr., representing the Episcopal Diocese of East Carolina; Bishop Baker; Dr. Charles D. White, secretary of the Western North Carolina Conference of the Methodist Church; E. L. Henderson representing the United Presbyterian Church; and the Rev. Ross J. Allen, representing the Disciples of Christ. The pulpit exchange was recommended by the Consultation on Church Union which met at Princeton, New Jersey, in April. Purpose of the exchange was to give the participating nominations a better opportunity to know one another. The exchange was a feature of the Week of Prayer for Christian Unity.

BY MARGARET S. KNIGHT Churchman Editorial Board

Leaving Diocese — *The Rev. Samuel K. Frazier, Jr.*, priest-in-charge of Galloway Memorial Chapel, Elkin, is leaving for the Diocese of Washington (D.C.) where he will do post-graduate work towards his doctorate. Other news from the Fraziers is the birth of a son on St. Andrew's Day (Nov. 30). He was named *Christopher Andrew Kindley Frazier*.

To Raleigh—*The Rev. John Edward Crane Harris*, priest-in-charge of St. Andrew's Church Rocky Mount, will come to Christ Church, Raleigh on February 1, as assistant to the Rector, *The Rev. B. Daniel Sapp*. Mr. Harris, a native of Florida, was educated in Darlington School, Rome, Ga., is a graduate of Amherst in Massachusetts, and Virginia Theological Semi-

nary in Alexandria. He served as assistant to the rector of St. Peter's Church at Charlotte before going to Rocky Mount. He is married to the former Miss Judy Stallings, and they are the proud parents of a new daughter, *Anne Hamilton Harris*, born in December.

Christmas Notes — St. Thomas Church, Sanford, had as a part of its Christmas celebration, an original cantata written and directed by *Mrs. Dorothy Bradley*. The music and the script, both written by Mrs. Bradley, featured five scenes depicting the first Christmas. The organ and instrumental music accompanied the cantata. The Rev. Hampton Price is rector of St. Thomas.

St. Mary's Church at High Point, has "adopted" a Mexican seminarian who will receive the benefit of their

special Christmas offering. They hope to be able to provide him with a full year's scholarship at St. Andrews, Mexican seminary, and also to help purchase and install a small pipe organ for the seminary chapel. *The Rev. William P. Price* is rector of St. Mary's.

Also furthering the cause of "Mutual Responsibility and Interdependence" with their Christmas offering was St. Luke's Church at Salisbury where the mission area of Barranquilla, Colombia, South America, was adopted as a special project area this Christmas. *The Rev. O'Kelley Whittaker* is rector.

Two interesting Christmas services for children were noted from church bulletins, one from Church of the Holy Comforter, Burlington where *The Rev. Thomas E. Bollinger* is rector. Their Children's Candlelight Service, held on the afternoon of Christmas Eve, was

Continued on page 7

Finance, Promotion, Program 'Big 3' In Vade Mecum Operation Problems

BY
THE REV. LELAND JAMIESON
 Assistant Director of Program
 Diocese of North Carolina

The state of mind of the men and women on the Vade Mecum Committee is probably best suggested by the parable Our Lord told concerning the treasure in the field, "which a man found and hid, and in his joy he goes and sells all that he has and buys that field." The point of difference between the men and women on the Vade Mecum Committee and the man in the parable is that the former are convinced Vade Mecum has too long been hidden. Their concern is to bring it out of hiding and share it joyfully with others.

When Bishop Penick, acting for the Diocese, acquired the use of Vade Mecum as a camp and conference center in 1932, he created at that time the original Vade Mecum Committee. The committee was concerned almost exclusively with matters of property, its maintenance and finance. Accordingly, members of the committee maintained liaison with the Winston-Salem Foundation, which acted then, as it does now, as landlord, administering in the name of the Tise Fund the property (500 acres and buildings) and an endowment. The interest on the endowment pays now approximately \$6,000 annually for maintenance of the facilities at Vade Mecum. (This is one specific instance in which members of the present committee regard Vade Mecum as a "treasure.") Because maintenance of the property was then the primary concern of the Vade Mecum Committee, its membership was drawn from local residents of the area, principally Danbury, Walnut Cove, and Germanton.

At the same time, a separate committee of the Department of Christian Education concerned itself with the program at Vade Mecum and with the promotion necessary to that program. The two committees, since each defined its work so differently, met separately as well as jointly.

In 1952, Bishop Penick placed the Rev. E. B. Jeffress in charge as the director of Vade Mecum Camps and Conferences . . . in addition to being

director of the Department of Christian Education for the Diocese. Mr. Jeffress was charged with the responsibility for program and promotion, and also with finance, maintenance, and long-range planning. In other words, he served *both* as business manager and as program director. He maintained contact with the Winston-Salem Foundation. Relying upon the able administrative abilities of Mr. Jef-

fress, both the Vade Mecum Committee and the committee of the Department of Christian Education began alike to take less and less initiative in the affairs of the camp and conference center.

When Mr. Jeffress resigned in 1962, the combined functions which he performed were again divided into "program" and "maintenance." The committee acted to place the Rev. William Yon in charge of initiating and executing program and T. B. Bowman in charge of the administration of maintenance, including the "permanent staff." A year later Mr. Jamieson succeeded Mr. Yon. The Vade Mecum Committee, taking more initiative than ever before, reorganized itself into five sub-committees in order more effectively to co-ordinate the work which it had divided under the major headings of "program" and "maintenance."

These sub-committees, with their present chairmen, are: Program, Downs Spitler; Promotion, Waite MacLin; Finance, Kerman Copley; Site and Maintenance, W. S. Ellington; Long-Range Planning, Dudley Colhoun. Mr. Colhoun serves also as Chairman of the Vade Mecum Committee as a whole.

The financial story of Vade Mecum, as of many camp and conference centers, can be told most simply in this way: The tidal wave of post-World War II children has now reached college age. The camping business will not see another high-water mark in registrations until the post-World War II generation has children of its own who reach camping age. The camping business is drifting in the trough between two tidal waves, and it now needs a tow, in order that it might be ready to ride the crest of the surf of the next wave of young people.

The "tow" needed is a financial one. As recently as 1960, Vade Mecum was still self-supporting, deriving operating funds from registration receipts and timely gifts thoughtfully made by the laymen, churchwomen, parishes and individuals of the Diocese. The operating margin was thin, however. In 1962 a savings account of previous years' accumulated operating surpluses was depleted in order to meet

Calendar

Continued from page 4

- c. Trustees of St. Augustine's
- d. Penick Memorial Home
- e. Kanuga
- f. The Terraces
- g. Vade Mecum
- Report of the Thompson Orphanage.
- Report of the Trustees of the Murdock Memorial Society
- Report of the Examining Chaplains
- Report of the Historiographer
- Report of the Historical Committee
- Report of the Episcopal Laymen
- Report of the Church Pension Fund
- Report of the Trustees of the North Carolina Episcopal Church Foundation
- Report of the Convention Committee on Resolutions
- Report of the Convention Committee on Institutions
- Report of the Convention Committee on Miscellaneous Reports
- Report of the Convention Committee on Reports of Trustees
- Nomination and Confirmation of: Board of Examining Chaplains
- Trustees of the Murdock Memorial Society
- Trustees of the N. C. Epis. Church Foundation
- The Chancellor and Vice-Chancellors
- Appointment of Canonical Committees
- Appointment of Committees and Commissions
- Reports of Special Committees
- Adjournment sine die



**TYPICAL VADE MECUM CAMPERS PAUSE FOR CAMERAMAN
... A Breathing Spell Before the Next Tidal Wave**

rising costs of operating in the face of declining receipts. Since 1963 Vade Mecum has shown a deficit.

(Vade Mecum's loss of registrations, on the whole, compares favorably with national averages. In 1962, 578 persons attended Vade Mecum; in 1963, 540. This was a loss of 38, or 6½ per cent. National attendance figures for 1962 were 40,743; national figures for 1963 were 34,223. This was a loss of 6,520, or 16 per cent.)

Meanwhile, program, maintenance, and long-range planning needs steadily accumulate. Members of the committee ask, "How do we keep our heads above water, not to mention getting ready for the next tidal wave?" The most complete answer lies in a "tow" from the Diocesan Church's Program Budget. In this respect, the Diocese would take new responsibility for old work. A partial answer, however, lies in better promotion.

Past promotion efforts have been sporadic and unsustained. Far more encouraging are the new plans in progress.

The newly re-organized sub-committee on promotion is preparing a new set of slides, accompanied by a script and also a tape. The tape provides a narrative of the Vade Mecum story, accompanied by music. Five sets of

this program material will soon be available. Church groups may request this from the Diocesan House in Raleigh. In addition, anyone may request members of this sub-committee to visit your church and to conduct the program for you.

Additional promotion plans include the following: A picture and word exhibit of Vade Mecum will be on display at the Diocesan Convention, as well as at the E.Y.C. Convention. A sustained series of feature articles in the NORTH CAROLINA CHURCHMAN is underway. A kit containing posters and a limited number of brochures will be sent to each parish and mission. A brochure will be mailed to every family on the mailing list of the NORTH CAROLINA CHURCHMAN.

Members of the committee are confident that this effort will increase our registrations, strengthening our financial basis at the same time that it introduces new people to the program at Vade Mecum.

It is in program and long-range plans that members of the committee feel Vade Mecum truly to be a treasure hidden in a field. In the trough between two tidal waves we have a lull in which to prepare. How shall this time of preparation best be put to good advantage?

An Episcopal Diocese is a Family in God which has a father in God, the Bishop. Diocesan facilities where large portions of this family may gather may, in a sense, serve as a Home. But a house does not make a home. What makes any house a home is the quality of life lived in it, that is to say, its program.

Members of the committee, and especially those of the sub-committee on program, strive continually to find better ways to make the program at Vade Mecum worthy of the attention and support of our diocesan family. In some recent instances our children, young people, or adults have been bored with the programs at Vade Mecum. The answer to this is more imaginative and thorough planning of program and subsequent training of deans and their staffs.

This year an effort is being made
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DioSCENE

Continued from page 5

"The Stations of Christmas," with music by the Carol Choir. At St. Philip's, Durham, The Rev. L. Bartine Sherman, rector, The Festival of Lessons and Carols was held on Christmas Eve afternoon, with the Junior Choir singing. This Festival was modeled after the traditional one as performed in King's College, Cambridge, England.

New Congregation—Representatives of the three Episcopal Churches in Winston-Salem met in December to organize a new Episcopal congregation in Northwest Winston-Salem. Cards were mailed to invite all residents in the area to this first meeting of the new church, and the proposed property was surveyed after the meeting.

On TV Board—The Rev. John S. Spong, rector of Calvary Parish at Tarboro has been appointed to the Theological Advisory Committee of the Episcopal Radio and Television Foundation.

"The Episcopalian"—In the February *Episcopalian*. A four-part series begins on "Our Origins as Anglicans," by Powell M. Dawley; "Fresh Wind from Rome," an appraisal report from the Vatican Council by Massey H. Shepherd, Jr., "Where Mutual Responsibility Works"; "Looking at Books for Lent"; and "You're Interested in the Priesthood."

Here's Full Report On Na

Rector Reveals His Findings On Charges Against Council

Editor's Note: The following article was prepared by the Rev. James Beckwith, rector of St. Michael's Church in Raleigh, as part of his educational program for his parish. Having received numerous questions concerning the function and constituency of the National Council of Churches . . . with particular reference to the Episcopal Church's relationship to this controversial body . . . Mr. Beckwith undertook considerable research to clarify the issues involved. The Editorial Board feels that this commendable piece of work should be shared with the entire Diocese and is grateful to Mr. Beckwith and to St. Michael's for making it available. If there is sufficient demand, reprints of this material will be made available.

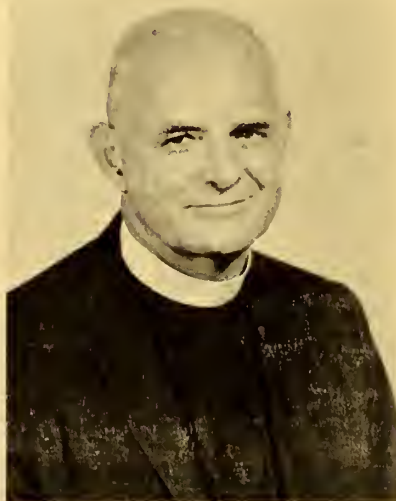
BY REV. JAMES BECKWITH
Rector St. Michael's Church, Raleigh

In many of the parishes in the Diocese of North Carolina there has been criticism of the National Council of Churches. So much so that some of our members are definitely disturbed—they are actually refusing to pledge this year; because our denomination is a member of the National Council of Churches. Just how far this dissatisfaction has spread, we do not know. However, we feel that most of this dissatisfaction is due to misunderstandings about the National Council of Churches and our relationship to this organization.

I have, therefore, made a study of the National Council of Churches. The authority for the following information comes from the Report of the Joint Commission on Ecumenical Relations to the General Convention; the report of a Commission of the General Convention appointed by our General Convention to study the National Council of Churches; the National Council of Churches itself; and an article in the *Alabama Churchman* by George Murray, the Bishop Coadjutor of the Diocese of Alabama.

First of all, I feel that the laymen in our church have confused the National Council of the Protestant Episcopal Church with the National Council of Churches. In the layman's mind these seem to be identical. The General Convention realized this, and so changed the name of the National Council to the Executive Council, so that there would not be this confusion. Therefore, the Episcopal Church is being criticized for all of the actions of the National Council of Churches. We should be alerted to this fact and make it clear that our National Council is not the National Council of Churches.

The National Council of Churches of Christ in the U.S.A. developed as the natural result of Christian Communions and denominations working together for more than 130 years, and was organized in 1950 when representatives of 29 protestant and orthodox churches merged 12 different existing denominational agencies into one body. The Protestant Episcopal Church in the U.S.A. became a charter member of the National Council of Churches by action of our General Convention. The first president was our Presiding Bishop, the Rt. Rev. Henry Knox Sherrill. Because the Diocese of North Carolina is a part of the Protestant Episcopal Church in the U.S.A., it has a relationship with the National Council of Churches of Christ. Therefore, the Diocese has no power to



THE REV. JAMES BECKWITH
... Prepared Report for Parish

withdraw from this body.

As in the United Nations there are nations with varying philosophies of government, many of which we do not agree with; it is also true in the National Council of Churches that we disagree with the beliefs of many of the other denominations. For instance, the Baptist have to accept us though we do not agree with their type of baptism. The Methodist must meet with us in the smoke-filled room in which they are opposed to smoking; the Orthodox churches must accept us on the subject of separation of state and church, where they do not believe in separation of state and church, whereas we do. There are differences in almost every area of theology and life, and each denomination is a minority group and therefore, cannot control the action of the full body. Therefore, there is found to be differences of opinion as to the actions of the National Council of Churches. The National Council of Churches is forbidden, by its constitution, to determine theological matters. The National Council of Churches is forbidden, by its constitution, to exercise any authority or administrative control over the churches or to prescribe any form of church government.

The National Council of Churches is not a super-church, and it cannot speak for the member churches. However, the member churches have commissioned the Council to carry out more than 70 programs which they believe can better be done together rather than separately. A great many good things have been accomplished by the National Council of Churches, and a great many services are rendered to the member churches by the various departments and divisions of the National Council. However, the General Convention has made it clear that statements of the National Council of Churches — i.e. political, economic, racial, and otherwise, do not necessarily represent the views of the Protestant Episcopal Church, which guards its autonomy and reserves the right to speak for itself.

Let's look at the good: Some church bodies that have been associated with one another through the National Council of Churches have actually found it possible to merge. A total of 35 Protestant and Orthodox com-

onal Council Of Churches

munions have been received into full membership, but mergers among denominations have resulted in a total present membership of thirty - one churches.

Church world service: Through Church World Service it is estimated that millions of lives have actually been saved by the provision of food, warm clothing, blankets and drugs. In an average year, through Church World Service, the churches have been able to distribute 300 million pounds of U. S. surplus foods and other staples, valued at \$26,201,000. Collection and distribution of these items is coordinated by Church World Service, but uses the existing organization of the various member churches and their missionary establishments. Church World Service has also arranged for the re-settlement of many thousands of refugees from communist countries who have fled from those countries rather than submit to the rule of communism.

Other programs of the National Council of Churches have included sponsorship of the *translation* of the Revised Standard Version of the Bible (which is acknowledged by scholars to be the most accurate and scholarly translation available); the *development* of stewardship materials and promotional materials for the use of the member churches; cooperative ministry to *migrant* workers, Indians, national parks, prisons, and other public domestic missions; development of many *Christian education* materials and *visual aids*; cooperation in producing better radio and TV programs; and cooperation among denominational seminaries in the work of theological education.

However, when the General Assembly of the National Council of Churches, or its General Board, or a conference sponsored by the NCCCA, meets in session, from time to time it is proposed by some member of such a meeting that the body which is meeting shall adopt a resolution or statement on some subject connected with its work or study; such resolutions are in no way binding upon the member churches. Indeed, they are most often directed to the member churches for their consideration, but they create criticism of the National Council of

Continued next page

Capsule Facts Show Council's Purpose, Views On The Issues

PURPOSE: The National Council of Churches of Christ in the U.S.A. was created "to manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world." (From the Constitution.)

MEMBERSHIP: There are 31 Protestant and Eastern Orthodox communions holding full membership in the Council. An individual communicate of a local congregation is not a member nor is the congregation, but the larger communion of which the congregation is a part holds active and voting membership in the Council.

GOVERNMENT: Over-all authority is vested in the Council's triennial General Assembly which consists of 490 clergymen and 244 laymen, all named directly or approved by the member communions. The Assembly, which meets every three years, constitutes a central board of interdenominational strategy, developing a common mind, planning united policies, and providing for concerted action among the churches. In the interim between Assemblies, the supervisory body is the General Board with 260 members, 165 clergy and 95 laymen, all of whom directly represent the member communions or are approved by them. Meeting three times a year, the General Board reports regularly to the member churches and makes policy decisions affecting the life and work of the organization. Each of the Council's programs is directed by a committee of denominational executives and appointed representatives carrying corresponding responsibilities within their communions. There are 278 such committees functioning in an average triennium with more than 5,000 members. In its specific programs as well as in its broad policies, the Council is supervised and governed currently by 5,433 official denominational representatives—2,763 laymen and women and 2,670 clergymen.

STAFF: The day-to-day work of the Council is carried out by nearly 700 employees. Some 500 of these are clerical or appointed staff members. The 200 members of the executive or elected staff occupy positions which involve responsibilities requiring specialized technical qualifications of a professional nature. All elected staff must hold active membership in good standing in a constituent communion of the Council or in a communion which has been recognized by the General Board. Each executive of the Council must be approved by the denomination in which he holds membership. He is then elected to his position by the General Board.

THE COUNCIL SPEAKS: From time to time the General Assembly or General Board of the Council issues statements in relation to areas of Christian concern, both personal and social. Regarding this aspect of its responsibility, the General Board has declared: "The Christina Churches and their councils not only have the right but also the duty to study and comment upon issues, no matter how controversial, in the realm of politics, economics and social affairs." While not claiming to represent the opinion of individual church members, or of the member denominations in the Council, these statements are issued as useful guides and aids to the churches and to the nation and the world in the finding of God's will and doing it.

VIEWS ON COMMUNISTS: The National Council is and always has been unalterably opposed to communism. The General Board, meeting in Seattle, June 4, 1959, reaffirmed "The consistent position of the National Council of Churches expressed in many official actions opposing the evils, the violence and the violation of human rights by communist and other tyrannies."

VIEWS ON WORLD PEACE: "Christian faith requires us to take initiatives for peace . . . our nation shares with all mankind both a common danger and an opportunity under God to define and serve the common good . . . (We) must

Continued next page

Churches. The criticisms are as follows:

First, Race Relations: The commission on Religion and Race of the National Council of Churches does have a very progressive program on religion and race, as shown in their statement regarding segregation — that is, “the National Council of Churches renounces and heartily recommends to its member churches that they renounce the pattern of segregation based on race, color, or national origin, as un-necessary and undesirable and a violation of the Gospel of love and human brotherhood.” (General Board, June 11, 1952). About a year ago they appointed a commission on religion and race and have been very active in the march on Washington and other activities.

However, they have been accused of many activities for which they are not responsible. The National Council of Churches does not sponsor the Mississippi Summer Project; did not recruit the 450 student volunteers that conducted literacy and voter education classes in Mississippi; The National Council of Churches has no control over policy, strategy, rationale, or personnel in the summer project.

The National Council of Churches, however, does have a stake in the summer project. Since many of the staff of volunteer personnel are members of the constituent denominations, it has therefore undertaken to provide training and counselling for volunteers to safeguard their lives, to prepare them for their dangerous tasks and to offer spiritual guidance where needed. This project is sponsored by the Council of Federated Organizations.

The National Council of Churches did screen many of the students and train them to stay out of trouble. The National Council of Churches Commission on Religion and Race does not receive funds from the National Council of Churches, but by direct donations from the Council's member denominations. In other words, the money supporting this Commission comes from voluntary contributions from interested members and not from our quota to the Episcopal Church to the National Council of Churches.

Second, The National Council of Churches, as well as our own National Council, (because they are confused in the layman's mind) has been accused of sending seven clergymen from the staff of the National Council to

persevere in the quest for enforceable agreements to eliminate weapons of death and to reduce the burden of armaments . . . improvement of standards of life of our fellow-men is a privilege the United States shares . . . promotion of human rights and fostering freedom throughout the world are duties of citizenship, as well as mandates of the Christian faith.” (General Board, June 2, 1960.)

VIEWS ON RELIGIOUS AND CIVIL LIBERTIES: “Religious liberty and indeed religious faith are basic both historically and philosophically to all our liberties. . . . The National Council of Churches holds the first clause of the First Amendment to the Constitution of the United States to mean that church and state shall be separate and independent as institutions, but to imply neither that the state is indifferent to religious interests nor that the church is indifferent to civic and political issues.” (General Board, October 5, 1955.)

VIEWS ON SEGREGATION: “The National Council of Churches renounces and earnestly recommends to its member churches that they renounce the pattern of segregation based on race, color, or national origin as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood.” (General Board, June 11, 1952.)

VIEWS ON THE CHURCHES AND IMMIGRATION: “We urge increased awareness of and concern for migrants and refugees as persons endowed with God-given dignity and worth. This means serving various needs of such persons in other parts of the world, including assistance in their resettling in many areas, and also giving hospitable welcome, pastoral care, and continuing fellowship to those who come to our land seeking a new home.” (General Board, February 27, 1962.)

participate in the civil disobedience in Williamston, North Carolina. In a telephone conversation with Bishop Wright, I have been informed that over a year ago (that is, before the Williamston trouble) that the National Council of our Church passed a resolution that no staff members should be allowed to participate in demonstrations. The Massachusetts clergymen who participated in the Williamston incident came into our State not as clergy but as private citizens and neither requested nor received the permission of the Bishop of East Carolina.

We know that the National Council of Churches, as well as our own Church, is working towards de-segregation, and it is difficult to make the distinction. However, when our church is charged with a false accusation, we must, in my judgment, do all we can to correct it.

Third, The National Council of Churches has been accused of having communists within its borders. The National Council of Churches is and always has been unalterably opposed to communists in word and deed. The General Board meeting in Seattle, June 4, 1959 (“re-affirms the consistent position of the National Council of Churches, expressing in many official actions, opposing the evils, the violence, and the violation of human rights, by communists and other tyrannies.”

In order to support the position that the National Council of Churches con-

tains communists, the critics have referred to the actions of the Fifth World Order Study Conference, which met in Cleveland, Ohio in 1958. When this meeting began, more than 500 delegates (more than two-thirds of them laymen — officially appointed by their respective communions) were clearly reminded, as they had been reminded in the call to the conference, that the meeting could speak only for itself. That conference adopted a statement which included a recommendation that our policy towards Red China should be reviewed and re-considered with the possibility of recognition. It said, such recognition does *not* imply approval. No official board or assembly of the National Council of Churches has ever adopted that statement or endorsed it. On the other hand, the only official statement of the National Council of Churches concerning Red China is a resolution adopted by the General Board in June 1959, condemning Red China for its attack on Thibet, and calling for aid to the refugees.

In addition to these foregoing charges, the charges have been made that the National Council of Churches, in order to support their communists sympathies, has recommended the abolition of the House Un-American Activities Committee. It has *never* done so. On two occasions bodies within the National Council of Churches organization have criticized actions of the

House Un-American Activities Committee, but they never have recommended its abolition.

The Committee from our National Church, studying this subject made the following statement:

"We recognize that some of the criticism of the NCC comes from political extremists who, in their desire to discredit the NCC, do not weigh their charges carefully. Nevertheless, we have tried honestly to investigate their accusations to the effect that the NCC is a communist conspiracy or that it harbors communist sympathizers and allies. In their examination therefore, the members of our Study Committee met with personnel of the House Committee on Un-American Activities, and the Federal Bureau of Investigation, but were not able to discover any fact or record that would support such charges. We conclude that they are false."

The National Council of Churches has a budget in the neighborhood of 20 million dollars. The annual total contribution of the entire Episcopal Church, as set by the recent General Convention is \$137,859. The contribution of the entire Episcopal Church to the National Council of Churches is approximately 1 per cent of the Episcopal Church's annual budget. Therefore, the contribution from each communicant in the Diocese of North Carolina is so small and imperceptible that it is almost impossible to figure it. (And of this, none goes to the Commission on Religion and Race.)

The more than 70 programs in which we cooperate with the National Council of Churches to aid and further the work of our church, as well as all of the other denominations far exceed in proportion to the amount that we contribute. It is true that in an organization as large as this is we are a minority group as is every other denomination. And just like it is most important for the United States to belong to the United Nations, although many people in the United States do not agree with the basic philosophy of government that many of the members have, so it is also true of the National Council of Churches. We know we disagree with many things, because we are individual denominations, and it will be many, many years before there is sufficient agreement for complete fellowship in the Christian faith.

However, there are many things we

Bishops' Visitation Schedule

February 7

Bishop Baker

Henderson, St. John's, 11 a.m.
Townsville, Holy Trinity, 4 p.m.

Bishop Fraser

Oxford, St. Stephen's, 11 a.m.
Stovall, St. Peter's, 11 a.m.

February 14

Statesville, Trinity, 11 a.m.
Statesville, Holy Cross

Panama

February 21

Durham, Ephphatha, 11 a.m.

Panama

February 28

Mooresville, St. Matthew's, 11 a.m.

Charlotte, St. Martin's, 11 a.m.

can do together as we strive for the healing of the wounds in the body of Christ. It is on this basis that our Church feels we should continue to participate in the activities of the National Council of Churches. There are more things that unite us than divide us in our allegiance to Christ.

The General Convention adopted the following resolution in reference to the National Council of Churches:

"Whereas, We record our conviction that increased participation in the working of the National Council of Churches is a means whereby the Protestant Episcopal Church can strengthen Christian influence in American and world society; and

"Whereas, We recognize the great values contributed by divisions and departments of the National Council of Churches to the departments of our own Executive Council; and

"Whereas, Serious questions have been raised concerning the National Council of Churches, including among others, these areas:

"1. Operation;

"2. Pronouncements, public statements, and releases;

"3. Lobbying;

"4. Alleged Communist influence;

"5. Educational literature; and

"6. Our representation; and

"Whereas, We believe this study report contains thoughtful, objective, and acceptable, answers; NOW THEREFORE, BE IT RESOLVED,

"1. That the study report of the Joint Committee on Ecumenical Relations on the National Council of Churches be received and commended to the Church for study;

"2. That the following principles shall apply in the selection of the representatives of our Church to the General Assembly of the National Council of Churches:

"a. Representatives shall be chosen from the several Provinces of our Church.

"b. Each Province shall have in the delegation of our Church to the General Assembly one Bishop, one Presbyter, and two Lay Persons neither of whom shall be professionally employed by the Church. Moreover, the Province itself shall have the choice of one of this group.

"c. The Presiding Bishop shall be a member of the General Assembly.

"d. Representatives of this Church on the General Board shall be nominated, from among our representatives in the General Assembly, by the Joint Committee on Ecumenical Relations to the Presiding Bishop, keeping in mind the balance of lay, clerical, and geographical representation.

"e. No person professionally employed by the National Council of Churches shall be eligible for membership in our delegation to the General Assembly, but the talents and knowledge of such persons may be used in an advisory capacity.

"3. That the position of this Church on any public statements or releases of the National Council of Churches be stated as follows:

"a. Such public statements or releases should have as their primary purpose the setting forth of issues about which Christian people ought to be concerned.

"b. They should be so phrased as not to bring into question the Christian commitment of those who do not agree.

"c. Statements should not try to give specific solutions to problems that must be decided by statesmen or others in specialized fields of competence.

"d. While statements may be directed properly to any area of life,

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BISHOP FRASER TO PARTICIPATE—Bishop Fraser will go to Panama during February to participate in the cornerstone-laying ceremonies for a University Center provided by the Diocese of North Carolina. An architect's drawing of the center is shown above. The Diocese of North Carolina has already contributed more than \$35,000 for land, building and books. Panama became our Companion Diocese in 1962 with the objective of bringing Episcopalians of the two areas closer together by means of clergy exchanges, lay visits and through an exchange of educational materials.

Clergy Refreshers Scheduled:

Two Leading Theologians Come To Conduct Courses In Diocese

THE REV. CHARLES R. GREENE
Director of Program
Diocese of North Carolina

Two of the country's leading theologians came to this Diocese to conduct refresher courses for the clergy during January.

The Rev. Harvey H. Guthrie, Jr., who joined the faculty of the Episcopal Theological Seminary in 1958 and is presently the professor of Old Testament, visited the Diocese on Sunday, January 10, to conduct a course in Old Testament for the clergy. This conference was held at The Terraces in Southern Pines.

Dr. Guthrie is a native of California and was graduated from Missouri Valley College. He then studied theology at Union Seminary and General Seminary in New York. He holds bachelor's, master's, and doctor's degrees in theology.

Ordained deacon in 1947 and priest in 1948 by Bishop Charles K. Gilbert of New York, he served as vicar of St. Martha's Church, White Plains, New York, before entering graduate study and teaching. He has been a lecturer in the Department of Religion of Columbia University and at Windham House in New York. He recently

spent a semester as a visiting scholar at Gottingen University in Germany.

Dr. Guthrie is the author of *God and History in the Old Testament* (Seabury, 1960) and was a contributor to *Viewpoints* (Seabury, 1959) and *The Interpreter's Dictionary of the Bible* (Abingdon, 1962).

Dr. Guthrie is the father of four children. His wife is the former Doris Peyton.

On January 17, Union Theological Seminary's Brown Professor of Homiletics, Dr. Edmund Augustus Steimle, came to conduct a course in preaching for the clergy. Dr. Steimle is known throughout the country as one of the best preachers and particularly one of the most outstanding radio preachers.

He was born in Allentown, Pennsylvania and was educated at Phillips Academy, Princeton University, The University of Pennsylvania, and the Lutheran Theological Seminary. He holds honorary degrees from Wagner College, Muhlenberg College, Roanoke College and Gettysburg College. His teaching career began in 1933 when he was a Teaching Fellow at the Lutheran Seminary in Philadelphia. From 1935 until 1952 he served as

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Rector Reveals

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they should avoid the impression that they offer the only specific Christian solution to the problem.

"4. That we urge our representatives to the National Council of Churches to seek to restrain the National Council of Churches and its departments and agencies from efforts to influence specific legislation, except where issues are involved on which this Church has taken a stand through the General Convention, the House of Bishops, or the Executive Council.

"5. That the National Council of Churches should follow the safeguards regarding educational literature referred to in the Joint Committee on Ecumenical Relations' report, and if such safeguards are violated our representatives should be prompt in their criticism."

Vade Mecum

Continued from page 7

to bring all camps and conferences under an umbrella theme. In 1965 it will be "The Creation." By such means members of the committee hope to expose both youth and parents to biblical and contemporary issues, at appropriate levels, so that they may, for example, talk to one another about a common experience when they have returned home.

Perhaps the most exciting new venture being developed by past and present members of the committee is the program in wilderness camping. The Revs. Parker Marks, Dan McCaskill, David Nickerson, and Merrill Miller have led the way in the development of the program. The chief value of wilderness camping is the resourcefulness it develops in youth as men and boys live out of doors in small units of six-to-eight persons, building their own campsites and shelters, gaining skill in the use of their hands, and gaining understanding of themselves and one another in the pursuit of a common life under God. This program requires men of a high calibre of training. Such training is expensive. It takes time to develop adequately trained men. The program also requires money for outdoor facilities, principally shelter, toilet and hot shower facilities, and refrigeration. As facilities improve, the committee expects also to attract girl campers into this program.

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GETTING WORD—Questions on available housing are here being answered by married seminarians. Informal question and answer groups are the order of the weekend conference aimed at answering the question: "Should I enter the ministry?"

Is This The Life For Me?

Prospective Clergy And Wives Invited To Seminary Conference

ALEXANDRIA — The Virginia Theological Seminary will hold a conference on the ministry for married couples on March 12-14, 1965. Men interested in finding out more about the ordained ministry as a vocation are invited, together with their wives, to spend two days in Seminary environment where they may discuss all aspects of seminary and parish life.

Among the scheduled events of the week-end will be three lectures by members of the faculty on topics relevant to all men who are considering the ministry. A panel of students and their wives will lead discussions of the practical problems that face new seminarians: Finances, housing, schools, jobs, and the routine of daily life. The visiting couples will live in the homes of married seminary students and have their meals in the Seminary refectory.

Should I enter the ministry? Should I work for several years before entering seminary? Am I too old for the ministry? Is financial help available? What seminary should I attend? How can I know I am called to the ordained ministry? These and other areas will be discussed in the faculty lec-

tures, student panel sessions, and in individual discussion with the students and their wives.

Every man considering the ministry faces difficult questions for which he finds few ready answers. The Conference is designed to present a glimpse of life as a married seminarian and as a minister which may help a man decide how best to serve the Lord in his life's work.

Couples who wish to attend are urged to write as soon as possible,

Clergy Quiet Day

The Right Rev. Stephen F. Bayne, formerly the executive officer of the Anglican Communion, and presently the director of the Department of Overseas Work of the Executive Council of the Episcopal Church, has been invited by our Bishops to come to this Diocese on February 22 to conduct a Quiet Day for the clergy.

The Quiet Day will be held at St. Matthew's Church, Hillsboro, from 10 a.m. to 4 p.m. on February 22.

Vade Mecum

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An indirect benefit of the wilderness program, as it develops, is that it will free the present conference center for increasing adult needs. New conferences now tentatively considered are directed toward retired persons, the handicapped, and families.

Yet another idea under consideration by the long-range planning subcommittee is the development of family camping on a new, completely undeveloped site.

In sum, the Vade Mecum Committee is one of the harder-working committees of the Diocese. It has had a little-known beginning. Working under the Department of Christian Education (David Howe, chairman), the Vade Mecum Committee has struggled toward a clearer understanding of its own responsibilities to the Diocese. It has learned to take initiative in the development of financial clarity, vigorous promotion, and sound program.

A hidden treasure is in process of being uncovered and shared with new members of the family of the Diocese of North Carolina—an institution with \$6,000 annual free maintenance and a program increasingly sensitive to the needs of the people of this Diocese. In one view Vade Mecum is old work, an old institution. But in another, more exciting view, it is a new responsibility of the Diocese and a new treasure to be shared.

Vade Mecum is Latin for "Come with Me." Members of the committee invite you one and all: "Won't you come with us?"

giving their parish and the name of their rector to the Rev. Philip A. Smith, chaplain, Seminary Post Office, Alexandria, Virginia.

Theologians

Continued from page 12

pastor of two churches. His first church was the Lutheran Church of Our Saviour in Jersey City, New Jersey. His second church was the University Lutheran Church in Cambridge, Massachusetts, where he was pastor for Lutheran students in the Boston area which includes Harvard, M.I.T., Wellesley, Radcliffe, and other colleges. In 1952 he became professor of Practical Theology at the Lutheran Seminary in Philadelphia. In 1961 he

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Six Steps Suggested:

Christian's Citizenship Role Discussed By ECW Spokesman

BY MRS. WILEY J. LONG, JR.
E.C.W. Legislative Chairman

This is the year that the State Legislature meets. The elections are over. The legislators are preparing themselves to get down to the business of lawmaking for you, me and every man. The political parties are trying to "bury the hatchet" and work together for the good of this great country and in doing so, for the good of God's whole world.

What are we as Christians, with the full implication of the word, doing to help bring about the healing of politi-

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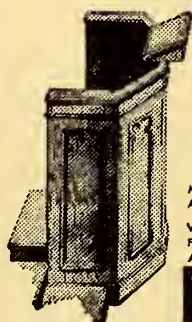
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MRS. JUNE BOURNE LONG
... Views Legislative Issues

cal wounds and to further sound legislation? There are many ways, large and small, that we, each one, can help our legislators and all others in authority. Each way is as important as the other. I list them as:

1. Pray every day, asking God, with his favor to behold and bless The President of the United States and all others in authority, to guard and guide them in wisdom and strength to know and to do His Will;

2. Show in your own conversation and actions that you believe in clean government by refraining from political "mudslinging" and disparaging remarks yourself;

3. Listen to the Church speak on social issues and please note: The Episcopal Church in the United States speaks officially through Holy Scripture, the Book of Common Prayer, and through the Constitution and Canons of the Church. To the circum-

Theologians

Continued from page 13

was appointed Brown Professor of Homiletics at Union Theological Seminary in New York.

NBC National Radio Pulpit selected Dr. Steimle as the summer preacher in 1955 and in 1961. This same network had him as the speaker for the Art of Living series during the summers of 1958, 59 and 60.

He has been the United Lutheran Series preacher of the Protestant Hour since 1955.

stances of a changing world it speaks officially through the resolutions, statements and actions of General Convention, and through the House of Bishops. In the interim between General Convention, the Presiding Bishop and the Executive Council of the Church are the only official representatives and spokesmen, implementing the decisions of General Convention;

4. Be informed on all sides of a question, reading editorials in Church publications as well as in other news media. I recommend "The Living Church" and "The Episcopalian";

5. Be active in your own precinct; and

6. Let your state and national legislative representatives know how you feel!

In order that you may be studying and considering issues that are expected to come up in our 1965 General Assembly it may be helpful for you to know of the activities of the State Legislative Council and of the opinions of others in authority.

The State Legislative Council's legislative program for the 1965 General Assembly will give top priority to the strengthening of North Carolina adoption laws to prevent independent placement of children. Other measures to be given maximum support are:

1. The establishment of a Statewide system of family courts;

Continued on page 16

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Church of the Month



ST. ALBAN'S GROUND BREAKING — The Rev. William Morris, priest in charge, here turns the first spadeful of earth for the new parish house at St. Alban's Church, Davidson. Shown from left are: David Lloyd, crucifer; Thomas Steven, senior warden; Dr. D. Grier Martin, president of Davidson College; Dr. F. L. Jackson, Sr., Mayor of Davidson; Mr. Morris; and (inside) the Rev. Paul Lowder, Davidson Methodist Church.

October 4, 1964 was a joyful day for the members of St. Alban's Church at Davidson. That afternoon, in pouring rain provided by Hurricane Hilda for the occasion, ground was broken for a new parish house.

The Rev. William Morris, the priest-in-charge, turned the first spadeful of earth. He was followed by Thomas Stevens, Davidson baseball coach and senior warden, Dr. D. Grier Martin, president of Davidson College, and Dr. F. L. Jackson, Sr., mayor of Davidson.

The new building is being erected by the Diocese, and furnished and maintained by the congregation. It is the result of study and thinking which

began in 1961. St. Alban's, like many churches in college towns, is faced with many more demands for ministry than its resources can fulfill. About 175 persons are connected with St. Alban's (100 Episcopal students; 75 registered baptised members). Of these, only 21 have an income that is not parental support or a pension. Obviously, help is needed, and the Diocese has moved to provide it.

The new parish house will provide a base for ministering both on the campus and in the town, and will include an office, classrooms, an assembly room, a kitchen and wash-rooms. The building was designed by

Edwin F. Schnedl of Reidsville and is being built by Charles W. Ballard of Davidson. It is an addition to the present church, built in 1957.

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Christian's Role

Continued from page 14

2. Income tax deductions for wages paid for the care of dependents;
3. Systematic mechanical inspection of motor vehicles;
4. Raising the juvenile driving license age to 18; and
5. Partial or complete abolition of capital punishment.

The State Legislative Council is an affiliation of 18 statewide organizations which work for social legislation. It is in no way related to the council of legislators with the same name. The Episcopal Church Women of the Diocese of North Carolina at one time belonged to the Council but voted to withdraw as members and to express concern for social legislation by speaking as individuals.

A commission headed by Sen. Lindsay Warren, Jr. of Wayne County is preparing legislation for a statewide system of family courts, to be included in a new district court plan the Legislature will consider.

State Rep. Pat Taylor of Wadesboro, unopposed for the speakership of the House of Representatives, has expressed the opinion, that, among other things, it is expected that the General Assembly lawmakers probably will:

1. Amend or repeal the controversial Communist speaker ban law;
2. Pass some court reform legislation;
3. Make some effort to reduce the pupil classroom load; and
4. Make an effort to increase the States hourly minimum wage from 85 cents to \$1.00.

These are all issues that surely interest you. After careful study and consideration, will you let your representative know how you feel about them?

Tar Heel Chaplains Form Association

Chaplains from throughout North Carolina met in Durham recently to

form the North Carolina Chaplains' Association. Purpose of the organization is to offer to chaplains in the State opportunity for sharing professional information and fellowship, and to act as an advisory body for the development of chaplaincy services throughout the state.

Officers elected for the newly-formed organization were as follows: President, the Rev. Milton P. Snyder, chaplain at Murdoch Center, Butner; vice-president, the Rev. P. Wesley Aitken, chaplain at Duke Medical Center, Durham; secretary-treasurer, the Rev. Wesley E. Brett, chaplain at Baptist Hospital, Winston-Salem. The Rev. William C. Spong, chaplain to Episcopal patients in the Durham area, was appointed chairman of the Constitution Committee.

Some 30 chaplains representing many areas of chaplaincy service throughout the state were present for this organizational meeting. The next regular meeting will be at N. C. Baptist Hospital, Winston-Salem, in December, 1965.

February

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2 The Purification Diocesan Convention, Raleigh	3	4	5 Holy Communion and Breakfast for Episcopal Legislators Raleigh	6
7	8	9 Department of Christian Education Edwin A. Penick Memorial Lectures Canon Johnson, U.N.C. at Greensboro	10	11	12	13 Youth Division Terraces
14 Septuagesima	15 Vade Mecum Committee Winston-Salem	16 E.C.W. Executive Board, Terraces	17	18 Department of College Work Durham	19 North Carolina Churchman Board	20
21	22 Clergy Quiet Day Bishop Stephen F. Bayne, Leader	23 Program Conference II Raleigh	24 St. Matthias	25	26	27
28						



*Diocese of
North Carolina
Pays Tribute
To Bishop Baker*



Official Publication
Diocese of North Carolina

RT. REV. RICHARD H. BAKER, D.D.
Bishop

RT. REV. THOMAS A. FRASER, D.D.
Coadjutor

REV. B. DANIEL SAPP
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E. LONDON and MRS. MARGARET
DARST SMITH.

Editorial Board

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The Bishop's Letter:

A Heart Filled With Gratitude Says Thanks For Dinner Tribute

My dear People:

There is no doubt in my mind as to what I want to say in this communication to you. However, I am still frustrated, inasmuch as language does not permit the fullness of feeling that I have very much in mind. Under such circumstances, there is naught to do but to close your eyes and plunge. So: Away we go!

I go back to the night of February 2, at the Sir Walter Hotel, when an impressive crowd of people gathered, to eat together and to listen to some nice people say some nice things about me, as I approach the time when I will turn in my uniform, and move over into the pasture prepared for those who have reached the right age. I don't think that I have ever felt so surrounded with support and the warmth of friendship. It was wonderful. Some cynic might rationalize to the point of explaining it away, but I choose to stop right there.

Then I come to the place where I know that I must thank somebody. Not to do so would be disastrous. Emotional spontaneous combustion would result. I feel safe in mentioning a few names. The person who decided that we would have a dinner is the Rt. Rev. Thomas Augustus Fraser. To him I offer my first expression. In addition he somehow persuaded the Diocesan Council (formerly the Executive Council) to vote a very handsome terminal gift of \$5,000. He says that it was not difficult, but he proposed it. I have written to the Diocesan Council to thank them, but I want all of you to know what they did with the money you gave them.

It took a lot of nerve to ask all those busy bishops (the Presiding Bishop included) to come to the party, but that is what he did and he says that there would have been more if they had been free.

One item on the agenda was the unveiling of an honest effort on the part of an artist to put on canvass a likeness of your bishop in his Episcopal attire. Mr. Henry Lewis, Mrs. William Thorpe, and Mrs. Richard Baker were the committee. General opinion is that the likeness is remarkable, but who am I to judge? At least there is a trace of a smile for which I am grateful. I would hate to go down in history with a scowl.

When I asked Dr. James McDowell Dick to entertain the 1965 convention he turned to Mr. George London to be in charge of the dinner. Mr. London gave a great deal of time to this task and it is my humble opinion that he did a very good job.

May I assume that these few unselfish people mentioned above symbolize the many who contributed in one way or another to this expression of love and charity for a very unworthy person.

Faithfully yours,
RICHARD H. BAKER
Bishop of North Carolina

Pre-Convention Summary Report Highlights Activity of Diocese

BY THE REV. JOHN S. SPONG
Churchman Editorial Board

A Diocese like every parish is a many-sided operation. Its center and focal point is always the office of the Bishop but its long arms of activity reach into numerous situations and opportunities. To give the delegates to the 145th Annual Convention of the Diocese of North Carolina a picture

of the vast work of the Diocese, the headquarters office staff gathered and reproduced reports of every diocesan group and agency in a packet called "The Pre-Convention Summary Report."

Here in this 57-page document a communicant of the Diocese can see the shape of the total ministry in which

Continued on page 8

Diocesan Convention Endorses MRI, Approves Vestry Service For Women



Lexington Delegation



Delegates Enjoy Lunch



George London, Wife

BY WILLIAM B. WRIGHT
Churchman Editorial Board

MRI, a torch being passed to Anglican communicants throughout the world, was grasped and carried forward by churchmen and clergy of the Diocese of North Carolina at their 149th annual convention, convening in Raleigh at the Church of the Good Shepherd this February 2 and 3.

Some 400 representatives of parishes in the 39 counties from Charlotte to Tarboro responded warmly to an address by The Right Reverend John E. Hines, the presiding bishop of the Episcopal Church of the United States, as he called on them to accept the new dimensions of church life implied by the concept of "Mutual Responsibility and Interdependence in the Body of Christ."

Earlier they had heard Bishop Coadjutor (soon to become Bishop) Thomas A. Fraser address himself to "this revolutionary age (in which) the tidal wave of change is breaking holes in the old patterns of history."

"I refuse to submit to the prophesy of gloom that the institutional church is dead, and that the parish ministry is no longer relevant and effective," Bishop Fraser told the delegates. He called on them to seek "new forms of ministry . . . new ways of reaching people where they are."

"The clerical and lay leadership of this diocese do not believe that these changes can be met by continuing to do the same old things in a better way," he declared.

The convention's affirmation came loud and clear as it put in motion several historic changes, notably a provision permitting women to serve for

Continued on page 4

Half-Notes, Grace-Notes:

Banquet Honoring Bishop Baker Highlight of 1965 Convention

COVER

Three photographs of the dinner honoring Bishop Richard H. Baker during the February Diocesan Convention appear on the front cover of this issue.

The picture at right shows some of the nearly 500 persons who turned out at the Hotel Sir Walter for the occasion. The upper left photo shows the eight bishops on hand for the dinner, the group being headed by the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church in the United States. From left are: Bishop Henry Louttit, Diocese of South Florida; Bishop Heber Gooden, Diocese of Panama; Bishop Noble Powell, Diocese of Maryland (retired); Bishop John A. Pinckney, Diocese of Upper South Carolina; Bishop Hines; Bishop Baker; Bishop Thomas A. Fraser, Diocese of North Carolina coadjutor; Bishop Thomas H. Wright, Diocese of East Carolina; and Bishop M. George Henry, Diocese of West Carolina.

The lower left picture shows the unveiling of a portrait of Bishop Baker which will hang in the soon-to-be-completed Diocesan House. Shown with Bishop and Mrs. Baker are their son, the Rev. Richard, Jr., and their daughter, Mrs. Walter M. Hale.

BY MARGARET S. KNIGHT
Churchman Editorial Board

Aptly Put — Setting the tone of the convention were these quotable quotes: Bishop Baker—"We are poised for a great move forward." Bishop Fraser—"Our only choice is to run from the world or engage it — and we have no choice." And Dr. George Penick reporting on the general convention — "A 13-day period that was filled with intensive legislation, helpful education, considerable frustration, and rewarding inspiration."

New Faces—"A likely looking lot of men," were the words Bishop Baker used in describing the 17 new diocesan clergymen assembled on the cancel steps to be introduced to the convention. They were the Rev. Messrs. R. N. Davis, C. K. Cole, Albert Heath, R. C. Johnson, Jr., C. E. Jones, Louis C. Melcher, Jr., J. A. King, C. S. Cook, Jr., Karl Garrison, M. T. Ware, C. L. Lipscomb, E. E. Smith, R. M. Ottoway, C. C. Collins, C. I. Penick, W. I. Wolverton and W. H. R. Jackson. (Note — not that Harry Jackson is new in the Diocese — he's just officially transferred.)

In Memoriam—Bishop Baker made special note of the four diocesan clergy who died during the past year. They were: Robert Josiah Johnson, D.D.;

Continued on page 6



The "P.B.," His Hosts



Mrs. Thomas H. Wright



Bishop at Luncheon

Continued from page 3

the first time on vestries of parishes in the Diocese.

The change was initiated when Henry C. Bourne, chancellor of The Diocese, presented an amendment to the canons altering the language of Canon 21 so that "adult members of the parish who are communicants in good standing," rather than "confirmed male members, etc." would be eligible.

The motion for amendment, thus brought before the convention for the twentieth time in as many years, was passed 88 to 4 in the clerical order and 41 to 16 in the lay order in a roll call vote by orders.

The Diocese of North Carolina now joins its sister dioceses of this State and most dioceses of the Nation in allowing women on parish governing boards.

The convention called for an expansion of the church's work in missions, its educational and social ministry, and its participation in the program of the National Episcopal Church; and gave substance to the plans by voting a budget of \$504,120.93 for extension of the church in the diocese and throughout the world in 1965.

This was an increase of some \$58,000 devoted solely to the church's outreach, and separate from the alloca-

tion for diocesan administrative.

Another significant development was the convention's approval of an amendment to Canon 16 which changed the name of the Executive Council to "Diocesan Council," a move in accord with action of the General Convention, which last year made the change from "National Council of the Episcopal Church" to "Executive Council" in order to avoid confusion with the National Council of Churches.

And another signal change in language, moved by Leonard Hardie, of St. Ambrose Parish, would — if ap-

to permit women to serve as delegates to the convention.

The 150th convention next year will be held at the Church of The Holy Comforter in Charlotte.

This was the last convention to be presided over by the Rev. Richard H. Baker, beloved bishop of the Diocese of North Carolina for the past six years. He will retire in June, to be succeeded by the Rev. Thomas A. Fraser.

Earlier in the day, as the convention opened, Bishop Baker — seventh Bishop of the Diocese of North Carolina — commented on the gain of 30 clergymen and 13 parishes since 1953, and the doubling of the Diocese's total property value. The number of baptized Episcopalians in The Diocese has grown in the past decade from 25,301 to 35,683; and individual giving is up from \$1,636,456 to \$2,847,466.

With an eye to the future, Bishop Baker told the convention, "There is every reason to believe that we are poised for a great move forward."

Bishop Fraser's address, which followed, gave emphasis to the retiring Bishop's optimism as he indicated areas in which the Diocese has "already taken seriously its involvement in MRI" . . . the hospital chaplaincy at Duke . . . a new form of college chaplaincy established with assistance from St. Paul's Church in Winston-Salem . . . new construction at Davidson . . . the

Convention photos on Pages 3, 4, 5 and 6 were shot by Mrs. Margaret Darst Smith of Raleigh, a member of The Churchman Editorial Board.

proved by the 150th convention — remove all verbal traces of segregation from the canons. After hearing a report on the admission policies of institutions in the Diocese, the Committee on Race was dissolved.

Also awaiting action by the next diocesan convention will be a recommendation that the canons be amended



Evensong Choir Rehearses



Fraser at Head Table



Part of Banquet Crowd



Mr. Herman Calls Roll



To a Delicious Luncheon



Mrs. Jackson Reports

Shopping Center Chapel at Cum Park Plaza in Burlington, which has received national recognition . . . an inter-city program for young people in Charlotte . . . construction of the student center at the University of Panama, in our companion diocese.

He also reported on construction of the new Diocesan House, scheduled for completion in November. In challenging tones he pointed a course of progress to be followed in the years ahead.

The spirit which would motivate that progress was embraced in a resolution committing the Diocese to "The Document of Mutual Responsibility in the Body of Christ" submitted by Chancellor Henry C. Bourne who had been present at the Anglican Congress in Toronto when the world-wide program was first adopted in 1963.

The resolution concerning MRI was adopted wholeheartedly by the convention.

Bishop Hines, whose arrival was welcomed in the late afternoon of the first day's session, had more to say about MRI. Acceptance of the document by the 61st general convention coincided with his election in St. Louis last year.

"Each parish, each diocese, each province in our Anglican Communion must involve itself," he said, "in this program which proclaims our unity in

all our political, racial and cultural diversity, and asks the rebirth of our church through a program of study, education and joint mission work.

"There is no automatic rule-of-thumb to follow," said Bishop Hines, "MRI goes to the heart of the individual and reaches toward dimensions not yet defined."

Bishop Hines stressed the point of MRI being "a two-way street," and cited the Diocese's relationship with the companion diocese of Panama as an example. "Throw off a parochial and provincial spirit," he challenged, "and consider the frontiers of your neighborhood as limitless."

At evening services a sermon by the Rt. Rev. Reginald H. Gooden, bishop of the companion Diocese of Panama, explored further the horizons of MRI.

Meantime, in the report of the Committee on the State of the Church, the Rev. Scott Taylor had laid a framework for action by recommending: (1) a reexamination of the language of the church, with consultation and instruction for both laymen and clergy; (2) the rediscovery of worship as action, relating it to the changing culture of today's urbanized world; (3) the closer cooperation of clergy and laity, emphasizing the role which laity must play — not as an adjunct to the church, but as the church itself.

Delegates listened to, or read from

their pre-convention packets, scores of detailed committee reports, many of them suggesting the specific means by which the state of church recommendations would be implemented: at Vade Mecum, Kanuga, and the Terraces . . . at missions on college campuses . . . at budding mission churches . . . in lonely hospital wards.

A high point in the reports came as M. D. (Red) Whisnant, retiring superintendent of Thompson Orphanage made his final report to the convention. In reminiscences as dramatic as any novel, he outlined the amazing progress of 25 years during which he and Mrs. Whisnant have been "Mom and Pop" to 2,092 children.

Additional steps to implement the program of MRI, anticipating action of the diocesan convention in 1966, were outlined by the Executive Council in their report on long range objectives.

Recognizing that "the first task of the Diocese is to undergird, support and secure existing programs," the Council recommended increased support for the existing programs at colleges, hospitals, Vade Mecum, and for "the world-wide mission of the Church, to be directed through the MRI Program." And in addition it called for substantial expansion of the mission program and support for a full-time college chaplain in Greensboro.



Unsung Luncheon Heroines



Presiding Bishop Speaks



Melchers, Mr. Herman



Beckwith Greets Classmate



Chancellor Henry Bourne



Gavel Changes Hands

Banquet

Continued from page 3

James McDowell Dick, D.D.; Roland Jones Moncure; and William Hardin Wheeler.

Arms of the Law—When the Bishop called for a captain of the Highway Patrol and the chaplain of State Prison to take the arms of Mrs. W. H. R. Jackson and bring her forward, the convention was not sure whether she was being arrested or presented. Turned out, however, that the patrol captain was Dick Chadwick, delegate from St. Michael's, Raleigh, and the prison chaplain her clergy husband, who were honored to escort her forward to make her annual report as president of the Churchwomen.

Work Well Done — Special tribute goes to the host church, Good Shepherd; its rector, the Rev. Louis C. Melcher, Jr., to Godfrey Cheshire, Jr., general chairman, and all the faithful and hardworking members of the parish for the superb job they did. Everything moved with well-oiled efficiency — not a single hitch. The registration went like clockwork; all details were ably taken care of; the meals were good, hot, and quickly served; and the coffee flowed freely (to the tune of about 96 pounds). Congratulations all Good Shepherders!

Special Impressions—The thrill of hearing the rafters resound to some 350 male voices raised in a familiar hymn . . . the lump-in-the-throat every one shared with "Pop" Whisnant as he gave his final Thompson Orphanage report . . . the old-school "gentlemanliness" of Henry Bourne, our chancellor . . . the warm, simple dignity of the Presiding Bishop . . . the sparkling humor of Bishop Gooden . . . the reassuring sight of so many busy men

working with dedicated concern for our church.

Convention Climax — Highlight of the convention — not only for the delegates but for those other lucky ones (numbering altogether 475) who had the privilege — was being at the banquet honoring our beloved Bishop Baker on Tuesday night. The warmth and humor of the tributes paid him almost offset the sadness of contemplating his departure.

Portrait — Unveiling the Bishop's portrait was the first banquet excitement. Doing the honors were his son, the Rev. Richard H. Baker, Jr. (he's chaplain to the Episcopal students at the University of Virginia) and his lovely daughter, Mrs. Walter M. Hale of Baltimore. Everyone judged the portrait to be most handsome — even the Bishop pronounced it "better looking than I am."

The Heavyweights—Bishop Fraser, who did such a beautiful job of emceeding, announced as the next item of business the introduction of the "heavyweights" . . . who turned out to be the seven visiting bishops, including the Presiding Bishop, who had come to pay honor to our Diocesan. And who, incidentally, turned out to be anything but heavy in their short tributes.

Gay Ascetic—Bishop John E. Hines, installed less than a week before as Presiding Bishop, received a standing ovation. He described Bishop Baker as being like the gay ascetic who never smoked during Lent, but who always carried matches; who sparkles and bubbles, but out of great depth; a man with the kind of common touch that belongs only to the great; "A man of God who has touched my life immensely." It might be best to ask Bishop Baker about the present he brought.

Companion—Bishop Heber Gooden, here from our companion diocese of Panama, brought gifts and tributes from that country. He first presented a parchment signed by Archdeacon Shirley (you will remember his wife who was here in the Diocese several years ago) and Archdeacon Webster. It was a testimonial from the bishop, the people and the clergy of Panama expressing affection and sincere regard to our Bishop. Next, he brought forth a beautiful crozier fashioned of native wood and silver by Panamanian Anglicans in a school of arts and crafts in the interior of that country. In his inimitable way he described it as a "typical, Episcopal, tropical, collapsible (it was fashioned to come apart), portable staff." Then as a special tribute to Mrs. Baker he presented a silver bowl . . . together with the comment that if he (Bishop Baker) had to be someone else it would surely be Lee Baker's second husband.

Former Boss—Bishop Noble Powell, retired Bishop of Maryland, and Bishop Baker's former diocesan, asked, "What makes him click; why is he the beloved person he is?" The answer, he said, is very simple: "He is one who has given his life to a cause, the cause of our Lord Jesus Christ . . . and given to it the best he had." And, quoting Matthew Arnold: A friend "who saw life steadily and saw it whole."

East and West — Bishop Thomas Wright and Bishop George Henry, neighbors from the eastern and western dioceses of our State did next honors. In Bishop Wright's words: "He is the most gentlemanly and the most polite man in the whole House of Bishops. . . . He is greatly admired, greatly respected, and greatly loved all over the Church." Bishop Henry honored him as a Christian brother: "A

Continued on page 9

Ground Breaking Services Conducted For New Diocesan House At Raleigh

Ground breaking services for a \$250,000 Episcopal Diocese of North Carolina headquarters were held at Raleigh during January.

The services were conducted by the Rt. Rev. Richard H. Baker, bishop of the diocese, and the Rt. Rev. Thomas A. Fraser, bishop coadjutor.

The new Diocesan House, to be built on a 14-acre site on the Raleigh belt-line at the North Hills Shopping Center, will serve 39 counties between Charlotte and Tarboro. It is expected to be completed next fall.

The project is being supervised by a committee headed by Bishop Fraser and including the following members: A. Freeman Edgerton, Charlotte; Kemp D. Battle, Rocky Mount; George H. Esser, Chapel Hill; the Rev. R. Martin Caldwell, Southern Pines; the Rev. Martin R. Tilson, Charlotte; and George F. Bason, Raleigh.

Clancy and Theys Construction Co. of Raleigh is the general contractor. The building was designed by Hollo-way-Reeves, Raleigh architects.

The structure will provide offices for the diocese's bishops, business manager and others charged with the program of the diocese. In addition, Diocesan House will include meeting rooms, kitchen and a vault for archives. The building will be erected around a chapel where services will



BISHOPS BAKER AND FRASER BREAK GROUND
... Surrounded By Well-wishers At Diocesan House Site

be held daily.

The project will be paid for over a period of years out of the maintenance budget of the diocese to which each parish contributes. These funds are ex-

pected to be supplemented by gifts and memorials.

The building will be of white cast masonry and will be air-conditioned throughout its 11,000 square feet.

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT

Churchman Editorial Board

Clergy Changes—The Rev. Albert T. J. Heath has increased his responsibilities from deacon-in-charge of St. Mark's, Wilson, to include Epiphany Church, Rocky Mount. The Rev. William R. Dennis, Jr., has been relieved of his responsibilities at Epiphany Church at Rocky Mount, and will continue as priest-in-charge of St. John's, Battleboro, and will become priest-in-charge of St. Michael's at Tarboro.

New Addresses — The Rev. Sam-

uel K. Frazier, Jr., who left Galloway Memorial Chapel in Elkin in January, notes that his new address will be St. Philip's Episcopal Church, 2431 Shannon Place, S.E., Washington, D. C. New address of the Rev. Richard L. Hicks, late of the Church of the Redeemer at Greensboro, is St. Andrew's Church, 1809 Rutland Ave., Cincinnati, Ohio.

New Daughter—The Rev. and Mrs. Charles S. Cook, Church of the Epiphany, Leaksville, are proud parents of a new daughter, Anne Stuart,

born in November.

New Contributors—Thanks to these churches who in response to our pleas have added the CHURCHMAN to their mailing list: Christ Church, Cleveland; Trinity Church, Mt. Airy; Galloway Memorial, Elkin; St. Thomas, Reidsville; Holy Trinity, Greensboro; All Saint's, Concord; Grace Church, Lexington; Church of the Messiah, Rockingham; and Christ Church, Raleigh. Continuing thanks go to those who have been sending them faithfully in the past. This is our main source of

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Summary

Continued from page 2

he is involved as a member of the Episcopal Church. It ranges from the service institutions of the Thompson Orphanage now working into its exciting new phase of child care to the Bishop Penick Home for the Ageing in Southern Pines now after years of planning in the opening months of its operation. It stretches on to the college campuses of this State where dedicated chaplains seek to organize and interpret the witness of Jesus Christ to the changing frontiers of thought in the educational centers. It appears beside the sick beds in the medical complexes of our Diocese where people facing the crisis of serious illness on the fear of impending surgery find themselves sustained by church's ministry and sacraments and the medical world begins to hear of Jesus Christ in terms of their own needs inside the strange world of a hospital. It leaps over the ocean barriers to build a seminary in Uganda to prepare Christian leadership for the African continent now being so violently born into the Twentieth Century, to send a medical missionary to Southeast Asia, a teacher to Liberia, a priest to Alaska . . . thus binding God's people into an awareness that we were all made of one blood by one Father. It reaches to the conference centers of our church where the minds and bodies of God's people are refreshed and invigorated with knowledge and fellowship; and time after time a local church discovers that the inner core of the parish is trained and educated at a Kanuga or a Vade Mecum.

The life of the Diocese also has a number of parish services designed to aid local churches in their proclamation of the Gospel. The efficient office of program coordinates this work which includes aids toward effective Christian Education, assistance in understanding the problems of alcoholism, the ageing, the sociological revolution in race relations, the moral implications of such contemporary debates as capital punishment, the theological meaning of our rapidly urbanizing culture, and many others. Through the work of the various departments of the Executive Council no church is left on its own resources but is involved deeply in the total life and resources of the Diocese.

The structure of the Diocese also provides ways in which our unity can

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Summer's Schedule Arr



Junior High Conference, 1964

BY
THE REV. LELAND JAMIESON
Assistant Director of Program
Diocese of North Carolina

Vade Mecum is, first and last, people as *Candid Camera* would say, "caught in the act of being themselves." The pictures on these pages tell the story as well as it is possible to tell it. Each

year the central concern of the program at Vade Mecum is people, people who sense an urgency in our Lord's injunction, "Follow Me" and a warmth in the name of the camp itself, which, translated literally, means "Come with me."

The over-all theme for 1965 at Vade Mecum is "The Creation." The plan



Junior Girls Camp, 1964

anced For Vade Mecum



Episcopal Church Women, 1964

of all the camps and conferences is to develop the biblical and contemporary theological significance of this central Christian doctrine at each age level as may be appropriate.

The theme "The Creation" is appropriate not merely because it is an important doctrine, but also because the setting Vade Mecum offers stimu-

lates our efforts to see in the created order the Mighty Hand of God. Nestled at an elevation of approximately 1,800 feet in the Saura Mountains of Stokes County 26 miles North of Winston-Salem, Vade Mecum commands in a sweep of the eye, a view of Saura Town Mountain, Moore's Knob, and

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Junior Boys Camp, 1964

Summary

Continued from page 8

be remembered and preserved. The chief symbols of this are the Office of the Bishops and the Annual Meeting of the Convention. But there is also the life of the Convocation with its regular meetings for women, young people, and men. There is the publication of *THE NORTH CAROLINA CHURCHMAN* which by going to every Episcopal mailing address serves to bind us together and make us aware of our common life.

To keep this vast and far reaching program working effectively requires an efficient structure and organization in the Diocese. How this structure functions is also part of the Pre-Convention Report. We learn of the actions of the Standing Committee serving as a council of advice to the Bishops. We learn of the official actions taken by the Executive Council in their work of being responsible for the life of the Diocese between conventions. We see the function of the Examining Chaplains as they assist in the training and preparation of men for the Sacred Ministry. We learn of the work of the various foundations and societies which administer funds to be used for some form of church extension.

This vast enterprise is described in one packet of pre-convention information . . . a peep hole into the far reaching life and program of our Diocese. We read of our work with both pride and humility — pride that we are enabled to participate in such a vital, exciting life as our Diocese offers and humility when we catch a vision of a world waiting to be served in the name of Christ. We know that in that world we in the Diocese of North Carolina have only barely begun to scratch the surface of our opportunity to know this Christ and to make Him known.

Banquet

Continued from page 6

true Christian brother in the family of God," both to fellow bishops, to the clergy and laity; "He embodies Christian love, in which he holds himself above no one."

Near South—Bishop John Pinckney of Upper South Carolina noted that if the Diocese of North Carolina had to hang its Bishop they couldn't have

hung a nicer guy. He spoke of him as "A man of gentleness and great humility." "Even if they hang him in the Diocesan House," he went on, "this spirit of gentleness and humility will linger over the Diocese."

Far South—Bishop Henry Loutitt of South Florida, in a quip about the location of his Diocese, noted that someone in New York, on hearing his wife's Southern accent, and being told from whence she came, immediately said they thought she was from "farther south than that." He spoke of Bishop Baker as a great priest and pastor, and "A great Christian who has witnessed to the Lordship and Kingship of Jesus Christ."

Other Gifts—From within the Diocese came other gifts and tributes. The Rev. Jack Spong of Tarboro presented to the Bishop a handsomely bound book containing letters of appreciation from the clergymen who have served under him in the Diocese since his consecration in January, 1951. Four of these, he noted, have become bishops, and four of the letters were from the four clergymen in this Diocese who have died in the past year. The Rev. Thom Blair of Charlotte brought a gift from the Diocesan clergy — a lizard bag ("Everybody in Charlotte who is anybody has a lizard bag.") containing golf balls, golf books, a sweater, even a sweater for Mrs. Baker, and a credit slip at a Baltimore country club for \$408 to be spent for "nothing more serious than golf." Something much more serious was presented by Bishop Fraser "as a token and symbol of love and appreciation from the Diocese" . . . a check for \$5,000.

Honor Guests—Seated at the head table, and looking her usual lovely self, was Mrs. Edwin A. Penick, wife of our late Bishop. Mr. and Mrs. George London of Raleigh and Good Shepherd were there too. Special tribute goes to George who master-minded the beautifully planned and executed banquet. The Rev. and Mrs. Louis Melcher (he's host rector) and the Rev. Carl Herman of Greensboro, secretary of the Diocese, also graced the head table.

Notables Noted—Seated together at one table were four lovely past presidents of the Churchwomen: Mrs. U. T. Holmes, Jr., of Chapel Hill; Mrs. Edwin F. Lucas of Greensboro; Mrs. Les-

Laymen's Convention

The annual convention date of the Episcopal Laymen of the Diocese of North Carolina has been announced by President Luke D. Drury, Jr., of Greensboro. St. Andrews Parish in Haw River will host this year's gathering on Sunday, March 7.

"This will very probably be the last meeting of the Laymen of the Diocese that Bishop Baker will be able to attend," according to President Drury. The speaker will be Dr. Edwin G. Wilson, a dean at Wake Forest College.

Registration will begin at 10 a.m. An 11 a.m. communion service is planned followed by a business session prior to lunch. Adjournment is expected not later than 3 p.m., says President Drury.

lie B. Evans of Raleigh; and Mrs. T. P. Thomas of Wilson. Mrs. Henry Bourne of Tarboro, another past president, was with Mr. Bourne, the chancellor (their attractive daughter, Mrs. Wiley Long of Roanoke Rapids, who serves as legislative chairman for the Churchwomen, was with them at the convention on Wednesday). Mrs. W. H. R. Jackson, now serving as president, was seated at the table with the Rev. Mr. Jackson, Luke Drury of Greensboro, President of the Laymen, and the Rev. and Mrs. Ed Jeffress, now of Kinston and lately our diocesan director of Christian education.

Special Guests—Out-of-town guests of the Bakers who came especially for the dinner included: The Bishop's brother, Dr. Benjamin Baker of Baltimore; Mr. and Mrs. Marvin Josephson of New York; Mr. and Mrs. Robert Barnes of New York; Mr. and Mrs. Theodore Waters of Baltimore; Mr. and Mrs. E. Marshall Newton of Washington; and Mr. and Mrs. Volney Kyle of Fayetteville.

For Ladies Only—The banquet notes would not be complete, at least from the woman's angle, without some fashion notes. First, though, a comment heard from many of the women present . . . that two of the loveliest ladies there were the wives of the retiring and retired bishops (Mrs. Baker and Mrs. Powell), with the added hope that when they themselves reached retirement age they might achieve some

small measure of that beauty. But back to business. Mrs. Baker wore emerald green silk, with pearls and a white orchid. Her daughter, Mrs. Hale, wore a silvery white sheath with a white orchid. Mrs. Powell was in royal blue, which vastly became her dark hair. Mrs. Pinckney's green dress complimented her red hair. Mrs. Wright wore deep brown lace, and Mrs. Henry a softly pleated beige dress. Mrs. Fraser was dressed in brilliant peacock blue silk. Mrs. Penick wore her favorite soft shade of blue; Mrs. London was in pale gold, and Mrs. Melcher in black with pearls. No comment on the bishops' attire . . . except that Bishop Loutitt broke the black pattern with a royal purple shirt, and "Bishop" London was handsomely attired in brown. 'Twas a grand and lovely evening, all in all.

Vade Mecum

Continued from page 9

Hanging Rock. This ridge of mountains, one of the oldest in the Appalachian Range, symbolizes at once both the patience of God and His ever-renewing creative activity in the affairs of men and of man's environment.

The environs of Vade Mecum are healthful for both children and adults. A newly expanded feature in 1965 will be the increased facilities of the Wilderness Campsite, nearly a half-mile north of the Conference Center. The Wilderness Campsite becomes increasingly more self-sufficient with each year's additions to the facilities. This development affords children more room for the expansion of their programs, while at the same time it relieves the conference facilities for increased adult use. Among the adult programs are the AA Retreat, the Churchwomen's Conference, the Laymen's Conference, the Clergy Conference, and the Family Conference. Subsequent issues of *THE CHURCHMAN* will describe these in fuller detail.

The summer program at Vade Mecum will utilize in 1965 a more highly trained staff than has been possible in previous years. Five persons who share a variety of responsibilities for the program in the coming year participated in the recent Leadership Training Institute in Richmond, Virginia. Deans of Childrens' camps using the conference facilities will go to Waverly, Georgia, for training in conference design. Deans responsible for the

wilderness program will receive training in Indianapolis, Indiana. All deans will participate in two workshops at Vade Mecum in the spring. Each dean in turn will be equipped to train his staff of counselors.

All told, it looks as though it will be a good year at Vade Mecum . . . so "Come with us!" The 1965 schedule is as follows:

(All sessions begin with supper and end with breakfast unless otherwise noted.)

Wilderness Facility

1. Wilderness Training Program, June 13-18, counselors (young men) completing 11th grade and above;
2. Boys' Pioneer Camp, June 18-30, Boys completing 7th or 8th grades;
3. Boys' Adventure Camp, July 1-8, boys completing 5th or 6th grades.

Conference Facility

1. A.A. Retreat, June 4-6, all A.A.'s are welcome;
2. Junior Choir Conference, June 6-13, choir boys and girls completing 4th, 5th, 6th grades;
3. E.C.W. Conference, June 14-18, all Episcopal Churchwomen;
4. Laymen's Conference, June 18-20, all Episcopal Churchmen;
5. Clergy Conference, June 20-lunch, June 22, the clergy of the Diocese; Staff Break — June 23-24
6. Junior Girls, June 25-July 5, girls completing 3rd or 4th grades;
7. Senior Girls, July 6-16, girls completing 5th or 6th grades;
8. Boys' Discovery Camp, July 17-27, boys completing 3rd or 4th grades; Staff Break — July 28-29.
9. Junior High Conference, July 30-August 12, Boys and girls completing 7th, 8th, or 9th grades;
10. Senior High Leadership Conference, August 13-22, boys and girls completing 10th, 11th, or 12th grades*;
- Province IV Youth Conference, August 23-27;
- Four delegates elected at E.Y.C. Convention;
11. Family Conference, September 3-lunch, September 6, registration limit is 20 family units.

* The Senior High Leadership Conference will not be desegregated until 1966. All other camps and conferences are now open to all persons without regard for color or ethnic origin.

DioSCENE

Continued from page 7

Diocesan news; without them we'd be lost.

Convention Appointments, Elections

Appointments and elections announced during the closing session of the 149th Convention included:

Diocesan Council: The Rev. Arthur Calloway, Raleigh; the Rev. Dudley Calhoun, Winston-Salem; the Rev. John A. Gray, Wilson; the Rev. Peter Robinson, Greensboro; R. Mayne Albright, Raleigh; Dr. James E. Davis, Durham; James O. Moore, Charlotte; Mrs. I. H. Manning, Durham.

Standing Committee: The Rev. W. Moultrie Moore, Jr., Charlotte; the Rev. B. Daniel Sapp, Raleigh; Henry W. Lewis, Chapel Hill.

Deputies to Provincial Synod: The Rev. Loren B. Mead, Chapel Hill; the Rev. W. E. Pilcher, III, Mt. Airy; the Rev. Peter C. Robinson, Greensboro; the Rev. Thomas J. C. Smyth, Greensboro; the Rev. William C. Spong, Durham; the Rev. Thomas Thrasher, Chapel Hill; Henry Best, Roanoke Rapids; Joel T. Cheatham, Jr., Henderson; Gavin Dortch, Raleigh; James W. Holt, Charlotte; Robert D. Noble, Charlotte; Dr. George D. Penick, Chapel Hill.

Trustees of Diocese: A. L. Purrington, Jr., Raleigh; William H. Ruffin, Durham.

Trustees, University of The South: The Rev. T. J. C. Smyth, Greensboro.

Trustees of St. Mary's Junior College: Dr. Sydenham B. Alexander, Chapel Hill.

Trustees of Kanuga Conference: John Clayton Smith, Raleigh.

Directors Episcopal Home for The Aging: The Rev. Thom W. Blair, Charlotte; Ralph Hubbard Bouligny, Charlotte; Dr. Henry T. Clark, Chapel Hill; Dr. James E. Davis, Durham; Dr. William F. Hollister, Southern Pines; Mrs. E. C. Marshall, Charlotte; the Rev. Merrill C. Miller, Jr., Mecklenburg County; Mrs. W. C. Ruffin, Southern Pines; the Rev. Bruce Daniel Sapp, Raleigh; Thomas F. Southgate, Jr., Mount Airy; the Rev. Herbert N. Tucker, Henderson; Edward Yaggy, Chapel Hill.

Board of Examining Chaplains: The Rev. S. Moultrie Guerry, Robert Ladehoff, Bartine Sherman, Thomas Thrasher, Jacob Viverette, Loren B. Mead, Phil Cato.

Trustees of The Murdock Memorial Society: Class of 1967 — The Rev. A. Moody Burt, III; the Rev. John W. S. Davis, Charles Wentz.

Trustees of N. C. Episcopal Foundation: Class of '66 (to fill unexpired term of the Rev. John Mott)—Meade Willis; Class of '67 (to fill unexpired term of the Rev. William Goodson)—the Rev. Starke Dillard; Class of '68—Arthur L. Tyler, William H. Ruffin, Dr. Arthur H. London, Jr., T. G. Heyward.

Canonical Committee on Constitution and Canons: Henry Bourne (chairman), William Joslin, the Rev. Carl Herman, the Rev. O'Kelley Whitaker, the Rev. Martin Caldwell.

On State of The Church: The Rev. David M. Bercair (chairman), the Rev. David Nickerson, Frederick C. Wedler, Julian Robertson, Dr. Clifford Lyons.

On New Parishes: The Rev. Donald Frazier (chairman), the Rev. Sidney S. Holt, Charles Calhoun, M. Riggs Goodman, Kermit M. Bailey.

On The Church Pension Fund: John B. London (chairman), A. Freeman Edgerton, H. G. Nicholson.

On The Convention and Dispatch of Business: The Rev. John A. Gray (chairman), the Rev. L. Bartine Sherman, Godfrey Cheshire, Jr., Alfred L. Purrington.

On Credentials and Elections: The Rev. Downs Spitler (chairman), the Rev. Warwick Aiken, Jr., the Rev. Samuel M. Moore, Moultrie B. Watts, Stuart D. Wiggins, Dr. A. V. Blount, Jr.

On Worship and Music: The Rev. O'Kelley Whitaker (chairman), the Rev. L. Bartine Sherman, the Rev. Robert Ladehoff, the Rev. Albert T. J. Heath, Dr. George Williams, Gerald Boab, Charles Rakaw, William Whitley, Mrs. George C. Eichorn, Mrs. Wm. J. Button, Mrs. Eric F. Flannagan, Jr., Mrs. John E. Mueller.

On Armed Services: Tucker Burrows, the Rev. Phillip Cato, the Rev. Frank E. Pulley.

Representatives to The N. C. Council of Churches: The Rev. Charles R. Greene, the Rev. William M. Latta, the Rev. Martin R. Tilson, Charles F. Blanchard, Sidney C. Fortune, James C. Hodges.

Leaving Headquarters — Diocesan Headquarters in Raleigh lost three of its staff at the end of January. Mrs. Lunsford Long (Becky), who was sec-

retary to Bishop Baker, and Mrs. Leigh Wilson (Nancy) secretary to George Bason, both have joined the staff of

Continued on page 13

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3. _____				
4. _____				

1. _____

2. _____

3. _____

4. _____

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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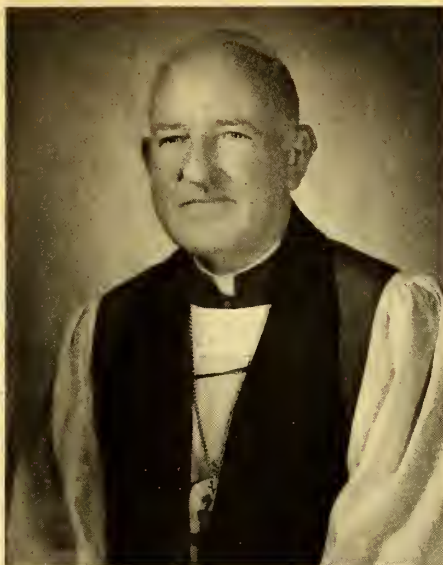
Continued from page 11

the Legislature. *Allen Overton*, bookkeeper, has enrolled as a student at State College to continue his work toward a degree in economics. He will continue to work part-time for the Diocese.

To Pennsylvania — *Robert C. Perkins*, for five and one-half years organist and choirmaster at St. Luke's, Salisbury, has left for a similar position at St. John's Church in Sharon, Pa. Mr. Perkins was a member of the Diocesan Commission on Worship and Church Music. He also served as a member of the Vade Mecum Committee.

Head Ministers—The *Rev. W. Lea Powell*, rector of Grace Church at Lexington, has been elected president of the Lexington Area Ministerial Association for the year 1965.

Vestry Retreats — Church of the Holy Comforter, Burlington, held its annual vestry retreat at The Terraces in January. Quoting the rector, the *Rev. Thomas E. Bollinger*, who goes with them: "This annual retreat has been of great value to the vestries of the past, giving them an opportunity



LEADS RETREAT—The Terraces at Southern Pines will be the setting for another retreat for Episcopal Churchwomen, March 9-11. Serving as leader will be the *Rt. Rev. Albert Rhett Stuart, D.D.*, bishop of Georgia. Bishop Stuart was born in Washington, D. C., and is a graduate of Episcopal High School, University of Virginia, and Virginia Theological Seminary. He served as: Rector to churches in Greenwood and Charleston, S. C.; chaplain in the Navy; Dean of Christ Church Cathedral, New Orleans; deputy to several general conventions and a former member of the National Council. Bishop Stuart was consecrated as sixth bishop of Georgia in 1954. His special interests are in the fields of Christian education, preaching missions and the retreat movement. For reservations contact your parish secretary of devotional life or Mrs. E. G. Flannagan, Jr., 320 Granite St., Henderson.

to pray, think and play together. Through this experience they have established a solidarity which has made for the good leadership which has ensued." The *Rev. Daniel Sapp*, Christ Church, Raleigh, has announced that he and his vestry are making plans for a similar week-end retreat.

Lay Readers—The *Rev. Herbert N. Tucker, Jr.*, rector of Church of the Holy Innocents, Henderson, points

with understandable pride to his large and active group of lay readers, which number 20 in a parish of 363 communicants. In addition to reading at Holy Innocents on each Sunday but one, they conduct two services each month both at Holy Trinity, Townsville, and St. Timothy's, Clarksville, Va. In addition, two of the group conduct an adult class at St. John's, Henderson. At Christ Church, Charlotte, a special training course for lay readers began in January, with the aim of training new lay readers as well as "refreshing" those already serving. Mac McCray, head lay reader, is conducting the course.

Lenten Study—*Dr. Lansing Hicks*, professor of literature and interpretation of the Old Testament at Berkeley Divinity School, New Haven, Conn., will conduct a Lenten series at Christ Church in Raleigh. Dr. Hicks, a Raleigh and Christ Church native son, will speak on "Personalities Around Jesus." The series will begin on the evening of Ash Wednesday, March 3, and will continue through Friday evening, March 5. There will also be two morning lectures on Thursday and Friday.

Happy Mexicans — "Bless you for the absolutely stupendous news" began a recent letter from Mexico to the *Rev. William Price*, rector of St. Mary's Church, High Point. Reason for the letter was the announcement of the success of St. Mary's Christmas offering goal of \$1,000 which is to provide one full scholarship for a seminarian, Samuel Espinosa, and to provide a needed \$500 to assist in the purchase of an organ for the seminary chapel. The letter came from the *Rev. Allen Green*, who like the *Rev. Hall Partrick*, seminary dean, is a North Carolina native.

Exchange Student — St. Paul's Church, Winston-Salem, notes in its bulletin that *Willy Hersberger*, 18 year old exchange student from Brugg, Switzerland is staying in St. Paul's Parish this school year. His stay is being sponsored by the parish and the William Witherows, with whom he is living, through the program known as the International Christian Youth Exchange. *Becky Freeman* of St. Paul's is at the same time living in Essen-Werden, Germany.

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Memorial Library

Episcopal Churchwomen Report 'Spring Planning Days' Series

Beginning late in March, the Episcopal Churchwomen will hold a series of planning workdays in five areas of the Diocese. The purpose of these "spring planning days" is to enable the Churchwomen of every parish and mission in the Diocese to begin to plan together a coordinated program of wor-

ship, study and action for their local branch.

Each of these workdays will begin with an introductory session on program principles to be presented by the Rev. Charles Greene, diocesan director of program. Workshops in four

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Hootenanny, Rule Of Silence Mark EYC Retreats In March

The Terraces will be host, the first three weekends in March, to three retreats for Episcopal Young Churchmen. The three conductors of these retreats will be the Reverends King Cole, Philip Craig, and William Morris. In each instance, these leaders will be assisted by chaplains to the retreat.

A newsletter dated January 30 describes the event in these words: "We welcome the pressures of school,

friends, and family. This is what makes life interesting. At the same time, we need occasional relief from these pressures in order to stop and consider who we are and who God is in this world we live in — a world in which God seems to have given us a lion's share of the responsibility."

The young people were invited to bring guitars and ukeles for a hootenanny the first evening of the retreat. At the same time, they were instructed that a "rule of silence" would be observed Saturday and Sunday. Both hootenanny and the quiet imposed by a rule of silence were viewed as expressive of two real needs of man — fellowship and solitude — which, when fulfilled, contribute to the wholeness of man.

Each of the retreat leaders has been active in youth work, either on the parish, diocesan, or conference level.

Mr. Cole worked intensively with young people at St. Paul's, Winston-Salem, during the summer of 1963.

Mr. Craig has worked quietly behind the scenes as a member of the Youth Division and Chairman of the Committee on Summer Service Projects.

Mr. Morris for several years has served the staff of the Junior High Conference at Vade Mecum, and last year he served the staff of the Senior High Leadership Conference.

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Church of the Month



Grace Church, Weldon

The first Episcopal services held in the town of Weldon were conducted by the Rev. R. A. Castleman in the Literary Hall of the hotel in the year 1863. "Mr. Castleman's fate was a sad

one," says the church record of that period, "he having fallen by the hands of an assassin near Gaston in Northampton County on the 12th of October, 1865, mistaken for some other person."

The first efforts to erect a church building in Weldon were made in May, 1866, by "the ladies of the vicinity." The parish was formally organized and took the name of "Grace Church" at the convention of the diocese held in Wilmington in 1874. In 1889, Bishop Lyman consecrated the present church building.

A diocesan-wide survey conducted in 1950 revealed that ministries of very short duration plus periods of long vacancy had greatly handicapped the progress of the church in Weldon. The one notable exception was the ministry of the Rev. D. P. Moore, rector for over 13 years.

Construction of a modern parish house began in 1954. In 1962, the church building was completely renovated both inside and out, new lights and new pews being given as memorials, and the grounds landscaped.

Situated in Halifax County, an area of slowly decreasing population, the growth of the parish remains stationary with the number of baptized persons being 135. The parish maintains a full church program. Grace Church is fortunate in having the assistance of three layreaders who read Morning Prayer one Sunday in each month.

Serving as wardens are Haywood D. Cochrane and Paul B. Barringer. Mrs. Jack S. Turner is president of the Churchwomen and Miss Mary Lou Gregory heads the Young Churchmen.

Bishops' Visitation Schedule

BISHOP BAKER

BISHOP FRASER

March 7

Haw River, St. Andrew's 11 a.m.
Burlington, St. Athanasius, 3 p.m.

Salisbury, St. Paul's, 9:30 a.m.
Kannapolis, St. James', 9:30 a.m.
Salisbury, St. Luke's, 11:15 a.m.

March 14

Elkin, Galloway Memorial, 11 a.m.
Winston-Salem, St. Stephen's, 7:30 p.m.

March 17

Sanford, St. Thomas', 7:30 p.m.

March 21

High Point, St. Mary's, 8, 11 a.m.

Erwin, St. Stephen's, 11 a.m.

March 25

Oxford, St. Cyprian's, 7:30 p.m.
Satterwhite, St. Simeon's, 7:30 p.m.

March 28

Battleboro, St. John's, 11:15 a.m.
Tarboro, St. Michael's, 9:15 a.m.

Davidson, St. Alban's, 11 a.m.
Iredell County, St. James', 11 a.m.

March 31

Raleigh, St. Ambrose, 7:30 p.m.



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Churchwomen

Continued from page 14

areas will follow. Mrs. W. H. R. Jackson, diocesan president of the Churchwomen, will lead branch presidents in a workshop on administration. Mrs. Eric Flannagan, secretary of devotional life, will lead the workshop on planning for worship. Mrs. Eugene S. Knight, secretary of Christian education, will conduct a session on choosing and presenting study courses. Mrs. William P. Price, secretary of Christian social relations, will lead the group concerned with action.

Places for the workdays have been set so that no one will have to drive more than approximately 50 miles. Each branch is asked to choose the place nearest them. Places and dates are:

Southern Pines, Emmanuel Church — March 30
Winston-Salem, St. Paul's — March 31
Rocky Mount, Good Shepherd — April 6
Durham, St. Philip's — April 7

For Legislators

Members of the 1965 General Assembly and other state officials were breakfast guests at Raleigh recently of the Episcopal Diocese of North Carolina. Governor Dan K. Moore and Lieutenant Governor Robert Scott headed members of the State's official family who attended.

The Diocese and Raleigh's Episcopal churches were hosts at the 8:15 a.m. breakfast at historic Christ Church, located on Capital Square.

The breakfast was preceded by a 7:30 a.m. communion service conducted by the Rt. Rev. Richard H. Baker and the Rt. Rev. Thomas A. Fraser, bishop and bishop coadjutor respectively of the Diocese. The Rev. B. Daniel Sapp is rector of Christ Church.

Charlotte, St. Martin's — May 5
Each parish and mission is urged to send to one of these Planning Days the president of its branch of Episco-

pal Churchwomen; the secretary of devotional life; secretary of Christian education, and secretary of Christian social relations. Since these are the women in the local branch who are most particularly concerned with the overall planning for the year, the workdays are planned around them. Should one of these be unable to attend, each branch is asked to send a substitute who might share the same concern. For full effectiveness, there should be a full team from each branch.

The Clergy are also invited and urged to accompany their women to these planning days. It is felt that this will be a most vital contribution toward coordinated planning within each church.

Schedules for the days have been planned as follows: 10 to 10:30 a.m., registration and coffee; 10:30 to 11, opening session; 11:00 to 12:30, workshops; 12:45, lunch; 1:30 to 2:30, closing joint session; 2:30 to 3 p.m., individual consultation with leaders.

Lunch will be "bring your own sandwich," with coffee and dessert served by the local church.

March

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1			4	5	6
			Ash Wednesday		Young Churchmen Mid Winter Retreat Terraces	
Laymen's Convention Haw River Young Churchmen Mid Winter Retreat Terraces	8	9	10 Episcopal Foundation	11	12 E. C. W. Ember Day Corporate Communion	13
		E. C. W. Retreat, Terraces, Bishop Stuart			Young Churchmen Mid Winter Retreat Terraces	
14 Young Churchmen Mid Winter Retreat Terraces	15 Department of Overseas Missions Raleigh	16	17	18	19 North Carolina Churchman Board Raleigh	20
					Young Churchmen Mid Winter Retreat Terraces	
21 Young Churchmen Mid Winter Retreat Terraces	22	23	24	25 The Annunciation U. T. O. Spring Ingathering	26	27
				Department of Christian Social Relations, Terraces College Faculty Conference, Terraces		
28	29	30 E. C. W. Training Institute I Southern Pines	31 E. C. W. Training Institute II Winston-Salem			

NORTH CAROLINA

the Churchman

April, 1965

R F CUSHMAN
BOX 4572 DUKE STA
DURHAM N C 27706

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Official Publication
Diocese of North Carolina

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Coadjutor

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The Bishop's Letter:

Easter Message Is Proclamation That Life Given Comes Back New

My Dear People:

There is no trouble about an Easter Message unless there is a demand that we say something new.

On second thought I'll say that one cannot speak of Easter without saying something new, and that the Easter Message is a proclamation that when life is given it comes back eternally new.

Nothing is more obvious to an honest, intelligent observer than that true giving of life results in Resurrection. A parent makes real sacrifice for the sake of his or her children. The children grow up to give love, and a right to the ecstatic glow of reflected glory. The child who knows that his parent loves him unselfishly returns that love spontaneously, and performs with a freedom that is fruitful of good results.

We need to guard carefully against going through the motions of unselfish acts for the specific purpose of getting a response of love. No one is ever fooled by this false face. We try to look like a true self giving friend and all the while it is obvious that we are self-seeking.

There is nothing that is written more deeply into the story of Creation than that. Of course it has never been acted out completely except in the life, death, and Resurrection of Our Lord. His self giving was in a class complete by itself. By comparison His sacrifice stands alone. It gives us the complete right to realize that His Resurrection similarly stands alone. The life we find on Easter Morning is eternally new. It is eternally new to us.

Faithfully yours,
RICHARD H. BAKER
Bishop of North Carolina

What Others Are Saying

Editor's Note: The following is reprinted from a recent issue of "The Living Church."

"Who speaks for the Protestant laity today—and with what voice?" "Is our laity being pushed into a new role of second-class citizenship? If the layman opposes the professional is he *ipso facto* wrong?"

These questions are raised and faced frankly by Mr. Will Oursler in the October issue of *Christian Herald*, a respected independent journal of American Protestant opinion which calls itself "A Voice for the Layman." Although most readers of *Christian Herald* belong to the free-Church Protestant denominations, in which the layman's position may be somewhat different from what it is in the Episcopal Church, Mr. Oursler might as well be writing as an Episcopalian about Episcopalsians.

"Are the aspirations, goals, spiritual longings, the deep-rooted faith of these millions of men and women, given adequate representation in the pronouncements of today's Churchmen, in the National Council of Churches, in the World Council, in conferences of clergy, professional Church workers and social welfare leaders?" Mr. Oursler thinks not, and we agree with him.

He notes that while the Roman Catholic Church is awakening to its obligation to give its laity an ever increasing voice, "Protestant laymen appear to be surrendering theirs to an elite inner circle of experts, who speak in the name of the Kingdom but almost always in secular areas, the material needs, the problems and debates of the world." Mr. Oursler is not raising any question about the loyalty, dedication, and intelligence of most Church leaders. He gladly recognizes the Christian faith and conscience of the overwhelming majority of them. We would add our hearty agreement, and note further that the problem we are

Continued on page 4

Bishop Fraser Visits Panama Diocese For Student Center Groundbreaking



**BISHOP FRASER OF NORTH CAROLINA
... Breaks Ground for Student Center in Panama**

The Rt. Rev. Thomas A. Fraser, bishop coadjutor of this Diocese, attended the recent groundbreaking services for the University Episcopal Student Center in Panama.

The Center, located at the University of Panama, was made possible by a gift of \$40,000 from the Diocese of North Carolina, companion to the Diocese of Panama for the last three years.

Bishop R. Heber Gooden of the Diocese of Panama had this to say after ground was first broken by Bishop Fraser:

"This Center which is to be erected here will not be solely for our Anglican students; rather it will be for all students of goodwill who are interested in deepening their knowledge in the various kinds of studies."

Dr. Bernardo Lombardo, rector of the University, said: "It has given me

COVER

The remarkable photograph which appears on the cover of this month's issue as a reminder of the Easter Season was made by Photographer Tom Walters, a member of St. Andrew's Church in Charlotte.

The picture was made nearly a year ago of a processional held in connection with a groundbreaking for the new St. Andrew's Church.

It has been held by "The Churchman" since last April for use in this year's Easter issue. W. David Woodruff is rector of St. Andrew's.

the deepest and most extraordinary pleasure to be present at this ceremony and I can only hope that others will follow the example set by the Anglican Church."

During his visit in Panama, Bishop Fraser addressed convocation meetings, spoke to men of the Diocese of Panama, addressed the women and conducted a four-day retreat for the clergy. Bishop Fraser also preached at Panama's Christ Church By-the-Sea.

Bishop Fraser returned to Raleigh with two gifts . . . a crozier made from four native woods and a MRI contribution of \$56.60 from the Diocese of Panama for use in this Diocese.

In his address at the groundbreaking, Bishop Gooden said:

"I wish to thank the bishop of our
Continued on page 4

Others Are Saying

Continued from page 2

facing here is not the problem of finding better professional Church leaders but rather of finding a real voice and vote for the non-professional laity.

Mr. Oursler quotes one of the Episcopal Church's best known and most responsible laymen, Clifford P. Morehouse, as having expressed to him the opinion that theological and lay leaders in today's religious-secular life "must guard constantly against the great danger of confusing their personal predilections with the will of the Almighty." Mr. Morehouse went on to say, "While we do have definite Christian obligations by reason of the fatherhood of God and the brotherhood of men, not every secular activity automatically becomes or should become a part of Christian dogma. The professional worker, no matter how dedicated, is wrong if he tries to tell us that House Bill 81666 is the will of God and that if we oppose it we are actively engaged in opposing God's will."

Let's illustrate, from official Episcopal Church sources. *Church and Race* is a periodic news bulletin issued by the Division of Christian Citizenship of the Department of Christian Social Relations of the National Council. In the September issue, page 15, in "Some Pertinent Questions and Answers" by Morris Sanderson, the inquiring layman—or clergyman—is told what "our Church teaches" about civil rights demonstrations. (Dr. Sanderson is, according to *Church and Race*, "coördinator of religion and race activities for the United Presbyterian for northern California," on leave of absence from the Vallecitos Atomic Laboratory. Dr. Sanderson holds a Ph.D. degree in chemistry.)

The article is admirably specific: "Our Church teaches and defends certain kinds of 'demonstrations' and deplores others. Our Church teaches that an act of violation of law for the express purpose of determining the constitutionality of that law or ordinance is within the duty and the responsibility of the concerned Christian and the concerned citizen. To test the constitutionality of law it is necessary to violate the law, be arrested under the provisions of that specific law, and through judicial procedure determine whether the law will be upheld by the courts of the land. This is the kind of demonstration, our Church indicates its respect for the system of law and the courts which we have in this country [*sic*]."

Now, maybe our Church *ought* to teach this, or something like this. We raise no question about the moral proposition itself. What disturbs us is the bland authoritarianism of this pronouncement: "Our Church teaches. . . ." Where? In the Prayer Book? Constitution and Canons? Articles of Religion? Pastoral letters of the bishops?

The truth is, to be specific, that some professionals at Church headquarters teach this particular doctrine of civil disobedience, and are allowed to say "our Church teaches" and get away with it. Where does this put the Churchman who cannot in good conscience subscribe to this doctrine? It puts him in the position of being out of step with "our Church." He isn't really with the team.

Mr. Oursler's concern is about "our voiceless laity." We would emend his phrase to read "our voiceless rank-and-file membership of the Church." For bishops and clergy out in the field, no less than laymen, can be embarrassed, or worse, by pronouncements by the professionals at headquarters of the "our Church teaches" sort. To be sure, the bishops as a body are consulted somewhat, about some things, by those who lay down the official lines. The parish clergy certainly are not; their part is to go down the line, all the way, as soon as they have been told what it is. And so, of course, are the laity; theirs not to speak up but to pay up.

Is there no better way of organizing our Church for its work in the world than this? We cannot believe it. But if this non-representative hierarchical system, manned by career men in ecclesiastical politics, is the best we can do, let's quit telling people that ours is a free, democratic, Catholic Church in which the man in the pews is not just a passive catcher of pronouncements from above, but an active participant and sharer in the counsels of the body; for that just isn't so.

Panama

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companion Diocese of North Carolina and through him our fellow-church-

men and friends in that beautiful state, many of whom are Professors and students like yourselves, for the generous gift which will make possible

Continued on page 5

Diocesan Prayer Calendar

Editor's Note: "The North Carolina Churchman invites individuals and parishes to unite in prayer for the Mission of the Church in the Diocese. It is hoped this calendar will be used in conjunction with prayers for overseas missions, using "Far and Near," published by Forward Movement Publications. Our suggestions: (1) That individuals and families pray daily for those who, by these calendars, are to be remembered on the coming Sunday; and (2) That parishes in their Sunday services remember those listed for that date, thus uniting the individual and family prayers of the preceding week with the prayers of other parishes through the diocese.

April 4: Pray for the entire diocesan family—bishops, clergy, laity . . . remembering the challenges we face in ministering to growing cities; remembering the small rural areas and their difficulties; and remembering the Diocesan Council and the Standing Committee which have grave responsibilities.

April 11: Pray for our bishops . . . remembering with thanksgiving the ministry of Richard Henry Baker as he approaches his retirement, supporting him and his wife with our prayers as they prepare for the new life that lies ahead; and remembering Thomas Augustus Fraser, Jr., with special prayers that he may be strengthened for the new responsibilities that will fall to him in the months ahead; and remembering also his wife and children who have to share with us in the diocesan family.

April 18: Pray for our Church's ministry in colleges and universities . . . remembering all the laymen who teach and those who learn in our educational centers; remembering also the clergy of nearby parishes, attempting to meet the needs for counsel and guidance; and remembering especially our full-time college chaplains: Phillip Cato, David Guthrie, Joseph O'Brien, Richard Otaway, Jacob Viverette and Edwin E. Smith.

April 25: Pray for Thompson Or-

Continued on page 7



EPISCOPALIANS HOST TO LEGISLATORS—The Episcopal Diocese of North Carolina and Raleigh's Episcopal churches were hosts at a recent fellowship breakfast attended by members of the General Assembly. Held at Christ Church, the breakfast was preceded by a communion service. A number of Council of State members were also present along with other representatives of state government. From left here are: The Rt. Rev. Thomas A. Fraser, bishop coadjutor of the Diocese; Governor Dan K. Moore; House Speaker H. P. Taylor, Jr.; the Rev. B. Daniel Sapp, rector of Christ Church; the Rt. Rev. Richard H. Baker, presiding bishop of the Diocese; and Wake Senator Ruffin Bailey.

Dates April 23-25:

Holy Trinity At Greensboro Host For 1965 EYC Convention

On April 23, 24, and 25, at Holy Trinity Church in Greensboro the Episcopal Young Churchmen of the Diocese, accompanied by adults active in working among young people, will meet for their annual convention. All Young Churchmen in grades seven through twelve are invited to join one another in study, worship, and fun.

"The Great News is Life in Christ" is the theme of the convention. This is an expansion of the theme for the year, "The Gospel is Great News."

The Rev. John Curtis Stone will keynote the convention. Five seminar speakers and approximately 50 small-group adult leaders will join forces with Mr. Stone in a convention plan designed to enable as many young people as possible to "get into the act" by discussing the issues of the convention theme.

Plans describe a program which starts with registration and entertainment at 5 p.m., followed by supper at 6:30, Friday night. Four seminar sessions, a brief business session (elections by preferential ballot), a banquet honoring Bishop and Mrs. Baker, installation of officers, special enter-



MR. STONE
... EYC Keynoter

tainment, and an unveiling of the Vade Mecum posters and brochures will highlight Saturday and Sunday activities. The convention adjourns at 11 a.m. Sunday.

Mr. Stone has established a keen rapport with young people at Vade Mecum in the two short years he has been in the Diocese. In 1963 he served

on the permanent staff and assisted with the Summer Service Project and the Junior High Conference. He worked on the staff of the Junior High Conference again in 1964, and will be assistant dean in 1965.

Mr. Stone is also chairman of the Division of Church and Community Studies, presently under the Department of Christian Social Relations. The program of his division is to become informed of the changes which are taking place in our culture, and consequently to learn what promise these changes hold for the Church and her ministry in a changing world.

This combination of responsibilities for young people and adults in the church keeps Mr. Stone abreast of new developments and helps qualify him for the role of keynoter of the convention.

Mr. Stone is Priest-in-charge of St. Andrew's, Haw River, and is associated with the new Church Center at Cum Park Plaza, Burlington, which recently has received wide attention.

Panama

Continued from page 4

the building of a University Episcopal Student Center on this site in the near future. What will be the purpose of this Center? To help our Anglican Students and their friends in their academic work by providing them with a good library and with study facilities

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The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

Portrait Notes—It is an interesting coincidence that the artist who painted Bishop Baker's new portrait, *Everett Raymond Kinstler*, received his earliest recognition from Johannsen who painted the portrait of our late Bishop Penick. He now paints in a studio downstairs from that in which the late Johannsen worked on Bishop Penick's portrait. Mr. Kinstler has made a distinguished record in the field of portraiture in the relatively few years he has worked. In 1956 he won first prize for painting at the National Arts Club, is now a member of its board of governors, a director of the Allied Artists of America, a member of the American Artist Professional League, and a life member of the Art Students League. He has painted portraits of a number of men and women in many fields of American life including Senator Herbert Lehman; Mrs. Irene duPont, Jr.; the president of the World Bank; and the chairman of the board of the New York Stock Exchange. His work is represented in a number of well known collections, including the Carnegie Mansion at Columbia University, and the Museum of the City of New York. In Florida he has painted portraits of three presidents of the State Senate to hang in the Senate Chamber at Tallahassee. On commission of the U. S. Navy he painted the astronaut Scott Carpenter in his space suit.

African Priest—St. Mary's Church, High Point, had an interesting visitor in February, *Father Joseph Thekiso*, an Anglican priest of the Province of South Africa. While in High Point he spoke at the 11 o'clock Sunday service, met with the Churchwomen, the young people and the college students of the Canterbury Association. He is director of St. Michael and All Angels' mission district of Baltharos, Diocese of Kimberly and Kuruman and told of the work and worship as well as the problems faced by the Christian church in that part of the world.

New Faces — Two attractive new faces now to be seen at Diocesan
Continued on page 7

Treasurer's Report

Editor's Note: Following is the report of Diocesan Treasurer George F. Bason on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January 1 to December 31, 1964. The assessment figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in this Diocese and throughout the world.

	Assessment	Paid	Quota	Accepted	Paid
Albemarle, Christ	\$ 641.02	\$ 641.02	\$ 2,270.18	\$ 2,270.18	\$ 1,136.08
Ansonville, All Souls.....	156.15	156.15	552.99	552.99	552.99
Asheboro, Good Shepherd..	992.03	992.03	3,513.30	2,000.00	3,514.97
Battleboro, St. Johns.....	139.66	139.66	494.63	494.63	494.63
Burlington, Calvary	148.22	148.22	524.93	.00	.00
Holy Comforter	2,640.36	2,640.36	9,350.89	9,350.89	9,350.89
St. Athanasius	7.49	7.49	26.51	26.51	26.51
Cary, St. Paul's.....	302.22	302.22	1,070.30	1,070.30	1,070.30
Chapel Hill,					
Chapel of the Cross.....	3,321.95	3,321.95	11,764.75	11,764.75	11,764.75
Holy Family	1,289.56	1,290.00	4,567.03	4,570.03	4,570.00
Charlotte, Chapel of Hope..	684.18	353.12	2,423.02	1,974.91	1,316.56
Christ	9,272.38	9,272.38	32,838.37	32,838.37	32,838.37
Holy Comforter	3,505.40	3,516.00	12,414.47	12,414.47	12,415.92
St. Andrews	1,332.04	1,332.04	4,717.46	4,717.46	4,717.46
St. Christopher's	270.91	270.91	959.45	959.45	959.45
St. John's	2,381.10	2,885.40	8,432.73	8,432.73	7,928.43
St. Mark's	666.19	611.19	2,359.31	2,359.31	2,164.31
St. Martin's	5,434.14	5,434.14	19,245.12	19,245.12	19,245.12
St. Michael's &					
All Angels	509.46	.00	1,804.26	500.00	.00
St. Peter's	4,519.94	4,519.94	16,007.49	16,007.49	16,007.49
Cleveland, Christ	307.10	307.10	1,087.61	1,087.61	1,087.61
Concord, All Saints.....	1,167.21	1,166.21	4,133.69	4,133.69	2,412.29
Cooleemee, Good Shepherd	214.95	214.95	761.27	761.27	761.27
Durham, St. Alban's.....	98.48	98.48	348.75	348.75	348.76
Durham, Ephphatha	43.22	10.81	153.07	153.07	38.27
St. Andrew's	228.81	228.81	810.34	810.34	810.34
St. Joseph's	690.69	690.69	2,446.11	2,446.11	2,446.11
St. Luke's	955.02	954.96	3,382.21	3,382.21	3,382.31
St. Philip's	4,114.64	4,114.64	14,572.10	14,572.10	14,572.10
St. Stephen's	977.66	978.00	3,458.31	3,458.31	3,458.00
St. Titus	361.84	361.84	1,281.45	1,281.45	1,281.45
Elkin, Galloway Memorial..	326.16	326.16	1,155.09	1,155.09	1,155.09
Enfield, Advent	470.57	470.57	1,666.54	525.00	525.00
Erwin, St. Stephen's*.....	545.82	638.93	1,933.04	1,200.00	1,100.00
Fork, Ascension	94.93	94.93	336.19	336.19	336.19
Fuquay, Holy Trinity.....	234.78	234.78	831.46	831.46	831.46
Garner, St. Christopher's....	94.68	94.68	335.32	335.32	335.32
Germanton, St. Phillip's....	12.22	12.22	43.28	43.28	43.28
Greensboro, All Saints*....	705.31	571.78	2,497.85	1,761.82	1,615.02
Holy Trinity	6,737.38	6,737.38	23,860.61	23,860.61	23,860.61
Redeemer	319.03	160.48	1,129.83	1,129.83	564.90
St. Andrew's	3,590.75	3,590.75	12,716.73	10,313.47	10,313.47
St. Francis*	1,921.92	1,441.44	6,806.54	6,806.54	1,001.64
Halifax, St. Mark's.....	198.80	198.80	704.04	400.00	400.00
Hamlet, All Saints.....	275.83	275.83	976.87	976.89	976.87
Haw River, St. Andrew's....	178.02	178.02	630.45	630.45	630.45
Henderson, Holy Innocents	2,318.26	2,318.26	8,210.16	8,210.16	8,210.16
St. John's	224.78	224.78	796.07	796.07	625.22
High Point, St. Mary's.....	2,897.33	2,897.33	10,260.96	8,140.40	9,361.47
Hillsboro, St. Matthews.....	691.30	691.30	2,448.25	1,808.70	1,808.70
Iredell Co., St. James'.....	79.82	79.82	282.67	282.67	282.67
Jackson, Saviour	175.24	175.24	620.61	620.61	620.61
Kannapolis, St. James'.....	367.73	153.20	1,302.32	1,302.32	542.65
Kittrell, St. James'.....	21.53	21.53	76.24	76.24	76.24
Laurinburg, St. David's.....	199.15	199.15	705.28	705.28	705.28
Lawrence, Grace	27.62	27.62	97.80	97.80	97.80
Leaksville, Epiphany	726.67	726.67	2,573.52	2,573.52	2,573.52
St. Mary's	148.65	148.65	526.47	526.47	526.47
Lexington, Grace	777.92	777.96	2,755.00	2,755.00	2,755.02
Littleton, St. Alban's.....	168.96	168.96	598.36	598.36	598.36
St. Anna's	17.69	.00	62.65	62.65	97.06

	Assessment	Paid	Quota	Accepted	Paid
Louisburg, St. Matthias.....	20.57	20.57	72.87	72.87	72.87
St. Paul's	484.38	484.38	1,715.45	1,715.45	1,715.45
Mayodan, Messiah	239.91	239.91	849.63	849.63	839.63
Milton, Christ	37.62	37.62	133.22	133.22	133.22
Monroe, St. Paul's.....	923.54	923.54	3,270.75	3,270.75	3,270.75
Mooreville, St. Matthews..	77.46	.00	274.34	274.34	179.32
Mt. Airy, Trinity.....	920.66	920.66	3,260.56	3,260.56	3,260.56
Northampton Co., St. Luke	17.84	17.84	63.20	35.00	35.00
Oxford, St. Cyprian's.....	185.44	185.44	656.74	656.74	656.74
St. Stephen's	1,228.99	1,228.99	4,352.51	4,352.51	4,352.51
Pittsboro, St. Barthomews..	451.98	451.98	1,600.70	1,600.70	1,600.70
St. James	11.08	11.08	39.25	39.25	39.25
Raleigh, Christ	5,011.57	5,011.57	17,748.60	17,000.00	17,000.00
Good Shepherd	4,194.26	4,194.26	14,854.06	14,854.06	14,854.06
St. Ambrose	667.23	450.00	2,363.03	1,500.00	600.00
St. Augustine's	164.33	164.33	581.98	581.98	581.98
St. Mary's Chapel.....	73.55	73.55	260.48	260.48	260.48
St. Michael's	3,651.29	3,651.29	12,931.13	12,931.13	12,931.13
St. Timothy's	1,452.40	1,452.40	5,143.70	3,000.00	2,330.00
Reidsville, St. Thomas.....	842.27	842.27	2,982.91	2,982.91	2,982.91
Ridgeway, Good Shepherd..	15.60	15.60	55.26	55.26	55.26
Ringwood, St. Clements....	23.92	23.92	84.73	84.73	30.00
R. Rapids, All Saints.....	1,134.05	1,134.05	4,016.27	4,016.27	4,016.27
Rockingham, Messiah	870.86	870.84	3,084.16	3,084.16	3,084.12
Rocky Mount, Christ.....	510.07	510.07	1,806.43	1,806.43	1,806.43
Good Shepherd	4,257.17	4,257.17	15,076.86	15,076.86	15,076.86
Epiphany	161.02	161.02	570.24	570.24	570.24
St. Andrew's	538.26	538.26	1,906.24	1,906.24	1,906.24
Roxboro, St. Mark's.....	205.43	205.44	727.55	727.55	727.56
Salisbury, St. Luke's.....	3,386.60	3,386.60	11,993.71	11,993.71	11,993.71
St. Matthew's	446.87	446.88	1,582.58	1,582.58	1,582.68
St. Paul's	245.58	145.58	869.74	580.00	.00
St. Phillip's	67.84	67.84	240.27	240.27	240.27
Sanford, St. Thomas'.....	649.62	650.62	2,300.66	2,300.66	2,300.66
Satterwhite, St. Simeon's....	13.27	13.27	47.01	47.01	47.01
Scotland Neck, Trinity.....	1,082.27	1,082.73	3,832.87	3,832.87	3,832.91
Siler City, St. Mark's.....	44.04	44.04	155.97	155.97	155.97
Smithfield, St. Paul's.....	903.39	903.39	3,199.37	3,199.37	3,199.37
Sou. Pines, Emmanuel.....	2,436.09	2,436.09	8,627.46	8,630.00	8,630.00
Speed, St. Mary's.....	95.21	95.21	337.20	337.20	337.20
Spray, St. Luke's.....	853.25	853.25	3,021.80	3,021.80	3,021.80
Statesville, Holy Cross.....	30.29	.00	107.29	107.29	.00
Trinity	907.52	907.52	3,213.99	3,213.99	3,213.99
Stovall, St. Peter's.....	19.70	19.70	69.78	69.78	69.78
Tarboro, Calvary	2,412.56	2,412.56	8,544.16	8,544.16	8,544.16
St. Ignatius	35.17	35.17	124.54	124.54	.00
St. Luke's	59.06	59.06	209.18	208.19	209.24
St. Michael's	272.82	272.82	966.20	966.20	966.20
Thomasville, St. Paul's.....	417.67	417.67	1,479.18	1,479.18	1,479.18
Townsville, Holy Trin.....	62.83	62.83	222.12	222.12	222.12
Wadesboro, Calvary	813.16	813.16	2,879.81	2,879.81	3,199.65
Wake Forest, St. John's.....	144.09	144.09	510.31	510.31	520.87
Walnut Cove, Christ.....	207.70	207.70	735.56	735.56	735.56
Warrenton, All Saints.....	71.74	71.74	254.09	254.09	254.09
Emmanuel	1,036.54	1,036.54	3,670.94	3,000.00	3,000.00
Weldon, Grace	518.75	518.75	1,837.15	1,837.15	1,000.00
Wilson, St. Mark's.....	46.91	3.00	166.12	166.12	.00
St. Timothy's	2,371.59	2,371.59	8,399.06	8,399.06	8,399.06
Winston-Salem, St. Paul's....	8,551.88	8,551.88	30,286.67	30,286.67	30,286.67
St. Stephen's	256.56	256.56	908.63	908.63	908.63
St. Timothy's	1,420.38	1,420.38	5,026.23	5,026.23	5,026.62
Woodleaf, St. George's.....	50.63	50.63	179.30	179.30	179.30
Yanceyville, St. Luke's.....	34.35	34.35	121.26	25.00	25.00
Totals	\$130,261.55	\$128,468.46	\$461,315.36	\$444,610.74	\$431,794.51

* Paid in full following closing of books.

Panama

Continued from page 5

from early in the day till late at night. There will also be sponsored here a suitable cultural program related to the various disciplines of academic life in which professors, not only from here but from other universities, and the students will be welcome to participate," Bishop Gooden said.

"This student center will not be a kind of Anglican ghetto to shield our

students from the rigors of the academic climate but a place where they and their friends may develop their capacity to bear more effective Christian witness to their fellow students who have become confused or whose god is too small. . . .

"There will be a Chaplain's office at the Center and a place for spiritual refreshment. We believe, as our Lord declared, that man shall not live by bread alone. Man is more than a body, more than a brain, even more than a

soul. For the complete man a complete diet is necessary to meet the legitimate needs of his body, mind, and soul. Without this three-fold development a man is not the man God intended him to be nor is he the citizen or father of a family or the Christian that he ought to be.

"This center is not intended to be an exclusive political club or forum. But this does not mean that this center will have no specific ideology. Indeed it will. It will have, I believe, the only ideology that can guarantee lasting place and harmony among men and nations: the Christian ideology of a world brotherhood of free men under the Fatherhood of God," Bishop Gooden concluded.

Prayer Calendar

Continued from page 4

phanage and for the Penick Home . . . remembering with thanks the stewardship of those who brought these institutions into being; remembering with thanks the long ministry of the Whisnants at Thompson's Orphanage as they prepare to retire; and asking God's guidance for those who plan for the future as needs and programs change.

May 2: Pray for Vade Mecum and Kanuga . . . remembering those who are planning to be teachers, counsellors, and campers this coming summer; remembering especially the directors of program, the Rev. Leland Jamieson and the Rev. John C. Grainger; and asking God to bless this work.

DioSCENE

Continued from page 6

Headquarters in Raleigh are those of Mrs. R. Fred Williams (Gail) new secretary to Bishop Baker, and Mrs. Ralph Reynolds (Lillian), secretary to George Bason.

In Washington—The Rev. O'Kelley Whitaker, rector of St. Luke's, Salisbury, recently spent a week at the College of Preachers at the Washington Cathedral. Clergy meet at the college, by invitation, for short-term, intensive conferences which include Bible study, theological lectures, and critical preaching.

Mr. Moncure — The Rev. Roland Jones Moncure, retired Episcopal priest of our Diocese died in Leaksville in December. A native of Shreveport,

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Ground Rules Are Announced For EYC Bishop's Award Competition

Malone Parham, Jr., of Holy Innocents Church at Henderson, president of the Episcopal Young Churchmen of the Diocese of North Carolina, announced recently that all young churchmen are invited to the convention April 23-25 at Holy Trinity Church in Greensboro, and that he is encouraging as many as possible to enter the Bishop's Award Contest.

Young churchmen who are not members of organized E.Y.C. groups are welcomed at this convention, President Parham said. Under the constitution, at the present time, there is no provision for unorganized young churchmen to vote. They are, however, invited to observe during the brief business session and to take full part in the seminars and discussion groups, and, of course, in all the fun.

Announcement of the winners of the Bishop's Award Contest and presentation of four awards will be made at the banquet Saturday night. The topic of the 1965 Contest is "The Gospel and Social Crisis." Any artistic interpretation of the topic, whether essay, story, poem, painting, or drama, may be entered.

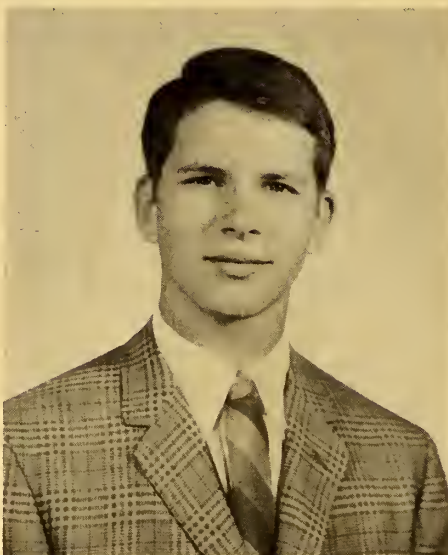
Contestants may enter either the Senior or the Junior Division. Each division carries a first prize of \$25 and a second prize of \$15. Entries must be sent no later than April 18 to Mrs. Robert Smiley, 520 Summit Street, Winston-Salem, N. C. 27101.

Young churchmen may find more information on this contest on page 50 of the E.Y.C. Handbook, or by writing to the Rev. Leland Jamieson, 802 Hillsboro Street, Raleigh.

DioSCENE

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La., the Rev. Mr. Moncure was educated in the public schools there and was graduated from the University of Virginia and Virginia Theological Seminary. He was ordained to the priesthood in 1924. He held pastorates in Louisiana, Salem, Va., and Little Rock, Ark., before coming to Leaksville in 1959 as rector of the Church of the Epiphany. He retired in 1963. He was a veteran of World War I, serving in the Medical Corps. Affectionately known as 'Parson' by his congrega-



MALONE PARHAM, JR.
... Says Welcome Mat Out

tion, they remember him especially for his "ready wit, his gentle soul, his expressions of affection and his abiding faith."



NOW AT RALEIGH—The Rev. John Edward Crane Harris, priest-in-charge of St. Andrew's Church Rocky Mount, has come to Christ Church, Raleigh, as associate rector. Mr. Harris, a native of Florida, was educated in Darlington School, Rome, Ga., is a graduate of Amherst in Massachusetts, and Virginia Theological Seminary in Alexandria. He served as assistant to the rector of St. Peter's Church at Charlotte before going to Rocky Mount.

Good Reading—Should anyone by chance have missed these two outstanding articles in the March issue of *The Episcopalian* it might be well worth while to go back and read them: "The Confessions of a 'Do Gooder'"; and "Putting the 'I' in MRI." There's an intriguing title in the up-coming April issue — "The Women: Minus and Plus."

Summer School — The Presiding Bishop, the Rt. Rev. John E. Hines, will return to his alma mater for the opening of the Sewanee Summer Training School set for June 10 to 16 this year. Among the other outstanding churchmen for this conference are the Rt. Rev. Stephen Bayner, former Anglican executive, and Bishop Reuben Miller, president of the National Council of Churches. "The Church, The mission and Unity," is the theme for the conference.

Modern Psalm — This was gleaned from an address by the Rt. Rev. R. Heber Gooden, Bishop of Panama, while lately visiting in the Diocese. "Science is my shepherd; I shall not want.

He maketh me to lie down on foam mattresses.

He leadeth me beside six-lane highways.

He rejuvenates me with Geratol.

He guides me in the paths of psychoanalysis for peace of mind's sake.

Yea, though I walk through the shadow of the Iron Curtain I will fear no evil.

For thou art with me; thy radar screen and thine H bomb they comfort me. Thou anointest my head with home permanents.

My beer glass foameth over.

Surely social security and medicare shall follow me all the days of my life

And, I shall dwell in the 'Great Society' for an indefinite period."

Lenten Studies—A survey of bulletins from churches throughout the diocese reveals a great variety in Lenten programs, both as to form and subject matter. Two cities, Raleigh and Charlotte are having daily noon-day services in down-town churches. At St. Peter's, Charlotte (a joint effort of the Charlotte churches), they were to have Bishop Baker, the Rev. Carlyle Marney of Myers Park Baptist

Church; the Rev. Henry Rightor of Maryland; the Rt. Rev. Henry Wise Hobson of Ohio; the Rev. Theodore Eastman of Washington, D. C., and the Rev. Martin Calwell of Southern Pines. *Christ Church, Raleigh*, had invited the Rev. Lansing Hicks of Berkeley Divinity School, New Haven, Conn., the Rev. John L. O'Hear of Wilmington, Del.; the Rev. Thomas Thrasher of Chapel Hill; Bishop Baker; the Rev. Canon James Birney of the Diocese of Delaware; and the Rev. Ralph Meadowcroft of Charleston, S. C.

Holy Innocents, Henderson, had a four-day Lenten mission on "The World Today," led by the Rev. Clifford L. Stanley, professor of Systematic Theology at Virginia Seminary.

Good Shepherd, Rocky Mount, one of the many churches which planned Lenten Family Night suppers with speakers, had coming a number of men who had formerly been associated with the parish. They included the Rt. Rev. Gray Temple, Charleston, S. C.; the Rev. Frank Fagan, Statesville; the Rev. Richard Turkleson, Hickory; the Rev. Loren Mead, Chapel Hill; the Rev. Thomas J. C. Smythe, Greensboro; and the Rev. Heath Light, Kingston.

St. Michael's, Raleigh, featured local interdenominational speakers for their family night suppers. They included the Rev. John Cobb, Holy Trinity Lutheran Church; the Rev. John Lewis, First Baptist; the Rev. Thomas Youngblood, Hillyer Memorial Christian; the Rev. Albert Edwards, First Presbyterian; and as the climax, Bishop Baker.

Christ Church, Charlotte, made city problems its emphasis for their weekday suppers. Led off by Hon. Stanley Brookshire, mayor of Charlotte, other programs featured speakers and panels on the city.

Editor's Note — Readers of *DIO-SCENE* will be interested to know that Mrs. Maggie Knight, editor of this popular column, was stricken with an acute perforated ulcer as she was preparing the material appearing above this paragraph. She was rushed to Rex Hospital in Raleigh for emergency surgery. She was taken to Rex by Mrs. Margaret Darst Smith, another member of THE CHURCHMAN Editorial Board who happened to be with Mrs. Knight at the time of her attack. (Get well soon, Maggie!)



ECW EXECUTIVE BOARD

... In Session At Terraces

'Create And Make New' Theme For April 27-28 ECW Meeting



ADRESSES CHURCHWOMEN — Mrs. Harold C. Kellerman who speaks to the Episcopal Churchwomen at Chapel Hill on April 27 is associate professor of pastoral theology and Christian education at Virginia Theological Seminary. The first woman to serve there as a full-time faculty member, Mrs. Kellerman worked with the Diocese of Washington as director of Christian education. Since 1946 she has been actively identified with the National Department of Christian Education. She has taught during summer conferences at Hood, Wellesley, Finger Lakes and Kanuga. Mrs. Kellerman is a past president of the Association of Professional Women Church Workers. She is the widow of the Rev. Harold C. Kellerman who prior to his death in 1945 served parishes in New York.

"Create and Make New," the theme of the 83rd Annual Meeting of the Episcopal Churchwomen is being carried out not only in the work of the women of the church but also in the format of this year's meeting.

The meeting, to be held April 27 and 28 in the Chapel of the Cross, Chapel Hill, has been streamlined and will open with registration from 11 a.m. to 2 p.m. on the 27, a light lunch being served for early arrivals. The opening session will begin at 2 o'clock and will be highlighted by an address by Mrs. Harold C. Kellerman of the Virginia Theological Seminary on the subject "Women in Church and Society."

The most interesting new feature of the annual meeting will be the evening banquet at the Chapel Hill Country Club honoring Bishop and Mrs. Baker and featuring a skit by Mrs. Matt Wall of St. Mary's Church, High Point, titled "Hymns and Hemlines."

Wednesday morning will begin with the celebration of Holy Communion at 7:30 a.m. with Bishop Baker as the celebrant, followed by the annual presentation of the United Thank Offering.

Following breakfast in the parish house, the morning session will begin at 9:30. A talk by Mr. Henry C. Bourne of Tarboro on Mutual Responsibility and Interdependence will conclude this session, and after lunch in the parish house the meeting will reconvene for the final session at 2 p.m.

The closing address of this annual meeting will be given by Bishop Baker.

Medicine, Religion Are Linked In Effecting Healing Process

BY THE REV. FRED W. REID, JR.
Chaplain N. C. Memorial Hospital
Chapel Hill

Within the past few years much dialogue has occurred between physicians and ministers concerning the relationship of medicine and religion and out of it has come and is coming a revitalized concept of how these two professions are linked together within the healing process. I believe that it is only when our two professions can join hands and talk and get to know one another that the patient will truly be conceptualized and treated as a whole person.

When we pause to consider the growth of concern in this area during this century, it is tremendous. This whole movement in its present expres-

sion had a very meager beginning in the person of a Congregational Christian minister, Anton T. Boisen, who himself became the victim of mental illness which required a lengthy hospitalization. During this crisis he keenly felt the need for a sustaining faith and a vital relationship with his maker, which precipitated on his part a great deal of introspection about the inter-relationship of medicine and religion. This had its culmination in his eventually becoming the chaplain of that same institution where he had formally been a patient.

Since this time a re-awakened interest has continued to gain momentum until today there are few large hospitals which do not have a chaplain's department in order to more effectively



CHAPLAIN REID
... Must Join Hands

minister to the needs of those persons who are our patients. This joint discipline concern is presently being coordinated at many levels. The American Medical Association and the American Hospital Association are vitally interested and organized to foster its growth. Seminaries and theological schools now include pastoral care clinical courses in their studies. Medical centers such as Memorial, Duke, and Baptist at Winston-Salem offer ministers the opportunity to do clinical work within the medical setting, all of which indicates both the need and opportunity we mutually have to better understand and work with one another.

However, in the interest of time let us move on to a specific question, "How can the minister and the doctor work together?"

Perhaps this question should be approached in terms of our common interest and mutual premise — *the patient* and his well being. It is here we must join hands and act as one. Thus:

(1) There is a need to communicate between disciplines.

All of us realize that we fear most that which we do not understand. Thus it becomes imperative that meaningful dialogue occur at a professional level. This gives us an opportunity to know something of the basic motivations which inspire both professions in their desire to see a broken and partial person become whole again.

This kind of communication can and must occur at all levels if we are going to function therapeutically as a team. Today it is becoming increas-

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BISHOP GOODEN PAYS VISIT—The Northwest Convocation gathered its youth for an evening with Bishop Reginald H. Gooden of the Panama Canal Zone at St. Paul's Church in Winston-Salem on Sunday evening, January 24. Buses and cars began arriving around 5 p.m. carrying large numbers of young people and their advisors and clergy. Spray chartered planes to transport people. When all the heads were counted and fed the number totalled 450. Following supper a service of Evening Prayer was held, led by the young churchmen of St. Paul's. Then the group heard Bishop Gooden tell of his work in Panama. He related his ministry and ours as being a part of a large company called the firm of "Lord and Church." He said he was one of the district managers for the firm. Bishop Gooden spoke of work done by the Diocese of North Carolina in connection with the Student Center at the University of Panama. Here Bishop Gooden is shown with some of his youthful admirers.

Summer Service Projects A Chance To Prove That God Cares About World

BY THE REV. C. PHILLIP CRAIG
Rector, St. Christopher's, Garner

"Why, that's simple! Its purpose is to serve," answered Jim.

James Prevatt, supervisor of two summer service projects sponsored by the Diocese last year, sat in a rocking chair on the balcony of the second floor of Cheshire Hall at Camp Vade Mecum. Jim praised the workers on the Conservation Project, just then completed, because their efforts had, in the face of a torrential downpour, saved the lower road from washing away behind the cabin circles. The second project, building a third cabin in the new circle, was well under way. There were minor materials delays, but the work had already proceeded further than anyone had expected, and Jim was pleased.

As we met in August of 1964 to evaluate these projects, two questions arose in our minds. Shall we sponsor a similar project at Vade Mecum again next year? If not, what might we sponsor? The decision was "no" to Vade Mecum. The summer service projects had met those needs at the camp which could be met for the time being. We could, however, in 1965 promote a variety of projects sponsored by other agencies. A few of these are:

"Omaha, Nebraska, June 22-July 1 — 15 persons needed, 15-24 years of age. Camp fee: \$25. Landscaping, painting building of patio at a home for the aged. Related to social welfare agencies. Study of Christian concerns of the needy.

"Houston, Texas, June 29-July 8 — 15 persons needed, 15-24 years of age. Camp fee: \$20. Work with youth, within a Public Housing Project, under the auspices of the neighborhood Augustana Lutheran Church.

"Busby-Ashland, Montana, July 7-August 4 — 20 high school boys and girls are needed to paint and improve homes of elderly and widowed Cheyenne Indians. Some recreation with children and youth included. Cost: \$50 plus travel.

"England, June 16-September 5 — 60 men and women, 18-30 years of age, to work in pairs for 6 weeks in youth clubs, settlements in London's



LAST SUMMER'S CABIN PROJECT AT VADE MECUM
... Individual's Responsibility Gets Attention

East End, Bristol, Liverpool, Birmingham, and Manchester. Two weeks free to travel at end of summer. One week

orientation on the island of Iona. Approximate cost: \$800"

(For more information on these projects, send 30 cents to "Invest Your Summer," Commission on Youth Service Projects, 475 Riverside Drive, Room 753, New York, New York, 10027.)

Service projects fall into several types. Among them are work camps, community services, institutional services, study seminars, and the like. Young people do specific jobs which they know are needed and through which they achieve the sense of contributing a significant service. A work camp, for example, would involve physical labor, and as such would differ

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APPLICATIONS

Application forms for positions at Vade Mecum as counselors, for both boys' and girls' camps, are due by April 15, 1965. They may be sent to the Rev. Leland Jamieson, 802 Hillsboro Street, Raleigh.



PENICK HOME AFFAIR—This scene marked the first annual Christmas party at Penick Home in Southern Pines. The event included a reception, madrigal, reading, gift exchange, group singing and buffet supper. Shown (from left) are Mrs. Albert Tufts (pouring), Miss Polly Dix, Miss Alice Carlson, Mrs. Mary K. Addison, Mrs. Virginia Miller Lee, Mrs. Blanche M. Rand, Mrs. Mary Jane Willis, Mrs. Lillian Fetter, Mrs. W. C. Ruffin, Miss Olive Cook and Mrs. Audrey Kennedy (also pouring).

Medicine-Religion

Continued from page 10

ingly possible to know and talk with each other. The programs to train ministers within our hospitals are having good results in that not only does the minister come to know the hospital environment but doctor and minister have the opportunity to know one another. Here the minister familiarizes himself with matters of life and death and learns how to more effectively minister to the unlovable, the guilty, the terminal patient and the distraught family.

On the other side of the same coin there is the physician and his protective care for the patient. He needs to know and understand our concept of ministry before there can truly be a team approach. This occurs only in one way — communication.

There is another way in which the minister and the doctor can work together. This occurs after meaningful communication has taken place.

(2) We need to co-ordinate our resources, abilities and efforts in restoring wholeness to the patient.

If we did not have organization and structure within our churches there would be chaos and our ministry would suffer. The same applies in this case. As a practical measure I might suggest that the American Medical Association, American Hospital Association and American Protestant Hospital

Association have all published material on how to organize a hospital chaplaincy . . . full or part time . . . depending on the particular need which is expressed.

Another method of co-ordination is jointly participating in clinical workshops held in the hospital. Thus enabling each profession to share some of their own peculiar problems in dealing with illness.

Still another resource for the minister and physician as they seek to co-

ordinate their work is a wealth of good books which have been published in the past few years regarding a ministry to the person who is sick.

I can not emphasize too much the real necessity for both *communication* and its natural result *co-ordination*.

Certainly, it is not by mere chance or circumstance that both the minister and doctor find themselves involved and concerned with the same object — that is, the patient. There is a deep and abiding tie that binds our

Bishops' Visitation Schedule

BISHOP BAKER

Sunday, April 4—Passion Sunday

Mount Airy, Trinity — 11 a.m.

Sunday, April 11—Palm Sunday

Reidsville, St Thomas' — 9, 9:45 and 11 a.m.

Wednesday in Holy Week, April 14

Saturday, April 17—Easter Eve

Winston-Salem, St. Paul's — 4 p.m.

Sunday, April 25

Durham, St. Joseph's — 9:15 and 11 a.m.

BISHOP FRASER

Raleigh, St. Mark's — 9:30 a.m.

Raleigh, Good Shepherd — 11 a.m.

Raleigh, St. Timothy's — 4:30 p.m.

Raleigh, Christ — 9:15 a.m.

Raleigh, St. Michael's — 11 a.m.

Raleigh, St. Augustine's — 6:45 p.m.

Charlotte, St. John's — 3 p.m.

Charlotte, Christ — 5 p.m.

Wake Forest, St. John' — 9 a.m.

Louisburg, St. Paul's — 11 a.m.

Kittrell, St. James' — 11 a.m.

Louisburg, St. Matthias' — 4:30 p.m.

two professions together. Perhaps, this could best be expressed in terms of a common premise, namely "there is no such thing as human rubbish." To this end we give ourselves in the hope that our fellow man can experience a larger degree of wholeness and health. Try as we may, we can not parcel out man into separate units; he is a whole person and must be treated as such.

As each one of us can verify, our hospitals, clinics and offices are daily filled with persons whose problems have psychosomatic implications which definitely involve both of our disciplines.

For example when a person is guilty we say this is a theological problem but if their guilt remains internalized it will surely have somatic implications.

Another example is seen in the grief process which usually is worked through with the minister but frequently will express itself in physical aches and pains to the point that a physician will also be involved.

Time after time we are called into situations which require a mutual sharing and working together if the patient is going to regain his wholeness.

I believe we are on safe ground in saying that there is no other common resource held by so many people which provides as much hope for the hopeless, love for the unlovable, or acceptance for the unacceptable — as does one's faith in God. Thus the minister who can encourage and sustain his parishioners in the face of illness has very much entered into the healing process. Perhaps the famous surgeon, Ambrose Paré, stated the modern day position of both minister and physician when he said, "I treat, God heals."

Allow me to share with you in conclusion, a paragraph taken from Dr. Richard K. Young's book, *Spiritual Therapy*, page 163:

"Across the patient's bed we face each other; you in your white coat, a stethoscope in your hand; I in my black coat with a prayerbook in my hand. At the beginning we were one, since the beginning we have always been together, unavoidably related, and when you are true to the oath of medicine and I true to the ordination vows, the center of interest has been, is, and must always be in the man on the bed, your patient, my parishioner, God's Creation. And if we work in unity together, the patient will come to see, to know, to love the Father



H. T. COSBY OF CHARLOTTE
... Receives Plaque from Bishop Baker

President Since 1947:

Retiring Penick Home Leader Honored For His Long Service

H. T. Cosby of Charlotte, prominent Episcopal layman, was honored recently by fellow directors of the Bishop Edwin A. Penick Memorial Home on his retirement as president.

Cosby has served as president of the home since 1947, when he was one of five men named to a committee to investigate the need for an Episcopal home for the Ageing. The committee was named by the late Bishop Penick to determine the need, raise the money, build the home and put it into operation.

Walter N. Hobbs of Charlotte, secretary of the home who has also served since 1947, retired from that post. Other members of the original committee were Judge Francis Clarkson of Charlotte, Dr. Frank B. Marsh of Salisbury and the Rev. John Chilton Mott, formerly of Greensboro and now of Colorado Springs, Colo.

The Rt. Rev. Richard H. Baker, God who through us, in us, by us, and in spite of us, remains, the Ultimate One Who '... healeth all our diseases and forgiveth all our iniquities'."

bishop of the Diocese of North Carolina, presented Cosby a plaque on behalf of fellow directors. Lettered on parchment, this was the text of the plaque:

"In behalf of the Diocese of North Carolina . . . Bishops and directors of the Bishop Edwin A. Penick Memorial Home recognize H. T. Cosby, who as president of the home from its beginning has rendered outstanding, devoted and loyal service to the Episcopal Church in guiding and directing the home to its successful completion and operation . . . may his example of dedicated leadership be a continuing inspiration."

Summer

Continued from page 11

from a community service, which would emphasize education or recreation programs, for example. Both projects, however, would share a common purpose: Serving the needs of others.

Most projects are supplemented by programs of study, discussion and, if church related, worship. The recent

cabin project at Vade Mecum is a good example of a church related project. Here morning and evening Prayer became the standard of worship each day. On alternate nights the group held discussions on any topic of mutual interest. On Sunday the discussion was of a theological nature. The worker and his supervisor met for individual conferences to talk about special areas of concern. The worship and discussion pointed up for the group its responsibility to the community and

sharpened the individual's awareness of his responsibility to the group and to the community. In short, service of this kind is an experiment in responsible Christian living, indeed, in M.R.I.

Who may participate in these projects? *You* may! Each program, of course, has its special requirements, and individual applicants must meet those requirements. Abilities, therefore, and age, may become factors. It is difficult, for example, for a high school aged young person to cope with the complex problems of inter-city work, and yet a few may find places with inter-city recreation projects. Moreover, every person, regardless of age or ability, *can care for other people*. These projects, which are not casual vacations, turn the sights of those who take part toward the needs of the world. Young people, in this context, serve to proclaim the good news that God cares about the world.

Funds Asked For Damaged Churches in Philippines

Weather bureau reports show that the 29 tropical storms that passed through certain Philippine areas in 1964 were more than ever before recorded. November's typhoon Louise was the worst. Destruction was severe with many people losing their lives and buildings and crops wrecked.

Damage reports are high in areas served by the Philippine Independent Church. One of the new missionary districts in the Independent Church reports that 95 percent of its churches and schools was destroyed.

The Philippine Joint Council has appealed for \$40,000 to repair and rebuild Philippine Independent churches. The Presiding Bishop's Fund for World Relief sent \$10,000 on receipt of the request and another \$10,000 is to follow if and when funds are received. It is hoped that through the World Council, other churches will join in contributing.

On March 28, the "One Great Hour of Sharing" appeal was scheduled to support this need. Contributions may be sent to Lindley M. Franklin, Jr., Treasurer, marked Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York 10017.

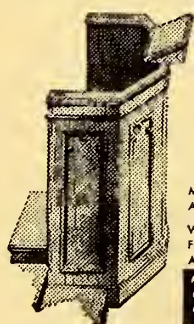
Gifts to the Fund also provide seeds, tools and farm implements to help people help themselves in Greece, India and Chile; or food and clothing to those in need in Haiti.

The Rev. John W. S. Davis is chairman of the Bishop's Fund in the Diocese of North Carolina. Mr. Davis is rector of St. Stephen's Church in Durham.

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Church of the Month



St. Paul's Church, Monroe

BY MRS. R. E. HEATH
St. Paul's Church, Monroe

St. Paul's, Monroe, has had a slow but healthy growth. It has always numbered among its members many public-spirited and useful citizens of Monroe. During its first 75 years it was a "feeder" church, whose young people moved away to become active in larger parishes throughout North Carolina and other states. In recent years, as Monroe and Union County have grown with the influx of new industry, St. Paul's has received new families and is experiencing a new vitality. At the present time it numbers 156 active communicants and 225 baptized members, under the ministry of the Rev. James A. King, who became rector April 1, 1964.

Under the chairmanship of the Rev. J. A. Deal, St. Paul's was organized as a mission, November 14, 1874. This event took place towards the end of the Reconstruction Period and 31 years after the N. C. Legislature had directed the formation of Union County and the establishment of Monroe as its county seat on what was then farmland.

A small congregation struggled to pay a minister's salary and rent on

their first meeting place, which was a hall over a store in the "Cape Fear Building." The Court House bell was rung for services.

In 1879 the local Methodist church began enforcing discipline for worldliness, such as attending circuses or dancing, and there was a coincident reduction in its membership. St. Paul's received some of its saintliest members at this time.

The women of the church were organized about 1880 or 1881 as "The Little Mite Society," and over the years they have contributed their mite and their might to St. Paul's.

In 1882 St. Paul's Mission was served by St. Peter's Parish, Charlotte, and the Rev. E. A. Osborne. At his instigation, the congregation purchased its present property site, then occupied by a building called Temperance Hall, which became the church building for 26 years.

The present brick Church was built

in 1911 and has had extensive improvements made from time to time. The Parish House was added in 1924, and a large addition made to the Sunday school in 1958. The rectory built beside the Church in 1892, at a cost of \$1,125, was demolished in 1963 on account of old age and to make future parking space available. Plans for a memorial garden on the site are now underway.

On May 6, 1941, St. Paul's became a parish under the devoted ministry of the Rev. F. B. Drane, who came to St. Paul's in 1929, after service as archdeacon of the Yukon. Prior to that time St. Paul's had been served by ministries of short duration. In 1958, when the Rev. Mr. Drane resigned, after nearly 29 years' ministry to St. Paul's, to Monroe, and to Union County, his portrait was unveiled and presented to the parish in the new Guild Room, which is dedicated to him and his beloved helpmate, Rebecca Wood Drane.

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Pittsboro Names First Vestrywoman

The 133-year-old parish of St. Bartholomew's in Pittsboro recently elected the first vestrywoman to serve in the Diocese of North Carolina.

The Eastern and Western dioceses have extended women this privilege for some time but only at the recent convention in February did the North Carolina Diocese voice its approval.

Mrs. Emily Canby Anderson, widow of Dr. Walter Anderson, was chosen to fill out the unexpired term of her recently deceased husband.

Mrs. Anderson was born in St. Paul's, Minn. and confirmed in the Church of St. John the Evangelist there. She attended the city schools, later studying voice in Amsterdam, Holland and Chicago, Illinois. As a young woman she did concert work in St. Paul's and Chicago.

She early became interested in so-



MRS. EMILY CANBY ANDERSON
... Completing Late Husband's Term

cial work and was a personnel director in Minnesota.

Married to Dr. Anderson from

Pennsylvania, she lived in Detroit, Michigan for 33 years while her husband was a surgeon there. Her church interest continued.

Seven years ago they moved to Pittsboro where Dr. Anderson set up an office as one of the town's doctors. At St. Bartholomew's, Mrs. Anderson has been secretary of women's work, secretary of Christian Social Relations and now president of the Women of the Church.

Her daughter, Emily, is Mrs. William Canine of Roanoke, Va. where her husband is director of development for Hollins College. They have two sons and two daughters.

The other daughter, Mary Louise, is a teacher. Recently she became a student at the University of Southern California where her work is with deaf children.

April

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 Standing Committee	2	3
4 Passion Sunday	5	6 E. C. W. Planning Day Rocky Mount	7 E. C. W. Planning Day Durham Department of Missions Raleigh	8	9 Miss Carmen Wolff Dir. Dept. Christian Education National Church Raleigh	10 Diocesan College Conference Camp New Hope
11 Palm Sunday Diocesan College Conference Camp New Hope	12	13	14	15 Maundy Thursday	16 Good Friday	17
18 Easter Day	19	20 Diocesan Council Department of Finance Raleigh	21	22	23 E. Y. C. Convention Holy Trinity, Greensboro	24
25 St. Mark E. Y. C. Convention Holy Trinity Greensboro	26 E. C. W. Board Meeting Chapel of the Cross Chapel Hill	27 E. C. W. Annual Meeting Chapel Hill	28	29 Youth Division and Commission Clergy-Businessmen's Dialogue Conference, Terraces		

NORTH CAROLINA

the Churchman

May, 1965

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with me'*

*Vade,
Mecum '65*



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Diocese of North Carolina

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The Bishop's Letter:

Chapel of Thanks at Vade Mecum Serves As Cathedral of Diocese

My Dear People:

The Cathedral is where the Bishop's chair is. Bishops sometimes speak ex-cathedra. This is when they are acting like a Bishop; that is, exercising authority or pastoral prerogatives. There are only three real cathedrals in the country—one in Washington, where the Presiding Bishop has a seat, one in New York, and one in San Francisco. All the other so-called cathedrals are pro-cathedrals. They really are parishes that are serving as cathedrals inasmuch as they give the Bishop a certain place in the organization.

The only cathedral that the Bishop of the Diocese of North Carolina has is the Chapel of Thanks at Vade Mecum. In the spring of 1959 when the burdens of my office had fallen on my shoulders and it became expedient that we mark this with a ceremony, I chose to have the ceremony at Vade Mecum in the Chapel of Thanks in the presence of the Clergy of the Diocese.

This indicates a significance for Vade Mecum in its relationship with the Diocese. The program there is planned to involve the membership of the Diocese or representatives thereof on all different levels of age and experience in laying a foundation for our work and worship.

At least 12 years ago the little girls' camp emphasized a program of cooperative living in a Christian fellowship rather than a body of knowledge to be acquired during the period of the camp. This was prophetic for it seems to me that through the years the program at Vade Mecum more and more has taken on this characteristic. The people who come find that they are offered an opportunity to live for a symbolic period and under symbolic circumstances a life of Mutual Responsibility and Interdependence.

This issue of our Diocesan magazine emphasizes the forthcoming summer program at Vade Mecum and points toward the involvement of the total program of the Diocese in the same light of this aspect of Mutual Responsibility and Interdependence.

This is another way of saying what I keep on saying: "The Church can do but one thing, that is, to create a climate in which people may experience the love of God."

Faithfull yours,

RICHARD H. BAKER
Bishop of North Carolina

Our Readers Write

TAKES ISSUE

Editor, The Churchman:

As a layperson I am compelled to reply to the article, "Others are Saying" in the April issue of THE NORTH CAROLINA CHURCHMAN. This article appears to have been written from a standpoint of deep distrust of ecclesiastical authority and high regard of lay opinion. If therefore one layman can exhalt lay opinion and negate authority, so may another layman be permitted to do the opposite, since by implication one lay opinion is as valid as another.

Mr. Clifford Morehouse was quoted as saying, "While we do have definite Christian obligations by reason of the fatherhood of God and the brotherhood of man, not every secular activity automatically becomes or should become a part of Christian dogma." In actual letter of fact that is undoubtedly correct, but it is worded in such a way as to mean something quite different. Dogma is belief held to be necessary to salvation, and the Church holds very little indeed to be dogmatic belief. The way the above quote was used however, implied that any

Continued on page 4

'A Good Time Will Be Had By All'; This Is the Promise of Vade Mecum

BY THE REV. LELAND JAMIESON

Assistant Director of Program
Diocese of North Carolina

One of our counselors at Vade Mecum last summer, Louisa Hamilton, aptly described the typical first day of camp when she wrote,

"The first day is filled with an uncertain excitement. It is exciting yet uncertain because you're not sure what the coming week has in store for you, whether you will be with your friends, who your counselor will be (if you are a camper), what group of children you will be in charge of (if you are a counselor) — all of these are uncertain. Yet one thing is for sure, and that is that 'a good time will be had by all' . . . living congenially elbow to elbow with people whom you never before have met."

Campers and parents alike wonder with uncertain excitement as they prepare for camp, several days or weeks before it even begins. Their wonder grows progressively more intense as they drive the long winding way through the Saura Mountains until they reach Camp Vade Mecum. They see to registration details. They unpack the car. Some parents linger. Others

Continued on page 4

COVER

This month's cover emphasizes the Vade Mecum flavor which has been mixed into the ingredients for this issue.

This design by Artist Jeff Hill of Edwards & Broughton (who print THE CHURCHMAN) also appears in four other places. First, it decorates the cover of the 1965 Vade Mecum brochure which has been mailed to each home in the Diocese. The design also appears on posters which are being mailed for display in every parish and mission . . . and on the mailing envelopes in which Vade Mecum supplies are being sent. Finally, the design is also being used on name tags for the EYC convention and for Vade Mecum sessions throughout the summer.

Like it?

'Good-bys Difficult':

Letters From 1964's Campers Reflect Value of Vade Mecum

(Editor's Note: During the past winter, several deans invited their campers and counselors to reflect upon last summer's experience at Vade Mecum and to write letters what they remembered most vividly. Excerpts of four of these letters follow.)

Dear

Last year was undoubtedly one of the most happy weeks in my life . . . I was extremely surprised by the beauty of the place . . . During this week I grew closer to God than I ever had been before . . . Before the week was over, we were almost like a family. Good-bys were very difficult.

James

Dear

I enjoyed every day . . . swimming, mountain-climbing, and camping out

really kept my spirits high and my appetite huge.

But by far the most important way Vade Mecum proved memorable for me was . . . (that) I made lasting friendships . . . all over North Carolina. As anyone could tell, the only bad part about Vade Mecum is parting with campers and counselors on the final day!

David

Dear

To me, Vade Mecum is . . . an exciting place to be. It is a broad experience in Christian living — a chance to learn to know and love new and different people, people with the same basic ideals as mine, but with some very different ways of expressing themselves. . . .

But the real Vade Mecum is inside the people who go there. Each one

Continued on page 6

Hater of Mountains and Bugles Says:

'Massive Reluctance' Turns To 'Mighty Enthusiasm' At Center

BY MRS. JANET ADKINS

Holy Innocents', Henderson

"You should go to Vade Mecum," they told me. "It'll help you." Well, I needed help, all right, like most people who take on a new job in the Church. So I agreed to go. But only with an attitude of Massive Reluctance, because (a) I'm not nuts about mountains, (b) I don't like leaving my family, and (c) I'm allergic to people who blow bugles at dawn.

In five days (yes, friends, this is a testimonial) Vade Mecum turned Massive Reluctance into Mighty Enthusiasm. It really did. In fact, I think

everybody in the group experienced some small transformation or found help of some kind. But to go back to point (a).

There is something about mountains, I have to admit. So of course Heaven isn't necessarily UP. Still, "upness" can have a heavenly sort of effect. Your brains seem to work better. (Like in college — I could write papers a whole lot better sitting on top of the bureau than down at a mere desk.) But at Vade Mecum it isn't only "high living" that gets you. (And speaking of that, I must say they do encourage the jolly old sin of gluttony up there — and

Continued on page 6

'A Good Time'

Continued from page 3

beat a hasty retreat, feeling they are in the way.

Some excitement remains for both camper and parent. Very quickly, as a rule, the camper adjusts to his new uncertainties and becomes absorbed in the excitement of a new affection, "life at camp." The parent often adjusts less quickly, his wondering uncertainty growing into a hopeful expectancy: "Will he enjoy himself? Will he get something out of camp this summer? Will he learn anything?"

The camper returns home after a week or two. Often a parent's expectations seem only half-way to be met, and he continues to wonder: "What *did* he get out of camp?"

This is a normal experience. Often children, and much more frequently young people, prefer to keep to themselves many of the details of their unique experiences away from home. In addition, much personal growth is deeper than words and difficult to express in words. Added to this is always "the problem of the generations," which one generation often experiences when it is not quite clear what the other generation is really talking about.

How indeed does the exciting uncertainty of that first day at camp usually resolve itself? Those who are responsible for the program at Vade Mecum request campers and counselors to fill out anonymous evaluation forms on the last day of camp. Anonymity encourages candor in both writer and reader. It also enables us to share with the reader of *THE CHURCHMAN* some clues that may help answer that question, "What *did* he get out of camp?"

We asked campers in one of the boys' wilderness programs two questions, among others. These were, "What thing did you enjoy most during camp?" and "List some of the things that you learned at camp." The majority of the replies we could collect under three major categories. To quote:

Taking on Larger Responsibility: "Developing the campsite . . . our own camp. . . . Learning things I didn't know . . . studying nature . . . I learned more about the earth God gave to us."

Sharing With Others: "Meeting new friends . . . Learned how to get along

Continued on page 6

Our Readers

Continued from page 2

and all statements prefaced by "the Church says" must be accepted in this light. It is simply not true. The above quote also implies that there are areas of secular activity in which the Church should not speak. It may be that there are areas in which the church need not speak, but there is no part of life that is beyond the concern of God, and/or the witness of His church.

Further in the article the author says, "What disturbs us is the bland authoritarianism of this pronouncement, 'Our Church teaches—' Where? In the Prayer Book? Constitution and Canons? Articles of Religion? etc." If the author is just discovering that the Episcopal Church is an authoritarian church then I wonder where he has been. Sure, it's authoritarian. There are very good reasons for it. Its structure insures that it's leaders are trained before ordination, it imposes requirements and restraints throughout it's organization, and while it may not have some of the freedoms of other Protestant bodies, still we are also preserved from some of their particular pitfalls. There is a great deal that the Church teaches, with authority, which is not written down in those listed documents.

The minute timid laymen insist that the Church speak with authority only in "churchly" matters, then the layman tries to murder the church. The Church *must* speak on secular matters because if the church has nothing to say with regard to things secular, then she has lost the power to speak to most men most of the time. A church which never speaks on social issues, never speaks. The church must speak with whatever voice she has, and the church must speak with vigor about the things that are urgent and relevant and now. If a layman is embarrassed about what "the Church says" he has a variety of courses open. He can begin with prayer to search his heart to see what portion of the truth resides there. If he then still feels the "official" pronouncement is in error, then he is duty-bound to get busy; — find out where the "policy decision" originated and write, inquire, explain his position, search for understanding, and pray. Perhaps it is his calling to cause an issue to be re-examined or re-stated, perhaps he is called to repentance, perhaps he is called to study and to labor. But why is he called to fear?

One final quote: — in the last paragraph the author says; "But if this non-representative hierarchical system, manned by career men in ecclesiastical politics, is the best we can do, let's quit telling people ours is a free, democratic Catholic Church —." Well now, who ever said ours is a free, democratic Catholic Church? I have always heard we are One, Holy, Catholic, Apostolic, but "free?" "democratic?" Come now!

Yes, we are governed by career men in ecclesiastical politics; highly trained, dedicated men whose entire lives are concerned with keeping this organization alive and honest and relevant. Isn't that better than being run by a group of men whose primary interest is the jobs they hold, and who run the church on after-work or once a month meetings? While the pronouncement, "the Church says" may seem remote, it comes from men who constantly read and study, who consult together, who pray, and consult with laymen, (both important and unimportant) and who then pray again. They do not pronounce from some ecclesiastical ivory tower, but from deep within the heart and pulse of the church. And the "hierarchical system" is carefully balanced between lay and clerical representation all down the line. We must keep in mind that on the occasions when the layman does get to speak and be heard, then to many of the other laymen he appears to be one of the "professionals." There is, in reality, no such clear line as the author of the article would appear to suggest.

Finally, let me say that though I agree there may be better ways of running things, I strongly feel that laymen need to peruse their own role with more vigor and honesty and understanding, and less impassioned distrust of all authority. Laymen actually have a powerful voice in our church, (didn't they just overrule the House of Bishops in General Convention to keep women out?) I, as a layman, am more inclined to distrust untutored, emotional, lay opinion than I do the informed alert leaders who speak for the church.

MRS. SHIRLEY T. HANKS
1810 Glendale Ave.
Durham, N. C.

Planning Days Response Enthusiastic



Presidents' Workshop



Christian Education

More than 200 churchwomen officers, representing 60 churches, made enthusiastic response to the Spring Planning Days held last month in Southern Pines, Winston-Salem, Rocky Mount and Durham. Still more will participate in the fifth, to be held at St. Martin's in Charlotte on May 5. These training days were designed to help Churchwomen officers plan a coordinated program for their local branches. Workshops were held on administration, worship, action and study with the Rev. Charles Greene, director of program for the Diocese, coordinating the four areas of concern. Other leaders were Mrs. W. H. R. Jackson, president, and three diocesan secretaries: Mrs. William Price, Christian social relations; Mrs. Eric Flanagan, devotional life; and Mrs. E. S. Knight, Christian education. (Photos by Mrs. Margaret Darst Smith.)



Coffee in Garden



Devotional Workshop

Bishop Fraser Suggests 2 MRI Books

BY THE RT. REV. T. A. FRASER
Bishop Coadjutor
Diocese of North Carolina

Clergy and lay people continue to ask for reading material on M. R. I. I have come across two small books — both inexpensive and easily obtainable which I feel are excellent and provide sound and intelligent thinking which every churchman should have as we approach our Mutual Responsibility and Interdependence in Christ.

The first book is, *None of Us Liveth To Himself*, by Robert Stopford, the Bishop of London. This was the Bishop London's Lent book for 1964 and comes in a paper back form. It is basically Bishop Stopford's reflections on the Anglican Congress which were written during and just after the Congress. This book can well serve as a text book for a study group or even as a series of meditations that will prepare our hearts and minds for our

obedience to Christ as we strive with fellow Anglicans and fellow Christians around the world to make bold and real our witness to our King and Saviour.

The second book is, *Christian Responsibility In One World*, by A. Theodore Eastman. This book published by the Seabury Press is written by a clergyman of our church well known to many of us as the executive secretary of the Overseas Mission Society. The Rev. Theodore Eastman writes out of the wealth of experience and travel and first hand knowledge of the Christian Church in all corners of the world. He has been deeply influenced by the writings and thought of The Rev. Max Warren, Bishop Bayne and other outstanding leaders of our church. This book is contemporary, alive, written in language which is easily understood and speaks to the heart and mind of every churchman.

Christian Responsibility In One World is based on the Kellogg Lectures delivered at the Episcopal Theological School at Cambridge, Massachusetts, in 1963. It is an essential part of any clergyman's library as he prepares himself and his laymen for the world wide mission of the church. It will be welcomed and appreciated by our layman who has any knowledge of the ecumenical movement and is committed to Christ as the Saviour of the world. I would even go so far as to say it will be welcomed even by those who are dubious about the missionary movement of the Christian Church and are doubtful of Christ as the Saviour of the world.

In short, these two books come with my highest recommendation for those — clergy and lay people — who are looking for contemporary reading information on the current mission of the church.

'A Good Time'

Continued from page 4

with other people better. . . . Working together, playing together. . . . I learned working together is lots of fun. . . . I learned to work *hard*. . . . The more help you give, the more help you get."

Learning Special Skills: "How to set up tents and take them down easily . . . handicrafts . . . how to cook . . . to swim better . . . to build fires fast and easy . . . ways to make use of wildlife."

What boys really get out of wilderness camping, which this sampling of replies suggests, is resourcefulness in taking on larger responsibility, in sharing with others, and in learning special skills. Growth in these areas becomes possible when men and boys live together out of doors in small units of six-to-eight persons. They build their own campsites and shelters. Of necessity, therefore, they gain skill in the use of their hands. They gain understanding of themselves and one another in the pursuit of a common life under God.

To turn now to the conference center program, we asked young people in one of our two co-educational conferences this question, "What have you experienced or learned that is some help to you at home, school, or as an individual?" We could again organize the replies into three categories:

Doing Some Real Thinking: "It's . . . this place . . . a chance to think and turn things over in (my) mind. . . . We had time to sort out our thoughts. . . . The keynote has been best, and discussion, too, in helping to sort out and advance some of the ideas and feelings which I have. . . ."

Becoming More Aware: "Have become more sensitive to the feelings of others . . . learned to think before flying off the handle. . . . I think I have learned to think about other people more and (realized) that I can like almost anybody if I know them, and understand why they act the way they do. . . . I think I've become a little closer to people, and through them to God."

Being Truthful With Oneself: "I have learned that being truthful with yourself and with other people will enable you to live with yourself. If anything is wrong, try to work it out with yourself, and, if you can't, try to talk to your minister, or parents. If

VADE MECUM

"Vade Mecum" means come with me . . .

That's what I'd like you to do!
Come with me and see old friends,
Come and meet many new. . . .
Come with me: see beautiful mountains

On a clear morning in the sunrise.

This is what Vade Mecum means to me.

Come with me this summer and see! — Kay Collier, Junior Choir Conference

your private life is what you feel is right, your public life will be the same."

These are quite striking discoveries for young people to make and express for themselves. So concerned are we, as parents, that we often, no doubt, have lectured our sons and daughters along these very lines, to the effect that they "might do some real thinking, might become more aware of other persons, might discover the importance of being truthful with themselves and with others!" These evaluations suggest that at least some young people have truly grown in maturity, as a result of their experience at Vade Mecum, in precisely the way we most desire.

"What *did* he get out of camp?" Probably more than we realize.

Letters

Continued from page 3

has a chance . . . to reflect, to share ideas, to learn to know God first-hand . . . this Vade Mecum, so hard for one who has never been there to understand . . . goes with me all through the year, until time to return once more. . . .

Jane

Reluctance

Continued from page 3

then apologize to you with prunes every night. No, really — the food is great!) But it's not only living high — it's living *apart*, for a while, that helps. The neatly cleared ridge sticks up like a little island in the sky surrounded by an ocean of forest. It reminded me of a small garden I came across one time as a tourist roaming the sky-high cloisters of Mont St. Michel. It was the most "away from the world" place you ever saw — sort of a monas-

tic penthouse. Vade Mecum is like that. In fact, during the Women's Conference it even had some of the monastic feeling, too. The sisterhood we developed in those few days would have gladdened the heart of any Mother Superior.

But where Mont St. Michel is just a monument now to a dead age, Vade Mecum is a live place with all kinds of future possibilities. It's a place where your outer life is beautifully simple and inner life abounds. You wake up to a little of your real self and even go so far as to share it with other people. You can go from stranger to friend in just five days. It couldn't happen anywhere else. You can "get away from it all" — problems and pressures of family and parish life. The contact with people from other families and other parishes gives you a new perspective on your own. The schedule is relaxed. There's plenty of time just to talk. What woman could ask for more?

But, of course, there *is* more. For us in '64 there was the blessed company of Bennett Sims of Baltimore, Jack Gray of Wilson (we'll never forget *them* even if we forget part of what they said), of Father Pat Hutton and his color slides of Taiwan, of Bishop and Mrs. Baker, Charles Greene, Vertie Jackson (there's a gentlewoman!), of Jean Snoddy, the merchant princess with her treasures from Atlanta's Cathedral Book Store, and of the delightful T. B. Bowman family. There was breezy mountaintop sunbathing and swimming in the ice cold pool (while the flatlanders sweltered in a heat wave), and there were the services in the beautiful fieldstone chapel, where church seemed to mean more than it did back home. Yes, "that was the week that was," all right.

And what about the family? Well, I didn't miss them much more than I missed the laundry or the dishwashing. And they were hysterically happy to get rid of *me* for a week. As for the bugle — in the first place it held off until 7 a.m., which was fairly humane. And when I finally found out it was only a *recording* — there went objection (c). How can you hate an alarm clock? It's a fact of life. How can you hate anything at Vade Mecum, for that matter? You can't.

That's how it was in 1964. Now the '65 season is coming up. Should *you* go to Vade Mecum? You should be so lucky.

Tar Heel Relates His Experiences As Exchange Clergyman In English Parish

Editor's Note—The below article was written by the rector of the Church of the Holy Family at Chapel Hill who from October, 1963 until October, 1964 served as interim rector of a church in Surrey, England. The year was spent in connection with a unique clergy exchange, the details of which are related below.

BY THE REV. LOREN B. MEAD
Rector, Church of the
Holy Family, Chapel Hill

At the midnight Christmas Eve service, two parishes 3,000 miles apart exchanged gifts. Two members of the Church of the Holy Family in Chapel Hill took part in the offertory procession at Christ Church, Esher, Surrey, England, bearing a parish gift from home. One member of Esher parish took part in the offertory procession in Chapel Hill, bearing an identical gift, a silver communion wafer box.

These gifts were symbols of a special relationship that has grown up over the past six years between these two parishes. It is a relationship that has featured a number of visits between individuals and one occasion when a vestryman from Chapel Hill preached at Evensong in the English parish. But during 1963 and 1964 this relationship entered a new phase when the clergy of the two parishes actually exchanged "lives"—work, house, car, salary.



QUEEN VICTORIA WORSHIPPED HERE
... St. George's Church, Esher

My family and I had the rare privilege in this way of being taken into the life of this English community and parish, not as "tourist," but as a family of Christians living and working with the local people. Our observations of the English Church were necessarily limited . . . we saw this one parish at close hand, although we visited many others and had opportunities to know people throughout the Diocese of Guilford and in other parts of England.

What was our outstanding impression? Undoubtedly it was of the overwhelming warmth and enthusiasm with which we were received as fellow Christians. This was what met us first and stayed with us through the year. We found some difficulties of understanding one another, of course—having the same language in some ways is a barrier!

The services of the Church were very similar to our own—with just enough differences to keep us on our toes. I found it interesting that the English parishes are much more casual about the Prayer Book, changing the order of prayers, adding and subtracting prayers, substituting things from one Prayer Book or another, without any agonizing about it. This may be because legally they are bound to use the out-dated 1662 book. The Church

music we found difficult. Often familiar hymn words are sung to unfamiliar tunes. But in the parish of Esher, there was an exciting sense of experimentation with music, and we used several folk settings of the communion service, including one that verged on "bop." I never did get the chanting right until I got three or four strong voices in the front pew to help me.

English parishes are just beginning to have "stewardship campaigns,"

Continued on page 8



THE REV. MR. MEAD
... Parishes Swapped Rectors



GEORGE REINDORP
... Lord Bishop of Guilford

Foundation Holds Poll On Affiliations

The North Carolina Foundation of Church-Related Colleges conducted a survey of the student denominational affiliations of the 1964-65 enrollments in the 24 colleges in the organization. It was not the purpose of the foundation to draw conclusions nor to editorialize but only to ask specific questions and organize the categorical answers.

The 24 colleges in the North Carolina Foundation represent 10 denominations. The foundation, with headquarters in Winston-Salem, conducts an annual united campaign for operating funds for these colleges. The campaign in 1963-64 raised over \$524,000 from 394 businesses and industries operating in North Carolina. Sixty per cent of these funds were allocated on an equal basis to each college, the remaining 40 per cent on a per student basis. The foundation is one of 39 similar state organizations in the United States, and is one of the few associations whose member colleges are all church-related. The current campaign goal is \$625,000.

Almost 91 per cent of the 21,240 students enrolled in the 24 colleges are affiliated with the 10 denominations represented in the foundation. The 68 non-Christian religious affiliations reported are incomplete since some of the colleges did not provide a breakdown on the non-Christian group. The 569 students who indicated no church affiliation comprise only 2.6 per cent of the total enrollment, and even that small proportion may include students who neglected to fill in their church affiliation on their applications. In addition to the 10 denominations represented by the colleges in the foundation, there were 29 other Christian denominations with a total of 447 students.

The place and function of the independent college in modern higher education has been a subject for debate for the past several years. More specifically, some questions have been raised about the need and function of the church-related college. Is there a special function for a Christian college? Do students get something extra at a Christian college? Are Christian col-



CHRIST CHURCH, ESHER

. . . Mr. Mead's Parish

Tar Heel

Continued from page 7

having in the past been financed almost entirely from invested income, bequests, or donations from a very few persons. In the parish of Esher the first such campaign had been held six years earlier, and the whole parish had found a much greater sense of strength as a result. About one third of the income of the parish was given to outside causes. The English Church readily admits that "stewardship" is something that they are learning from the American Church. Another such area is that of Christian Education. A nation-wide adult education program is being sponsored in Lent on Mutual Responsibility and Interdependence, and a tremendous number of parishes will take part. The techniques of teaching and group discussion that American parishes are familiar with are being used for the first time in a large way. In general, the Sunday School program is de-emphasized in English parishes, at least partly because religious in-

leges sectarian or parochial or limiting? Does the student lose contact with the world at large?

Since denominational nomenclature in the Christian world is complicated by the autonomous congregations among the protestant sects, it was necessary to interpret to some extent the statistics from the student records submitted by the colleges.

struction is carried on in the state-supported and private schools.

Concern about church unity is expressed in the parishes in a much more significant way than it is in American parishes. Esher Parish had study groups during Lent and Advent of 1963 on the union with the Methodist Church in England. While I was there, the Parochial Church Council (similar to the vestry) voted unanimously for moving ahead with a scheme of union.

In many ways the Church of England has contributions to make to the Church in America. We certainly could learn from their greater social and ecclesiastical inclusiveness.

At least in Esher the church membership was made up of members of all classes of the community, although it was predominantly middle and upper-middle class. I saw more breadth of churchmanship within the church in my trips from one parish to another, too. Perhaps we should keep in mind, though, that a much lower percentage of the population is associated with the Church. In our parish with a population of 7,000, only 700 were on the church rolls—and we were about the only church for that entire population.

The Church of England, as we saw it, was highly suspicious of "campaigns" or "new programs" of action for the Church. There seems a healthy knowledge that the Kingdom isn't going to be brought in by a new emphasis, and I think the American Church, with its excitement about "new" things, might well hear the English witness here as valuable. On the other hand the English position does, sometimes, make it difficult to bring new insights to bear on new problems.

The Mead family discovered a great deal about "Mutual Responsibility" by living in the English parish for a year. We found our own understanding of the faith deepened by seeing others in a more difficult situation witnessing what they know of Christ. We discovered that it is not all easy going to learn from other Christians. We learned that there are misunderstandings and misinterpretations when Christians across the world try to sit down to understand and interpret one another. But the most important thing we learned was how much our own lives were enriched by knowing and living with Christians who in such a different situation were trying to live by the faith that we have in common.

Dates June 14-18:

Rejoicing In Creation, We Serve Theme For Churchwomen Meeting

BY MRS. VERTIE JACKSON
President, Episcopal Churchwomen

Come with me to Vade Mecum for the 1965 Conference of Episcopal Churchwomen of the Diocese of North Carolina. The conference begins with lunch on Monday, June 14, and ends with lunch on Friday, June 18. The total cost is \$27.50.

"Rejoicing in creation, we serve," the theme of the conference, was taken from the prayer, "For Joy in God's Creation." This prayer will be the conference prayer. The purpose of the conference will be to move deeply into the biblical doctrine of creation.

Dr. Edwin Anderson Penick, professor of religion and chairman of the Department of Religion at Randolph-Macon Woman's College in Lynchburg, Virginia, will be the keynote leader. Other leaders will be the Rev. Anselmo Carral, Anglican chaplain at the National University of Panama, and contemporary society. Following his attempts to live as Christians in our his wife, Bertha; Bishop T. A. Fraser and four diocesan clergy.

Each morning Dr. Penick will give

a lecture on the biblical doctrine of creation and its implications for our lecture, there will be group discussions developing more fully the implications of the doctrine. After a recess, Father Carral will witness from the depths of his experience to what it means to rejoice in God's creation and serve with gladness. Then comes lunch, rest and recreation, after which a panel consisting of clergy and other leaders will toss around questions which accumulate from day to day. The late afternoon worship service, which will be conducted by Bishop Fraser, will be followed by a quiet time lasting until the call to dinner. Each evening the program will vary. On Tuesday and Wednesday evenings Mrs. Carral will tell us about her life in the Missionary District of Panama.

Do you need to get away from your family and friends long enough to be recreated in body, mind and spirit? Then come to Vade Mecum for the Churchwomen's Conference. After a few days of glorious living on the mountain top, you will leave refreshed and strengthened in body, stimulated



DR. EDWIN A. PENICK
... Keynote for Churchwomen

and enlightened in mind, enriched and inspired in spirit.

Vade Mecum to Vade Mecum!



THE REV. W. A. RALSTON, JR.
... Leads Laymen's Conference

For 3 Days Only:

Vade Mecum To Be 'Off Limits' For Lady Folks and Smallfry

The men of the Diocese of North Carolina invade Vade Mecum June 14-18 for their annual Laymen's Conference . . . and for that weekend, at least, the Episcopal facility will be off limits to lady folks and small fry.

This is the reminder from Luke D. Drury, Jr. of Greensboro, current president of the Episcopal Laymen of the Diocese of North Carolina. President Drury emphasizes that every male in the Diocese is welcome to attend the 1965 conference.

The Rev. William Ralston, Jr., faculty member at the University of the South, at Sewanee, Tennessee, is this year's conference leader. Mr. Ralston, a native of Middleborough, Kentucky, is assistant professor of philosophy and

ethics. He is a graduate of the University of the South, receiving his B.A. in 1951. He received his STB and STM from General Theological Seminary in 1954 and 1956 respectively, during which time he served as a fellow and tutor at the General Theological Seminary. Following general seminary, he was a Christian social college work fellow at Harvard. He has also served as a fellow, tutor, and later chaplain and lecturer at Trinity College in Toronto, Canada, and has headed Saint Augustine's College, Canterbury, England. He joined the faculty of the University of the South in 1962, and is currently co-editor of *God In Us*.

The schedule for the June 18-20 conference is as follows:

Friday:
3:00-
6:00 Registration
6:00 Dinner
7:15 Evening Prayer
8:00-
9:00 First Conference Session
Saturday:
7:30 Holy Communion
8:15 Breakfast
9:15-
12:15 Conference Session
12:30 Lunch
1:30-
3:30 Conference Session
3:30 Recreation
6:00 Dinner
Continued on page 16

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SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

sickness, hospitalization caused by use of liquor or narcotics. On everything else you're fully protected—at amazingly low rates!

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(as described in policy). We pay \$2000 cash for accidental death. Or \$2000 cash for loss of one hand, one foot, or sight of one eye. Or \$6000 cash for loss of both eyes, both hands, or both feet.

We invite close comparison with any other plan.

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Fill out application below and mail right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. Don't delay. Every day almost 50,000 people enter hospitals. So get your protection now.

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars...you risk nothing.

TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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The Tar Heel DioSCENE

BY MARGARET S. KNIGHT

Churchman Editorial Board

To Colorado — *The Rev. Jacob Viverette, Jr.*, Episcopal chaplain to University of North Carolina students at Chapel Hill, has resigned to accept a post at Colorado Springs, Colo. The change will take place in August. He will be director of Christian education for Grace and St. Stephen's parish, where he will again be working with the *Rev. John C. Mott*. Mr. Mott was rector of Holy Trinity Church at Greensboro when Mr. Viverette served there as assistant.

To Greensboro — *The Rev. Daniel W. McCaskill*, priest-in-charge of St. Paul's, Salisbury, and St. James' at Kannapolis has gone to St. Francis' Church, Greensboro. He will serve as assistant to the rector, the *Rev. Peter C. Robinson*.

New Chaplain—New hospital chaplain for the Charlotte and Mecklenburg County hospitals is the *Rev. Merrill C. Miller*. Mr. Miller goes to this post from St. Mark's Church, Huntersville. His Charlotte address will remain the same.

Father Dies—*Mr. Henry Maclin III*, father of the *Rev. C. Waite Maclin*, rector of St. Joseph's, Durham, died in Greensboro in March. He was a member of Holy Trinity Parish there.

Missionary Dies—A belated notice has been received regarding the death of *Mrs. Augustine Washington Tucker*, 80, who was Annie Cheshire (daughter of the fifth bishop of our Diocese), in Newport News, Va., in December. Mrs. Tucker went to China as a missionary teacher in 1909, married a surgeon on the staff of St. Luke's Hospital, Shanghai. Dr. Tucker, who served as superintendent of the hospital for many years, was a son of the Rt. Rev. Beverly D. Tucker, late bishop of Southern Virginia, and younger brother of the Rt. Rev. Henry St. George Tucker, who served as our presiding bishop. Mrs. Tucker stayed in Shanghai for 40 years, and saw two of her seven children become priests and a daughter marry one. She was

Continued on page 12



FEAST OF LIGHTS SERVICE—Young Churchmen of Christ Church, Rocky Mount, in the cast for an Epiphany Feast of Lights Service, pause for the cameraman. The group adviser writes, "We had a full church, even to the extent of having to add chairs! This gave an opportunity for the adults to find out what a fine group of young people we have. . . ." There are 25 active Young Churchmen at Christ Church. Second from left is Bill Anderson, treasurer of the Youth Commission. On the far right is the *Rev. Sidney Holt*, rector.

Southern Pines Is Setting For May 9 Clergy Refresher Course



DR. NORMAN PITTENGER
... to Address Clergy

On Sunday, May 9, beginning at 6 p.m. at The Terraces in Southern Pines, Dr. Norman Pittenger of General Theological Seminary, will begin

the last Clergy Refresher Course of the year.

Dr. Pittenger became professor of Christian apologetics at the General Theological Seminary in 1951. He had served on the teaching staff of the seminary since 1935, first as fellow and tutor, and from 1945 until 1951 as instructor in apologetics.

Dr. Pittenger has had a prominent role for many years in the realm of theological study and in the activities of the ecumenical movement. In the Episcopal Church he has served as chaplain of the Guild of Scholars since 1938, and was for some years a vice-president of the Church Congress. He was appointed a member of the World Council of Churches' Study Commission on the Church, and of the Commission on Social Problems of the National Council of Churches of Christ in America. Since 1954 he has been vice-chairman and later chairman of the Theological Commission of the Faith

Continued on page 14

Sapp Leads Off Lectures On Meaning of MRI

"MRI in the Individual" was the subject of an address by the Rev. B. Daniel Sapp, rector of Christ Episcopal Church, Raleigh, when he opened the first in a series of six Lenten studies, at the Church of the Messiah in Rockingham recently.

Episcopalians from Wadesboro, Hamlet, Laurinburg and Rockingham participated in this study of the "Mutual Responsibility and Interdependence in the Body of Christ" document introduced by Bishops of the Anglican Communion at the 1963 meeting of the Anglican Congress in Toronto, Canada. The MRI document was accepted in 1964 by the General Convention of the Episcopal Church in the United States, one of the 19 independent and autonomous churches of the worldwide Anglican Communion, tracing their roots to the Church of England (Anglican Communion).

Three of the four participating churches (Hamlet, Wadesboro, and Rockingham) alternated as hosts for the Lenten meetings, which began with an abbreviated service and speaker from 7:45 to 8:15 p.m. each Tuesday and ended with a coffee hour and discussion from 8:15 to 9 p.m.

MRI as it pertains to "Families," "Communities," "State," "Nation" and "World" were the individual study topics of the five remaining consecutive Tuesday evening meetings held on March 9 at All Saints' Church, Hamlet; March 23, Calvary Church, Wadesboro; March 30, Church of the Messiah, Rockingham; April 6, All Saints, Hamlet; and April 13, Calvary Church, Wadesboro.

Speakers included Mrs. David L. Howe of Charlotte; the Rev. C. King Cole of Hamlet; and George H. Esser, Jr., Mrs. James L. Godfrey and the Rev. Loren B. Mead, all of Chapel Hill.

DioSCENE

Continued from page 11

buried from St. Paul's Church, Charlottesville, Va.

Synod Leaders—The 1965 Synod of Province Four (Sewanee), which will

Bishops' Visitation Schedule

BISHOP FRASER

Sunday, May 2

Albemarle, Christ Church—
9 & 11 a.m.

Wednesday, May 5

Mayodan, Messiah; Walnut Cove, Christ; Germanton, St. Philip's—11 a.m.

Winston-Salem, St. Stephen's—7:30 p.m.

Raleigh, St. Mary's Chapel—10:30 a.m.

Sunday, May 9

Roxboro, St. Mark's—11 a.m.

Milton, Christ—3 p.m.

Yanceyville, Et. Luke's—9 a.m.

Greensboro, Holy Trinity—9:30 a.m.

Greensboro, St. Francis'—11 a.m.

Wednesday, May 12

Durham, Duke Student Center—4:30 p.m.

Sunday, May 16

Littleton, St. Alban's; Roanoke Rapids, All Saint's—11 a.m.

Littleton, St. Anna's—4:30 p.m.

Sunday, May 23

Spray, St. Luke's—11 a.m.

Leaksville, St. Mary's-by-the-Highway—9 a.m.

Rocky Mount, Christ—9:30 a.m.

Rocky Mount, Good Shepherd—11 a.m.

Thursday, May 27

Pittsboro, St. Bartholomew's; Pittsboro, St. James'; Siler City, St. Mark's—7:30 p.m.

Sunday, May 30

Smithfield, St. Paul's—11 a.m.

Henderson, Holy Innocent's—11 a.m.

convene at The University of the South, Sewanee, Tenn., June 8-10, will have as honored guest speakers Presiding Bishop Hines, Bishop Bayne, and Mr. Prime Osborne. The Rt. Rev. M. George Henry, Bishop of Western North Carolina, and province president has recently announced the leaders of the group sessions. Working in Christian education under Bishop Noland, Coadjutor of Louisiana, will be two former North Carolina clergymen, the Rev. William A. Yon and the Rev. W. Robert Insko. Mr. Yon is now Director of Christian education for the Diocese of Alabama, and Mr. Insko now of Nashville, formerly held the same position for Tennessee. The Rev. Joseph W. O'Brien of Durham will work with the college work group and the Rev. Martin R. Tilson of Charlotte, rector of St. John's, heads the promotion division.

Program Head—The Rev. Claude E. Guthrie of Greenville, S. C., and formerly of our Diocese, has recently been appointed archdeacon for program of the Diocese of Upper South Carolina, with headquarters at Columbia.

MRI Groups—St. Paul's Church at Winston-Salem has an interesting approach to learning about Mutual Responsibility and Interdependent. They organized three neighborhood discussion groups which met weekly during Lent, led by lay couples of the parish. During Passion week these groups met with the Rt. Rev. Thomas H. Wright, bishop of East Carolina and chairman of the Church's Joint Commission on Mutual Responsibility. The Rev. E. Dudley Colhoun, Jr., is rector.

Parish Party—Members of St. Andrew's Church, Greensboro, honored their rector, the Rev. Carl Herman, back in February on the occasion of his 20th anniversary as their rector. They celebrated the occasion with a surprise party at the coffee hour after church. Among the highlights of the occasion were: Poems by parishoners and the EYC; the presence of the first baby he baptized at St. Andrew's (now a college student at State), and the presentation of a coffee table to the rector and his wife, Margaret. (Sorry this got lost last month in the rush to the hospital!)

Has Comment On Girls Here:

Swiss Exchange Student, 18 Has Say On Ways Here In U. S.

BY SID BOST
Winston-Salem Sentinel

Willy Hersberger, an 18-year-old student from German-speaking Switzerland, is spending a year in Winston-Salem as a part of the International Christian Youth Exchange.

The cost of maintaining him as a member of a Winston-Salem family is being borne by St. Paul's Episcopal Church and the C. William Witherow family (communicants of St. Paul's). The contribution of St. Paul's is \$1,500. This is the cost of a two-way exchange and includes sending a young person from St. Paul's overseas for a year. The Winston-Salem student is Becky Freeman, age 18. These contributions go into the general ICYE budget from which the expenses for all students are paid; they are not payments for the expenses of an individual student.

The exchange is the only one being undertaken under the ICYE program this year in the Diocese of North Carolina.

In the case of Willy Hersberger, the experience has done much to change some misconceptions about the United States and particularly about the Episcopal Church, he said recently.

Willy said he came to the U. S. prepared to find the Episcopal Church "one step above Rome" — at least in its ritualistic forms.

For two months Willy, a young man of strong convictions, fought it. For example, on arrival in this country at his first Episcopal Service, he stood when others kneeled, in the manner of the state-supported Reform Church of Switzerland, of which he is a member.

Gradually, a warmer feeling grew. "The Episcopal Church has been so wonderful to me," he said, "that I can now accept these things quite well."

While he has been here at St. Paul's Willy has attended two church conferences for young people — the Convocation of Episcopal Young Churchmen held last August in Denver, Colo., and the Provincial Conference for Young People held in Black Mountain during



MEET WILLY — Willy Hersberger, exchange student from Switzerland (left) is shown with Bill Witherow of St. Paul's Church in Winston-Salem. In the feature story accompanying this picture the German-speaking youth voices some observations on life in America. (Photo Courtesy Winston-Salem Sentinel.)

the Christmas holidays.

The young people he has met have been so friendly to him, Willy said, that any notions of the Episcopal Church as "cold" have been easily dispelled.

Similarly, he has found Winston-Salem and his fellow-students at Reynolds High School, where he is a senior, warm and friendly.

"Americans are very hospitable people," Willy said in fluent English. "That is why it is probably easier for an exchange student coming over here than it is for one going over there. People over there (in Europe) are not so open. They do not mean to be unfriendly, it is just their way."

At Reynolds, Willy is a senior tak-

ing a full load of subjects — English, advanced mathematics, physics, Latin, American history. "The subjects are hard," he said, and he studies more than he did in Switzerland where he was in the second year of a state school that prepares students for university work.

One of the suggested requirements of the youth exchange program is that the host family have a child about the same age of the foreign student.

In Willy's case, his hosts are the C. William Witherow family. Young Bill Witherow is Willy's age and also a senior at Reynolds.

The two have become good friends. "Bill is the one who has made it easiest for me," Willy said. "I have met as many people in these few months as I have all my life."

Those who have come to know Willy well describe him as decided in his opinions, not afraid to express them, mature in his views, far above average in intelligence.

"I didn't make a picture (of the U. S.) before I came, so I can't say that I have been surprised or disappointed," he said. But he did confess to some revelations.

"Over there (back home) we think of everything in America as being so free, the people so carefree, dancing their lives away with no real problems. But really I have found that young people here have the same problems we do.

"The girls? They're very nice but I think they're a little too made up. Too many of them wear too much makeup. It's starting back home too, I'm afraid. We take up everything you do over here."

Willy's home is in Brugg, Switzerland, a town of 6,000. He is active in the Reformed Church. His father is a surveyor, and he has a brother a year older and one a few years younger. He has not yet decided on a career.

As a part of the exchange program, a member of St. Paul's, Ann Rebecca Freeman, is spending a year in Germany. Becky is known throughout the Diocese, having been President of the Young Churchmen of the Diocese in 1963-1964. She is living with the family of the Rev. Otto Kruger. The Krugers have four children.

The one nearest Becky Freeman's age is Irmela, 17. Becky and Irmela

Continued on page 14

Minister Clinics Set

Three clinics, running concurrently, will be conducted at the Duke University Divinity School, July 19-30. These clinics, offered on a non-credit basis for ministers of all denominations, are a significant expression of the Divinity School's participation in professional in-service ministerial education.

The Preaching Clinic, in its eighth year, is under the direction of Dr. Thor Hall. This clinic will concern itself mainly with principles of sermon construction and delivery, giving ample opportunity for the participants to preach for critique. Matters of common concern for preachers will be discussed in plenary sessions.

The Pastoral Care Clinic, in its fifth year, is under the direction of Dr. Richard A. Goodling and Dr. Robert E. Smith. Through lectures, group discussions, and hospital visitation experiences, explorations are made of the meaning

of selfhood, the self in crisis, and the ministry to those caught in the crisis of illness.

The Rural Church Clinic, in its fourth year, is under the direction of Dr. M. Wilson Nesbitt. This year it will consist of intensive training, study, and planning in the area of the church's responsibilities in the town and country community, giving particular emphasis to the development of an indigenous leadership.

The guest lecturer who will give a series of four lectures during the second week of the program for all three clinics, is Dr. Creighton Lacy, professor of World Christianity in the Divinity School and author of a book published this winter, "The Conscience of India."

For full information write to: Summer Clinics, Duke Divinity School, Box 4814 Station, Durham, N. C. 27706

Refresher Course

Continued from page 11

and Order Division of the World Council of Churches.

From 1948 to 1949, Dr. Pittenger

was president of the American Theological Society. He has also been American editor of the English journal, *Theology*, since 1939, and for the past several years has served on the editorial boards of the *Anglican Theological Review* and *Religion in Life*.

Dr. Pittenger is widely known as a leader of church conferences and retreats, as well as a preacher. He has lectured at such universities and colleges as Yale, Bucknell, the University of Illinois, and the University of the South. He delivered the Bohlen Lectures at the Philadelphia Divinity School, and 1952 he delivered the Penick Lectures at the University of North Carolina.

Dr. Pittenger has published 26 books, three of which have been chosen by the Religious Book Club for distribution to its members. Most recent of his books is *The Christian Understanding of Human Nature*.

Many Episcopalians know Dr. Pittenger through the book *The Faith of the Church*, which he wrote in collaboration with Bishop James Pike. This is the third volume in the series "The Church's Teaching," sponsored and published by the Executive Council of the Episcopal Church. Dr. Pittenger is seventh professor of international reputation who has come to be with the clergy of our Diocese.

Swiss Student

Continued from page 13

attend the Maria Wechtler Schule in Essen, a high school for girls with 700 students.

In letters to the Rev. Dudley Colhoun, rector of St. Paul's, Becky has reported a warm welcome and an interesting experience.

The forerunner to the ICYE program had its beginnings in 1949, when the Church of the Brethren began a cooperative program with the U. S. State Department which enabled German youth to spend a year with American families and attend high school in the U. S. Between 1949 and 1956, approximately 700 young people from Germany and Austria came to this country under the auspices of the program.

The German exchange program was taken over by private agencies in 1956. The International Christian Youth Exchange was incorporated in 1957. In the first five years, 610 young people came to the U. S. from other countries, while 225 U. S. high school students were sent abroad.

The ICYE board of directors is composed of representatives of 11 sponsoring agencies, mostly church groups, and the youth department of the National Council of Churches. There is a central office in New York, through which arrangements for the exchanges are made.

In a brochure about its work, the

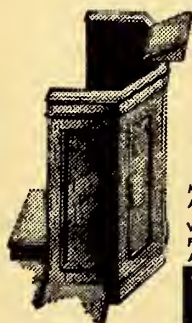
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Church of the Month



St. Cyprian's, Oxford

St. Cyprian's Church was organized about 1909 with the Rev. Charles Male as its first priest in charge. Since Mr. Male's death in 1921 two priests have been in charge of this mission, with only one interruption and that period was 1953-1955 when the present incumbent, the Rev. Othello D. Stanley, served in Baltimore, Md., after nine years at St. Cyprian's.

The first location was abandoned when the present location was secured about 1926. On this new location was moved an old colonial structure built about 1850 and which had served two Baptist congregations on two different sites. The present building was erected in 1959 after several

years of frustration and money raising, and with substantial help from the Home Department of the National Council, diocesan organizations and churches, friends, and a loan of \$10,000 from the N. C. Episcopal Foundation.

At present the church is engaged in raising funds for a much needed parish hall which will enable St. Cyprian's to serve better the community. Interest has been shown by the Home Department of National Council which granted \$4,000 last year on the project. The congregation is trying to get the interest of others as well in pursuit of this objective.

ICYE says its purpose "is to provide opportunities for young people of different countries to live in a different environment and culture for a time and there to be involved in discovering and fulfilling what it means to live as a Christian; and to enable them to return to their own nation and culture with deeper dedication to this same vocation in their own church and the world of their own environment, community, school, family and friends."



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Purchase price is \$42.50 plus postage; rental fee is \$5.00 plus shipping charges. Direct all orders or inquiries to Audio-Visual Film Library, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.

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Bishop Hines, Bayne Speakers For Province Synod June 8-10

The Episcopal Church's new presiding bishop, a Florida layman of national renown, and the first executive officer of the worldwide Anglican Communion have all accepted invitations of Province IV (Sewanee) to address its 1965 Synod June 8-10 at the University of the South, Sewanee, Tennessee.

The Rt. Rev. John E. Hines, D.D., installed January 27 as the Church's 22nd Presiding Bishop, will return to his native province and to the campus of his undergraduate years to preach at the Synod's opening Evensong service in All Saints' Chapel on Tuesday, June 8.

The Synod's second honor guest, Prime F. Osborn III of Jacksonville, Florida, interpreted the Mutual Responsibility and Interdependence concept in compelling terms to the 1964 General Convention in St. Louis.

Attorney Osborn, a Province IV representative on Executive Council since

1963, is vice-president and general counsel of the Atlantic Coast Line Railroad.

The Rt. Rev. Stephen F. Bayne, Jr., D.D., became Director of the Church's Overseas Department last November after nearly four London-based years as Anglican Executive Officer. He was one of the chief architects of the MRI document adopted by the Anglican Congress in 1963 in Toronto.

The Synod, newly styled this year to provide training sessions for diocesan department leaders with their provincial and national counterparts, will be comprised of the bishops of the Province; 90 priests, 90 Churchmen, and 90 Churchwomen with current departmental responsibilities; and the presidents of the Churchmen and Churchwomen of its 15 dioceses.

All morning and a portion of the afternoon of Wednesday, June 9, will be given to departmental group work; during this same time span, lay presidents will gather as a Division of Laity.

'Off Limits'

Continued from page 9

7:30 Evening Prayer and Installation of New Officers

8:00-

9:00 Conference Session

Sunday:

8:00 Breakfast

9:30 Business Session

11:00 Holy Communion and Sermon

12:00 Lunch, Adjournment

President Drury states the purposes of the laymen's group as follows:

1. To deepen the spiritual life of the men of the Church.

2. To extend the impact of Christianity in our time.

3. To support the kind of program the Church should have.

4. To enlist the special skills and talents of the men.

Other officers of the laymen's organization in addition to president Drury are: Vice-president, William D. Holloman, Jr.; secretary, Henry Lomox; treasurer, E. E. Carter; and L. T. O. custodian, Skinner Pugh.

Members of the executive committee are: William H. W. Anderson, George F. Bason, Dr. James H. Boyer, J. Hill Clay, James B. Craighill, Horace Davis, A. W. Fanjoy, Wm. H. Holdford, Herbert Klose, Leonard Muddimer and John I. Westervelt.

May

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						St. Philip and St. James 1 Youth Division and Commission Terraces
2 Youth Division and Commission Terraces	3	4 Department of Overseas Missions Greensboro	5 Clergy Couples' Conference, Vade Mecum	6	7	8
Mother's Day Peoick Home National Youth Sunday Clergy Refresher Course, Terraces, Dr. Pittenger	10	11	12 Department of Long-Range Planning Episcopal Foundation	13	14 Department of Christian Social Relations Burlington	15
16	17 Deacons' Conference, Terraces	18 Vade Mecum Committee Winston-Salem	19	20	21 North Carolina Churchman Board	22
23/30 Conference on Alcohol—(Pending)	24/31	25	26	27 Ascension Day	28	29 Conference on Alcohol—(Pending)

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NORTH CAROLINA
The Churchman
June, 1965

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Diocesan

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The

News



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Editorial Board

VOL. 55 JUNE, 1965 No. 6

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The Bishop's Letter:

Retiring Bishop Gives Promise Of Frequent Return To Diocese

My Dear People:

The other day Bishop Fraser said to me when we were discussing my departure: "Do you just pronounce the benediction at the graduating exercises at Saint Augustine's College on the afternoon of Sunday the 30th of May, go home, pack your suitcase and drive away?" Well! I guess that is just about the way it is.

You really told me and Mrs. Baker "Goodbye" on the 2nd of February at the Sir Walter dinner. I did the best I could in replying. Ever since then I have been meeting with one group after the other for the last time, saying goodbyes. So I have just about come to the conclusion that the best thing to do is to skip it and rest on the fact that I will continue to be a non-parochial clergyman of the Diocese of North Carolina as long as I live, and will in that capacity be coming back for one thing or another.

The next convention will take place early in February. Bishop Fraser will be installed officially at that time, and I wouldn't miss it.

I hope that you are going to be as nice to him as you have been to me. Being a bishop is a sort of lonesome job. You ought to know that we will bleed if you stick us with a pin, or anything else. So remember that and give him a hand when he looks a bit beaten.

Mrs. B. and I are going to be at the Belvedere Towers; 1190 West Belvedere Avenue; Baltimore, 21210, Maryland. Keep in touch.

Faithfully and Gratefully,

RICHARD H. BAKER

PANAMA VOICES THANKS

Editor, The Churchman:

Elena and I wish to thank you and through you all the other gracious and thoughtful members of our Companion Diocese for the handsome and useful coffee pot or "cafetera" that you so thoughtfully and generously have given to us, your "companion bishop and his wife."

Every time we have a cup of coffee we will think thankfully of you all and feel happy for your friendship and goodwill.

May God continue to bless all of you. We shall remember you in our prayers.

Yours in Christian Companionship,

R. HEBER GOODEN
Bishop of Panama
Balboa, Canal Zone

ON DEATH

Editor, The Churchman:

Life is the universal script produced for a vast stage, and like all plays, there must be a conclusion. Death is the beginning or the end of this production depending on the "inward spiritual grace" of the character.

Death is the end for those who value highly the material things. It is the ultimate finale for the insanely weak, the suicides, the destitute, and the dissolute. It is the "end" for the cynic.

Death marks the marvelous beginning for those of great faith. It is beautiful as seen on the serene face of a lifeless body. It is the beginning of a new and

The Tar Heel DioSCENE

longed for life. For many it holds the Great Revelation. Death is the beginning of the end of questions.

"But, as written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

MISS STEPHANIE POLLOCK
Emmanuel Church
Southern Pines, N. C.

SEEKS GRACE TEXTS

Editor, The Churchman:

We are attempting what we hope to be an outstanding collection of grace before meals, in the expectation of publication and widespread use.

To this end through various religious publications we are appealing for the submission of texts which have some special appeal either for family meals or other use.

We hope in most instances to select and use in the form and words submitted, but we must reserve the right to edit and on occasion use phrases or expressions only. Those who have objection to this will please indicate.

Perhaps the following responsive grace which we have used with satisfaction over a number of years at homes and meetings will illustrate one type of blessing we have in mind:

H: For this home we thank Thee, O. Lord.
W: And for the love which binds it together.
H: For these fruits of the earth we thank Thee.
W: Give us grateful hearts and useful lives.
H-W: In the name of Jesus Christ, our Lord. Amen.

JOHN H. SMALL
418 Law Building
Charlotte, N. C. 28202

GARDEN OF PRAYER

Editor, The Churchman:

Christ prayed in dark Gethsemane.
As He knelt there all alone,
He prayed the cup might pass His lips—
Yet He said: "Thy will be done."

But the cup, it must be taken,
And the vow must be fulfilled;
He'd offered His life as a ransom,
And His Father had so willed.

When Christ came out of the garden,
With His lot He was content;
Only by death could He set men free, —
That's why the Savior was sent.

Man has his own Gethsemane,
His special garden of prayer.
If he seeks God in that garden,
He will always find Him there.

LILLIAN ELIZABETH TURNER
Christ Church
Raleigh, N. C.



DR. WOLFF
... St. Michael's Speaker

BY MARGARET S. KNIGHT

Churchman Editorial Board

Infuse with Grace—"Our task is to infuse the structure of the world with grace," Dr. Carman St. John Wolff, told diocesan directors of Christian education meeting at St. Michael's in Raleigh late in April. "As Christian educators we are giving ourselves to help people know, understand and respond to God in all structures of society," she pointed out. Miss Wolff is director of the Department of Christian Education of our national Church.

Gert Behanna — Another eminent visitor to the Diocese late in April was Gert Behanna, author of *The Late Liz*. She came as guest of Church of the Good Shepherd, Rocky Mount, but the crowd was so large (over 800) that she spoke in the First Methodist Church there so the crowd could be accommodated.

Bishop Coming—The Rt. Rev. William Gordon, Jr., bishop of Alaska, will preach at St. Phillip's, Durham, on Whitsunday, June 6. Quoting from the "Epistle to the Philippians," their weekly bulletin, "So strong have been the connections between Alaska and North Carolina during his episcopate that the Missionary District of Alaska has been known as the Diocese of

Upper North Carolina. We look forward eagerly to his visit."

St. Anne's Plans — St. Anne's Church, the newly formed Episcopal congregation in Winston-Salem, began officially on May 2. *The Rev. Downs Spitler* is the priest-in-charge. Mr. Spitler comes to St. Anne's from Church of the Good Shepherd, Cooleemee; Church of the Ascension, Fork, and Holy Cross Church, Statesville. At the organizational meeting 57 adult communicants signed the petition to the bishop and the following officers were elected: Warden, *Woody Clinard* of St. Timothy's; clerk, *Harold Kennedy* of St. Stephen's; and treasurer, *Ben Willis* of St. Paul's. (This comes from St. Timothy's Newsletter) At the first service letters of transfer were presented to those members of each of the three Episcopal churches in town who went to the new church.

Adds Mission — *The Rev. Frank Fagan*, rector of Trinity Church, Statesville, has assumed responsibility as priest-in-charge of Holy Cross Mission also in Statesville. The mission had been served by Mr. Spitler who has gone to Winston-Salem.

New Rector — *All Saint's* (Sedgefield), Greensboro, has as its new rector the *Rev. Phillip Craig*, former rector of St. Christopher's Garner.

To Charleston—*The Rev. James O. Walker*, who has served as rector of Christ Church, Albemarle, left in April for a post in Charleston, S. C.

To Rocky Mount—*The Rev. Joshua McKenzie* will come to St. Andrew's at Rocky Mount, as priest-in-charge, early in June. He comes from St. Christopher's, Havelock in the diocese of Eastern North Carolina.

New Assistant—Coming to Salisbury in early June as assistant to the *Rev. O'Kelley Whitaker*, rector of St. Luke's, will be *Harvey Gerald Cook* who graduates from Seabury - Western (Episcopal) Theological Seminary, Evanston, Ill., in May. He is the son of W. J. Cook, Sr., of Ridley Park, Pa. A 1951 graduate of Eddystone, Pa., High School, he received his B.S. degree from Pennsylvania State University in 1955 and his M.Ed. degree in 1956. He also attended Temple University and the University of Colorado.



PENICK HOME MEMBERS LEND A HAND—Members of the Penick Memorial Home are making garments for the "Ship of Hope," a traveling international hospital alleviating the sick and needy wherever they are found. Mrs. Ida Baker Scott, craft director of the Penick Home, was fully supported by the members when the request for this project was presented. Much of the material used in the making comes as gifts from friends of the Home. This is one of many projects the ladies in the Penick Home have tackled under the direction of Mrs. Scott, who has appeared as a guest of Betty Elliot on WRAL-TV, demonstrating silk-screening and copper enameling. Seated (from left) are Mrs. Mary Jane Willis, Mrs. Ethel Tyng and Mrs. Fern Voss. Standing are Mrs. Scott, Mrs. Johnsie B. Hunter, Miss Mary Bird and Mrs. Florence Custer.

He taught school for several years in Pennsylvania and in Germany for the U. S. Army Schools. He also served in the Army for two years. Mr. Cook entered the seminary as a postulant from our Diocese and from St. Luke's Church. He will be ordained to the Diaconate on June 29 at Chapel of the Cross, Chapel Hill. He and his wife Betty have two children, Elsie, age 3 and Vitoria, age 3 months.

Money to Africa—St. Marys, High Point, has raised another large missionary offering — this time to go to Father Joseph Thekiso of the Diocese of Kimberley and Kuruman of the Union of South Africa to build a small church. Father Thekiso spent a week at St. Mary's in early spring. Goal of the Lenten and Easter offering was \$1,500, and as of May 1 almost \$1,000 of this had been raised. *The Rev. Wm. P. Price* is rector.

Christian Studies — Meredith College announces the dates for the 13th Annual School of Christian Studies as June 14 to 18. Lectures are Dr. John Bright, Union Theological Seminary, Richmond; Dr. Herbert Bezork, Pro-

Bishop Fraser's Schedule

Sunday, June 6

Wilson, St. Timothy's—10 a.m.
Wilson, St. Mark's—7:30 p.m.

Sunday, June 20

Cleveland, Christ; Woodleaf, St. George's—11 a.m.
Cooleemee, Good Shepherd; Fork, Ascension—4:30 p.m.

Sunday, June 27

Lexington, Grace—10 a.m.

fessor of Christian studies and president of Andover-Newton Theological School; and Dr. Harmon Holcomb, professor of Philosophy and Religion at Colgate-Rochester Divinity School, Rochester, N. Y. There will be both day and evening sessions.

Small Church Baliwick Of Rural Workers Fellowship

BY THE REV. ALEX B. HANSON
Rector, St. Stephen's, Erwin

The Rural Workers Fellowship of the Episcopal Church in the United States and Canada is among the least known of the major organizations of the Episcopal Church. And yet, every time a student goes to church school in a small Episcopal Church, he is benefitted by the Rural Workers Fellowship. And when a clergyman finds that the small church field is his chosen vocation, he is, in our generation, walking in paths largely opened up by the R.W.F. For it was, and is, in the R.W.F. that these changes develop, or from whose members they take their shape.

Time was when the minister in a small church was indeed alone. Once a year he went to the annual convention of his area: and once a year he went to clergy conference. And that was it. He received no magazines on his special interest as a small church clergyman. He received no monthly packet of ideas and order sheets. He knew nothing of the problems of ministers in other small churches. His church school students used literature designed for the vast urban parishes. His auxiliary likewise (now the Episcopal Churchwomen) received programs and instructional materials based on the needs of the vast urban parishes. And if or when he "failed," there was no understanding of either how or why. These things are no longer the picture.

The Rural Workers Fellowship, and the Madison Summer Conferences which preceded it, go back not much more than 30 years. But in its own field of service . . . the small church . . . there is but little in common between the thing as described above, and the work of today in the small church field.

Today, the clergyman in a small church is furnished with materials, both in his church school, and in his Episcopal Churchwomen, that are exactly suitable to his needs. He is invited, and sometimes with "expense," to go to clergy conferences in which his special activities and problems are the

theme of the programs and of the group discussions. It has not always been thus.

Tremendous too has been the impact on each other of the 400 or more clergymen who are the Rural Workers Fellowship. In this fellowship of prayer, magazines, conferences, and letters, each comes to know the others problems — and finds out that *his* problems are *universal* problems. And he finds out too, that God's love is a universal love. Why, otherwise should every "failure" or "fall" land him on a higher level than the level from which he fell? Such things as this come only from God.

To what type of church does the minister just graduated from theological seminary frequently go? To a small church, and a church that periodically unsettles its minister, in all too many cases. Why to that kind of a church? Because it is the kind of church that is most constantly in the market for a minister . . . and it also pays the minimum stipend. The rest of the picture is that the small church is the most dangerous field in which a clergyman can operate.

But, as things now stand, these frustrations are not the end of the story. From somewhere, deep in the divinity which God has planted in man, and in the fellowship of prayer and information which such an organization as the R.W.F. has nurtured, the clergyman finds that in all probability these very persons, and churches, are the ones which he loves most. Are they not much like the Pharisees and the Publicans of old? Their evil, largely, is the evil of misunderstanding loyalty; to serve God they must crucify the Christ: to serve God's Church, they must distrust the church by filling it with distrust of the clergy or clergyman. The minister now sees them as needing to be loved into a love of God. Our Lord was willing to hang on the cross for these people . . . how much less is the suffering of the clergyman! His sense of frustration smooths out. His failures become the bed rock of his faith. And beyond the horizon he sees the glory of the kingdom of God.

These considerations point to the real strength of the Rural Workers Fellowship . . . prayer. In the Prayer Cycle, each member prays for each other member at least twice in each year. The man alone on the prairie prays for the man in a smug countryside. The man alone in a craggy valley gets on his knees for the man in a forgotten or deserted industrial area. The minister by the sea prays for his fellow worker in a mountain town, or in a hospital complex. What if he *is* the victim of frustration; he has been loyal to God, and that is peace. What if he is periodically "in the middle of the street"; he is a citizen of the glories of God. In his small church he sees an outpost of eternity, a witness of truth, in an area of uncultivated possibilities. He sees his little church as the seed bed from which come the communicants of the St. Gigantia Church in Metropolis.

With the passing of time, the Rural Workers Fellowship has changed, and is changing. Time was when the small churches were truly *rural* churches. Now, they are simply *small* churches, located most anywhere. And the number of small churches, within certain limits, is decreasing, as the population explosion spreads. But we still keep our name: "The Rural Workers Fellowship." And we still keep our basic method of operation, which is prayer. The principal meetings take place annually, and at various places. It is written, "a little leaven leaveneth the whole lump." The small church is a focal point of more than just its present self; it is the beginning of tomorrow, the promise of things to come. It is the small church which has taken the Episcopal Church all the way from the Atlantic to the Pacific . . . and all the way from open fields to urbania. God sends his Church, his planting of the Kingdom of God in earth, not just to the wealthy, and not just to the great population concentrations, but to where "two or three are gathered together in My name." The small church, the field of the Rural Workers Fellowship, has its place in God's planning for earth.

Through the Rural Workers Fellowship, God's kingdom is at work. God is its power. Prayer is its fuel. Understanding is its method of operation. And an infinite love, which sees all men as the children of God, is the field in which its members labour.

Lively Trinity Parish Is the Spark For Episcopal Church In Statesville Area

BY MISS LILA DE BOW
Trinity Church, Statesville

Located in one of Statesville's oldest residential districts, Trinity Episcopal Church, 441 Walnut Street, has an Iredell County background full of rich and colorful history.

Tolling of the church bell, which is encased in a white frame tower on top of the quaint, brick building, beckons parishioners to the three Sunday morning services conducted by the rector, the Rev. Frank F. Fagan. A large attendance is also recorded at special services held on holidays and holy days recognized by the church.

Early records indicate that the first Episcopal services were held here in June, 1858, and there was only one communicant. Because there was no resident rector, the Presbyterian Church loaned its facilities for the services. On October 18, 1860, Bishop Atkinson made the first Episcopal visitation.

"The Parish Comes Alive," title of a book written by Kenneth Southcott, aptly describes the prevailing enthusiasm of Trinity Church members, following recent years of the parish's dormancy in the community.

A family service, held each Sunday at 9:30 a.m., was recently instituted to meet the needs of the rapidly growing congregation, and the vestry has begun making plans for future expansion.

Although the church's present facilities are located on both sides of



TRINITY CHURCH
... Pledges Have Doubled

Walnut Street, a full schedule of events are held regularly in the parish-owned buildings. The Coble House and its grounds, which adjoin the Mitchell College campus, provide a natural center for student activities. Organized primarily for college students, the Canterbury Club meets on Sunday evenings in the Coble House for supper and a program after Evening Prayer in the church.

A fully-equipped kitchen, as well as two, large rooms, are always avail-

able to the church-oriented groups such as the Canterbury Club, Episcopal Young Churchmen, Lay Readers Class and a Bible Study group, which also has regular weekly meetings. Also housed in this building is the rector's study.

The Parish House, which serves as a center for the Episcopal Churchwomen's activities, has been renovated and divided into classrooms to accommodate the enlarged Sunday school attendance. New teaching materials have also been introduced to meet varying ages in the Sunday school group.

A weekly newsletter, "Trinity Topics," is sent to parishioners to keep them informed on the times and meeting dates of the numerous church activities.

According to the Trinity rector, the church's largest confirmation class was presented to Bishop Baker this year at his last visitation before retirement.

A. W. Fanjoy is currently serving as senior warden; Richard Griggs, junior warden; and Ben Watts, treasurer.

Indicative of the parish interest, reports show that pledges have doubled this year, which will enable Trinity Church to make a visible witness to the community and the world. Stressing the General Convention theme of "Mutual Responsibility and Interdependence in the Body of Christ," the rector believes that, ideally, the funds will be divided equally between the needs of the local parish and diocesan and national levels, thus helping to



COBLE HOUSE
... A Natural for Students



PARISH HOUSE
... Recently Renovated



HOLY CROSS MISSION
... First Services, 1898

Faculty Announced For July Church Music Meet In Tenn.

A faculty has been selected for the 15th Church Music Conference to be held at DuBose Conference Center, Monteagle, Tennessee from July 13 to July 22. Sponsored by the Rt. Rev. John Vander Horst, D.D., Bishop of Tennessee, Chairman, the Fourth Province Church Music Conference is a nonprofit organization designed especially for organists, choirmasters, choristers and clergy.

Daily classes will include such subjects as The Hymnal, 1940, chanting, service playing, rehearsal techniques, organ playing techniques, children's choirs, choral litany, evensong, morning prayer and holy communion. Practical training will be received through choral rehearsals, the choir being made up of conference members. A selected group of anthems will be studied and rehearsed and from these will be chosen several for use in the services held at All Saints' Chapel, Sewanee, during the conference period.

Afternoons will be free for recreation and informal conferences with faculty members. The climate on the mountain is cool and pleasant and the food delicious. The cost of room, board and tuition is only \$65 plus a small amount for the set of anthems. Nearly 1,000 persons have attended the 14

previous conferences, coming from 51 dioceses. Early registration is suggested.

The outstanding faculty will include the Rev. Wm. B. Schmidgall, B.A., B.D., rector of St. Stephen's Church, New Hartford, New York, Member of The Joint Commission on Church Music; Miss Mildred Andrews, David Ross Boyd Professor of Music, University of Oklahoma, National Chairman of Organ and Church Music Committee of the National Association of Music Teachers; Gerre Hancock, F.A.G.O., B.M., M.S.M., organist and choirmaster, Christ Church, Cincinnati, Ohio; Joseph Running, organist and choirmaster of the University of the South, Sewanee, Tennessee.

Richard White, St. John's Church, Memphis is serving as director assisted by Sam Batt Owens, Birmingham; Everett O'Neal, Jr., St. Timothy's Church, Signal Mountain, Tennessee is bursar and house manager, assisted by Mrs. James F. Thomas, St. Matthew's Church, Louisville, Kentucky. David Ramsey, Church of the Holy Communion, Memphis, is secretary.

A folder and registration blank may be obtained from Richard White, 322 South Greer Street, Memphis, Tennessee.

promote a clearer concept of the church's mission.

Holy Cross Mission, where services for Negro communicants were first held in July, 1898, now has 20 active members.

Thaddeus Spencer Kimbrough is warden and serving with him on the mission committee are William Bradshaw, secretary; and Rodney Dalton, treasurer, who replaced Dr. R. S. Holliday. Dr. Holliday has served as treasurer since 1920. Rev. Downs Spitler of Cooleemee is presently serving as priest-in-charge.

At the first service conducted by Rev. T. B. Bailey, deacon, there were only two communicants and on March 1, 1899, the Bishop confirmed 11 persons. The Diocesan Journal of 1901 indicates that in 1900 the congregation acquired a school house which was used as a chapel.

In the fall of 1952, extensive reno-

Communicant of Durham Parish Sets European Organ Recitals

David Pizarro, a communicant in St. Luke's Parish, Durham, will this summer undertake his fourth tour of Europe, playing some 30 organ recitals, beginning June 8 in Copenhagen Cathedral.

He will be the second recitalist (and the first American) to play on an instrument which is presently under con-

ventions were done at Holy Cross. At that time Rev. Ralph Kimball, rector of Trinity Church, was in charge of the mission church at the Bishop's request. In April, 1954, the Negro congregation became an organized mission of the diocese, and on May 11, 1954, was admitted to the convention with T. S. Kimbrough as representa-

tion. Other recitals of special interest are: Lausanne Cathedral, Berne Minster, Bremen Cathedral, Church of the Holy Cross, Dresden, and in the 'Bach' cities of Weimar and Arnstadt. Some of his recitals are under the auspices of Amerika-Haus, the Information Service of the United States Embassy in Germany.

Pizarro is an instructor in the music department of North Carolina at Durham and a member of the Diocesan Commission of Music and Worship.

A holder of the bachelor's and master's degrees in music from Yale University, he was thereafter an exchange student under the Fulbright Program in Germany, and made a brief tour upon completion of two years' study in 1955.

EMC Workshops Conducted; Chairmen Named

Bishop Thomas A. Fraser, Jr. has conducted two workshops for the training of 1965 Every Member Canvass chairmen. The sessions were scheduled Tuesday, May 25 at Good Shepherd Church in Raleigh and Wednesday, May 26 at St. Luke's Church in Salisbury.

Each session began at 7 p.m., and provided every person in attendance with a kit of materials with which parishers and missions may conduct their respective canvasses.

A number of Every Member Canvass chairmen have already been appointed. They include:

Knox V. Jenkins, St. Paul's, Smithfield; Frank C. Garrett, St. Joseph's, Durham; Henry Milgrom, St. John's, Battleboro; Eugene F. Lombardi, St. Martin's, Charlotte; Feaster Newton, Good Shepherd, Asheboro; Robert D. Shore, St. Paul's, Winston-Salem; Eric W. Rodgers, Trinity, Scotland Neck; George Crabb, St. Christopher's, Charlotte; G. R. Goodwin, Good Shepherd, Raleigh; Gordon Fearing, St. Mark's, Raleigh; Logan Howell, Christ Church, Charlotte; Jake Froelich, Jr., St. Mary's, High Point; Brent D. Nash, Calvary, Tarboro; Paul Schenck, Jr., Holy Trinity, Greensboro; Fred Thompson, St. Andrew's, Charlotte; W. D. McGrew, Jr., St. Francis, Greensboro; Tucker Burruss, St. Mark's, Roxboro; Ted Graepel, St. Andrew's, Durham; Dr. C. Robert VanderVoort, Emmanuel, Southern Pines; Bradford C. Cautwell, St. Timothy's, Wilson; and R. Winston Bell, St. Andrew's, Greensboro.

Others are: Frank A. DePasquale, St. Luke's, Durham; H. W. Fanjoy, Trinity, Statesville; R. Barry Beard, St. Thomas', Sanford; James P. Lumpkin, St. Paul's, Louisburg; M. A. Barber, III, St. Stephen's, Durham; W. W. Burbank, All Saints, Concord; William D. Wright, Grace, Lexington; I. W. Murfree, St. Cyprian's, Oxford; James Lyerly, Christ Church, Cleveland; Reginald Cardwell, Messiah, Mayodan; Don Tuttle, Christ Church, Walnut Cove; Louis Powers, St. Philip's, Germantown; A. A. Zollicoffer,

Jr., Holy Innocents, Henderson; Dr. Joseph G. Gordon, St. Stephen's, Winston-Salem; William W. Starnes, St. Bartholomew's, Pittsboro; Miss Julia Jordan, St. Mary's, Raleigh; C. L. Wills, All Saints', Roanoke Rapids; T. H. Knott, Epiphany, Leaksville;

C. J. Jones, St. Christopher's, Garner; Joseph Dupree, Grace Church, Lawrence; R. P. Cherry, St. Mary's, Speed; T. C. Boyd, St. Luke's, Tarboro; Jake Kepley, St. Paul's, Salisbury; Milton Hogan, St. Philip's, Durham; and Dan Shelburne, St. Michael's, Raleigh.

Here's New Convocation



I
BURLINGTON
ELKIN
GERMANTON
GREENSBORO
HAW RIVER
HIGH POINT
LEAKSVILLE
LEXINGTON
MAYODAN

MOUNT AIRY
REIDSVILLE
SPRAY
THOMASVILLE
WALNUT COVE
WINSTON-SALEM

II
CARY
CHAPEL HILL
DURHAM

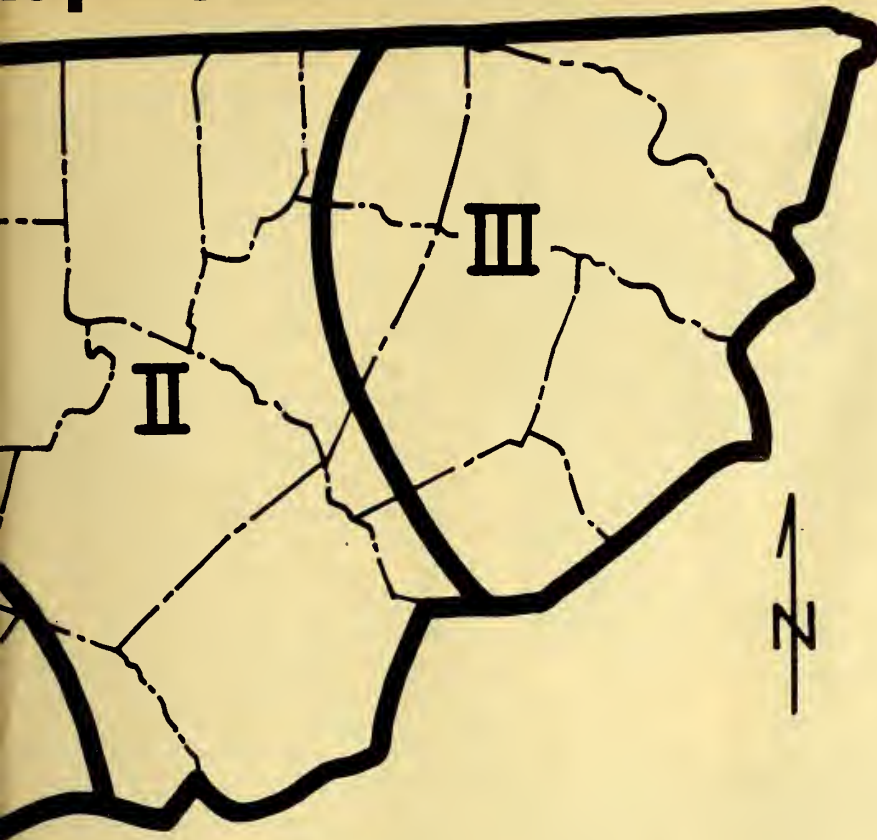
ERWIN
FUQUAY SPRINGS
GARNER
HENDERSON
HILLSBORO
KITTRELL
LOUISBURG
MILTON
OXFORD
RALEIGH

ROXBORO
SATTERWHIT
SMITHFIELD
STOVALL
TOWNSVILLE
WAKE FOREST
YANCEYVILLE

III
BATTLEBORO
ENFIELD

NEW MAP—Here is a map of the new convocation boundaries for the Diocese in Raleigh, the new map reduces the number of convocations from seven to five convocation functions; pattern of main highways offers ease of travel and "s"

Map For Diocese of N. C.



DIocese OF NORTH CAROLINA

NEW BOUNDARIES FOR CONVOCATIONS
AND OTHER DIOCESAN ORGANIZATIONS

1965

AX
ON
ENCE
ETON
HAMPTON CO.
WAY
WOOD
KE RAPIDS
Y MOUNT
LAND NECK

SPEED
TARBORO
WARRENTON
WELDON
WILSON

IV

ALBERMARLE
CHARLOTTE
CLEVELAND
CONCORD

COOLEEMEE
DAVIDSON
FORK
IREDELL CO.
KANNAPOLIS
MECKLENBURG CO.
MONROE
MOORESVILLE
SALISBURY
STATESVILLE
WOODLEAF

V

ANSONVILLE
ASHEBORO
HAMLET
LAURINBURG
PITTSBORO
ROCKINGHAM
SANFORD
SILER CITY
SOUTHERN PINES
WADESBORO

th Carolina. Adopted by the Executive Council at its April 20, 1965, meeting
ew boundaries offer the following advantages: Reduction of travel to attend
community"; and the new plan offers a more practical number of working units.

Allison To Keynote Kanuga Conference

The Rev. Manney C. Reid, director of the Kanuga Youth leadership Conference, announces a program for adults, clergy, and young people who seek to enhance their effectiveness in

youth work within the church

The Rev. C. Fitzsimons Allison, Ph.D., School of Theology, University of the South, Sewanee, Tennessee, will present keynote addresses.

Ordination Set For 11 Men at Chapel Hill

Eleven men will be ordained deacons and priests in a June 29 service at the Chapel of the Cross in Chapel Hill. The Rev. Samuel J. Wiley, rector of the Church of the Advent in Boston will be the preacher.

To be ordained deacons are: James Thomas Prevatt, New York City; Carl Norris Edwards, Cambridge, Mass.; John Grafton Cockrell, Cambridge, Mass.; Carey Erastus Sloan, III, Alexandria, Va.; Thomas Cecil Walker, Cambridge, Mass.; and Thomas Joseph Garner, Alexandria, Va.

To be ordained priests are: The Rev. C. King Cole, Hamlet; the Rev. Albert T. J. Heath, Wilson; the Rev. Robert N. Davis, Salisbury; the Rev. Carl Eldridge Jones, Mayodan; and the Rev. Robert C. Johnson, Jr., Charlotte.

Mr. Wylie was graduated with a B.S. from Wheaton College in 1938, received an S.T.B. in 1942 from the Biblical Seminary in New York, an S.T.M. in 1951 from Union Theological Seminary, New York. He received an M.A. (an honorary degree) from Brown University in 1958. He was ordained to the Presbyterian ministry in 1943, and he first served as a chaplain with the United States Navy in the South Pacific.

He was pastor of the John Hall Memorial Presbyterian Church in New York City, after which he did student work at Columbia University. He was ordained deacon in the Episcopal Church in 1951 by Bishop Donegan, and ordained priest in 1952 by Bishop Boynton after which he served as chaplain to the Episcopal students at the University of Virginia. Mr. Wylie went to Brown University in 1954 where he served as Episcopal chaplain at Brown University and the Rhode Island School of Design. From 1958-60 he served as associate secretary in the Division of College Work of the National Council of the Episcopal Church.

Mr. Reid and Mrs. Clare Hurst will assume responsibility for small group Bible study.

Chapel Hill Site of Women's Meet



Delegates Await Start of Session

The Episcopal Churchwomen of the Diocese met in April at the Chapel of the Cross, Chapel Hill, for their 83rd Annual Meeting. Mrs. Ernest Talbert was general chairman for the meeting with Mrs. James Godfrey serving as co-chairman. The Rev. Thomas Thrasher is rector of the parish.

Featured speaker was Mrs. Harold C. Kelleran, professor of pastoral theology at Virginia Theological Seminary, who spoke on "Women in Church and Society." Other highlights of the meeting were an address by Henry C. Bourne, chancellor of the Diocese, on Mutual Responsibility and Interdependence, followed by noon-day prayers and a litany for MRI written and led by the Rev. Loren Meade, rector of Church of the Holy Family, Chapel Hill.

The great delight of the meeting was the dinner honoring Bishop and Mrs. Baker, held at the Chapel Hill Country Club. A skit entitled "Hymns and Hemlines," depicted with gaiety and humor the history of the Woman's Auxiliary. The skit was written and narrated by Mrs. Matt Wall of St. Mary's Church, High Point. (Photo feature by Mrs. Margaret S. Knight and Mrs. Margaret Darst Smith, members of Churchman Editorial Board.)



Mrs. Kelleran Speaks



Mrs. Godfrey Reports



Mrs. Fraser (center), the Bakers



They Produced Skit



President Jackson Opens Meeting



Chapel of the Cross Registration



New Officers Installed



Whisnants Are Honored



Youngsters Add Sparkle



Coffee Break Time

EYC Convention Draws Crowd of 300

The 1965 annual meeting of the Episcopal Young Churchmen of the Diocese was held during April at Holy Trinity Church in Greensboro. Susan Lashley, 17-year-old Greensboro girl, was named EYC president succeeding Malone Parham of Henderson.

Attendance included 260 youths and 40 adult leaders. "The Great News Is Life In Christ" served as a convention theme. The gathering was held under the direction of the Rev. Leland S. Jamieson, assistant director of program for the Diocese.

The Rev. John C. Stone of Haw River was keynoter for the three-day meeting. Bishop and Mrs. Baker were honored at a Saturday night banquet which included a program of entertainment. The concluding address on Sunday was by Robert Kerr, youth associate of the Department of Christian Education of the Executive Council.

Other new officers in addition to Miss Lashley are: John Holton, Winston-Salem, vice president; Patsy Carter, Reidsville, secretary; David Nickerson, Durham, treasurer; Lee Patterson, Durham, provincial commissioner; Kathy Carney, Raleigh, report secretary; Diann Wasdell, Durham, United Christian Youth Movement representative; and Hank Bellamy, Charlotte, Young Peoples Thank Offering custodian.

In his keynote address Mr. Stone said that life is a "four-fold investment" that resembles a four-room house with a window on each side.

"Our first window shows us an interesting scene. We see ourselves feeling a kind of loyalty to some of the great men and women we have known, our heroes. Some aren't really real, like James Bond. But most are real, and some are great. The range of great men and women we have known extends all the way from the Beatles, who incited riots in the streets when they first came to America, to George Washington, who founded this country. But many of the people we admire in this room of our house are much closer to home. Some of us admire a parent, a teacher, or a coach. Sometimes one of us gets to be admired by a little sister or a brother, or by our school friends because we have excelled in athletics. Most of us have had this experience, either admiring



Trio Makes the Rafters Ring

others or being admired. The important thing for us to notice, before leaving this window of our house, is that we have the capacity to be loyal, even if only on the level of admiration. This is one way we invest ourselves in life," Mr. Stone continued.

"Well, let's walk on around the house. Here is a big window. What is this? Flags and banners cram this room to the ceiling! Here we see ourselves keeping faith with causes and ideas. (I suppose man has conducted a crusade against something ever since the first mosquito bite.) A cause is important, for it gives us something to live for and sometimes to die for; to gain an association with a cause is to gain an identity which tells us who we are: a member of a cause. Causes change, but the need to better the lot of human life remains, and our instinct

to support causes remains fairly strong throughout these changes. Fifty years ago, the great enemy was demon rum, and the great good was women's rights. Today we are wet again, and the great cause of justice in civil affairs seeks to enable Negroes to vote. Whenever we come into contact with a cause, we may join it, we may react against it, we may form a counter-cause, but we never remain entirely untouched by it. As we leave this window of our house, we can appreciate the extent to which causes point out within each of us a deep capacity to be loyal, and to invest ourselves in causes and ideas. This is the second way we invest ourselves in life.

"We walk around the next corner of our house now, and look into the third window," the keynote speaker continued. "Whereas in the first room



Ex-President and His Successor



Clergy Participate in Bull Session

we saw ourselves loyal to others we admired, from a distance, so to speak, and in the second room we saw ourselves loyal to a cause or an idea, in this room we find ourselves intimately loyal to an individual person, expressing this intimate loyalty in love. We invest ourselves in this way on a deeper level than ever before. Sometimes this investment starts out in a very elementary way. It is almost 'You scratch my back, and I'll scratch yours.' But even this requires some trust. Will we both be faithful to the bargain? Will one of us scratch too hard? However, quite often, things grow far beyond this level. A definite sense of security in the relationship develops, for example, as it does between 'Steadies.' We gain knowledge

of who each of us is, because we have a relationship to another person. What a joyous thing to be able to say, 'I have a friend!' This is real investment. This is a third way we invest ourselves in life.

"Walking now to the fourth window of our house, we look in, and we see ourselves engaged in much the same relationship as we observed in the third window, with this difference: The persons in this room, in expressing their love, seek much less to receive from each other than they seek to give to one another. The concern which each person expresses for the other goes beyond his expectation of a return on his investment, such as a continued dependent relationship. It is like saying, to limit our former bargain, 'I'll gladly scratch your back if you like, with no strings attached.' It is no longer a bargain. It is an offer. To give of oneself to some one else, and to demand nothing in return, is one of the most remarkable achievements of the human species. It is remarkable because it demands such a high degree of personal honesty and self-sacrificing love. If we wish to make this achievement our own, we will begin by concentrating on giving rather than receiving. We begin by taking responsibility, regardless of whether others are taking responsibility or not. We give in love, regardless of whether it is returned or even recognized. This, our greatest of all investments, pays no direct dividend. However, in a unique way, it delivers to us the possession of our real selves.

"Jesus expressed it this way:

'Greater love has no man than this, that a man lay down his life for his friends' (John 15:12) and 'If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it'. (Mark 8:34-35). Perhaps the care of a parent for an infant child is a good homely illustration of this kind of investment, which is the fourth way we invest ourselves in life.

"We have now come full circle around the house, and we are back here where we started, with our baggage, our suitcases outside in the hall and our concerns inside our hearts and minds. In the next day and a half



Valarie Bradley Performs



Magician Helps Entertain

we will have the opportunity together to discover the extent of our investments and what they mean, to test the strength of our faithfulness, and in the test to discover the meaning of loyalty and of our own individual lives. Perhaps we have experienced only some of the investments which I have described. In any event, let us take what we have experienced, and learn how we can make those investments grow wisely, so that when we leave this convention we shall know something of the truth about ourselves, about life, and particularly about life in Christ, whose life was and remains the greatest expression of freedom in loyalty that the world has ever witnessed," Mr. Stone concluded.

In his address which concluded the convention Robert Kerr explained

Vade Mecum Site For Annual AA 'Get-Together' June 4 to 6

Again this year the Episcopal Church in the Diocese of North Carolina has offered Camp Vade Mecum, in the Saura Mountains, to the members of Alcoholics Anonymous. Vade Mecum is located 29 miles north of Winston-Salem, three miles west of Hanging Rock State Park.

This makes the 14th year A.A. members have held a "Get-Together." This year's "Get-Together" begins with the evening meal on Friday, June 4 and ends with breakfast on Sunday, June 6. All male members of A.A. are invited to attend. The cost is \$10.00 per person, which includes coffee around the clock. Those attending should bring blankets, sheets, pillow, and towels.

Here A.A. members of all faiths try to find for themselves peace, serenity,

and happiness beyond sobriety. They share their experiences, strength and hope with each other, to try and solve their one common problem, "Alcoholism." They also learn to share this wonderful A.A. program with others who still suffer.

Alcoholism is recognized by the American Medical Association as the third most dread disease in our country today. By working the twelve suggested steps in A.A., we have learned to stay sober one day at a time.

Registration fee of \$5.00 should be sent to: Mr. T. B. Bowman, Vade Mecum, Route 1, Westfield, North Carolina. Make checks payable to the Vade Mecum Fund. The balance of \$5.00 is to be paid upon arrival at Vade Mecum.

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Diocesan Conference Center, 350 East Massachusetts Ave., Southern Pines, N. C. Capacity 30 overnight, 45 day groups. For information, reservations, and special rates write:

THE TERRACES

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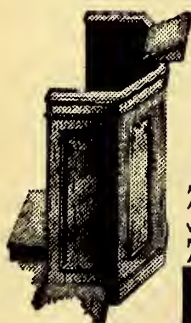
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SILER CITY, NORTH CAROLINA



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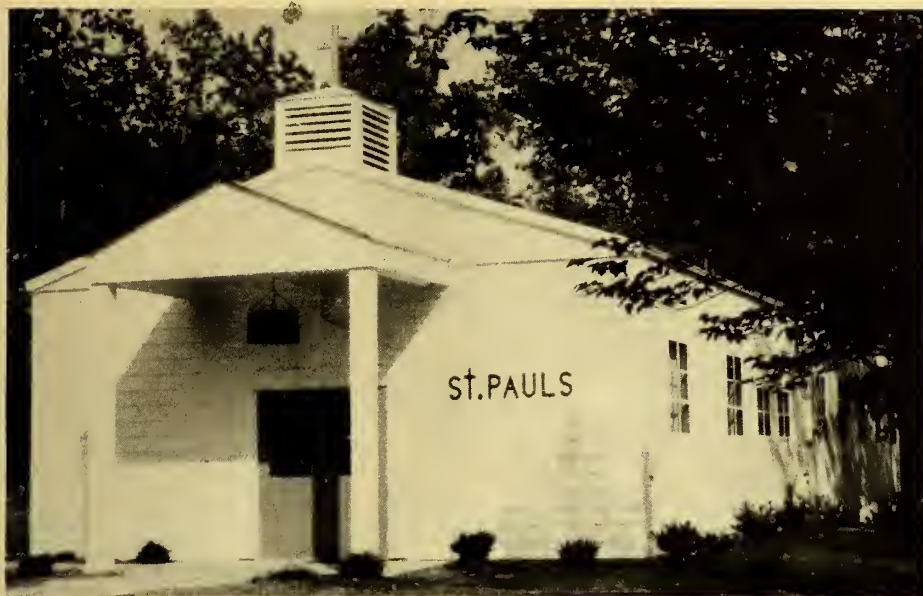
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where Christ's presence is felt — through your lives, not through mine, 'cause I'm not there. You are. That's where you may live a life of freedom among those you meet, day after day and hour after hour.

"You wonder, 'what do you mean, life in Christ, freedom in Christ — in physics class?' Yes, in physics class. 'In the cafeteria?' Yes, in the cafeteria. That's Holy Communion. That's where you eat and drink, whether it be wine or milk in a plastic carton, whether it be that 'grubby' lunch that you eat or the bread that you get at the altar. That's Holy Communion. That's where people are. That's where you meet them, just as we meet each other at the Altar," the speaker declared.

"The life of Christ and the freedom that this life carries with it meets people where they are, and you too, no matter where you are or who you are. This meeting is where love is found, and abounds. But it is more than the love of friends, the love of those who are loveable," Kerr continued.

Church of the Month



St. Paul's, Cary

St. Paul's Church at Cary in Western Wake County is the last mission created by Bishop Penick. It is the only Episcopal Church in Wake County west of Raleigh.

On Sunday, May 30, St. Paul's celebrated its seventh anniversary with an 11 o'clock corporate communion followed by a picnic luncheon on the grounds. A large number of former communicants of the mission returned to join with residents of Cary, representatives of the Department of Missions, and with former vicars in reviewing the past and in planning the future of the mission.

For over a year after organization in 1958, church services were held in the Cary High School while land for a permanent church site was being purchased. In mid 1960 a steel structure was erected on Union Street. For over five years, the mission continued to struggle with the limited space available and the fact that the structure did not have a church-like appearance. Today, a new cross gleams into the night from the belfry of St. Paul's, Cary. Beneath that cross, a great deal of effort has been taking place during

the past several months. The words of a former priest, "When the Bishop asked me to go to Cary and build a church, I did not realize he meant with my bare hands," are appreciated by the people at St. Paul's. From the limited financial resources of a small but devoted group of Episcopalians, this steel building has been transformed into a Church.

St. Paul's has in the past been served by three young priests of great capability: Roderick L. Reinecke; 1958-1959; C. Waite Maclin; 1959-1962; and Samuel M. Moore; 1962-1964. Currently, St. Paul's is without a priest, as are many such missions. The Rev. Karl C. Garrison Jr., a graduate student at Duke, is serving as supply priest for Sunday morning services.

From the handful of people who began in 1958, St. Paul's has grown as

a part of the Research Triangle area to a point that today it has 96 Communicants, 174 baptised persons, and 112 members in the Church School. A total of 53 families are actively involved in the church. It is hoped by the people at St. Paul's that a full time priest may be soon assigned to the mission so that it may rapidly grow toward parish status. A rectory was donated to the mission last year and is now being rented until a full time vicar is assigned. Recent surveys of the Department of Missions, concerning growth within the Research Triangle Area, indicate bright prospects for the increase and growth of the church in the immediate future.

The mission is maintaining a full church program, including EYC, Churchwomen, Altar Guild, Church School, and support of Boy and Girl Scout organizations. The present Mission Committee is composed of William L. Dawkins, warden; James Hogarth, treasurer; and Paul Gabriel, clerk. Mrs. W. R. Rolison is chairman of the Altar Guild, and Mrs. William Jeffries is president of the Churchwomen. The Church School is under the supervision of Robert T. Williams, who is assisted by nine adult teachers.

With the encouragement and advice of the Department of Missions and the Diocese, the people at St. Paul's have done much to permanently establish the Episcopal Church in this area.

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Preachers College Planned At Kanuga

Any clergyman who has had the privilege of attending the College of Preachers in Washington, D. C. will long remember that experience as one of the high points of his ministry. Beginning this summer, a College of Preachers type program will be instituted for the clergy of the five Carolina dioceses at Kanuga.

Last fall the Kanuga Board unanimously voted to establish such a program with the following committee in charge: The Rev. Francis H. Craighill of Hendersonville, Chairman; the Rev. L. Bartine Sherman of Durham; and the Rev. Herbert N. Tucker, Jr., of Henderson.

Twenty-four clergy will be invited by the Bishops of the Dioceses to attend each of the conferences. The first conference will be held June 14-18 with the Rev. Clifford L. Stanley, Th.D. of Virginia Seminary as the lecturer. His topic will be "The Resurrection and the Problem of Demythologizing." The schedule for each day will consist of two lecturers, group discussion, and delivery of sermons with criticism.

A second tentative conference has been planned for July 26-30. The lecturer will be the Rev. Charles R. Stinnette, Jr., Ph.D. of the University of Chicago. The subjects for lecture and discussion will be "Pastoral Counseling for the Here and Now" and "Theological Motifs in Human Development."



FLAG RAISING AT PENICK HOME—Here is the flagpole ceremony held recently at the Penick Memorial Home in Southern Pines. Albert Tufts, a board member is seen raising a beautiful six by ten American flag to fly over the home on a 50-foot aluminum pole complete with weather vane, a gift to the home by a resident member. The pole is designed to fly two flags simultaneously. A church flag will be secured later to complete the arrangement for display on important days. The flagpole is conveniently located near the front entrance. Each day a small group of home members assumes the task of raising and lowering the flag in simple ceremonies. Shown from left are John L. MacDougall, Albert Tufts, Mrs. Virginia Lee, Mrs. Sarah Key, Mrs. Albert Tufts, Miss Martha K. Humphrey, Miss Frances Patton and Mrs. Sarah Johnson.

June

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Program Conference III Raleigh	2	3	4	5
6 Whitsunday	7 Department of Finance, Diocesan Council, Raleigh	8 Provincial Synod, Sewanee	9 Provincial Synod, Sewanee	10	11 St. Barnabas	12
13	14 Examining Chaplains, Raleigh	15	16	17 Standing Committee	18	19
20 Annual Clergy Conference, Vade Mecum	21	22	23	24 St. John Baptist	25	26
27	28	29 St. Peter Ordination— Deacon and Priest Chapel of Cross Chapel Hill	30			

NORTH CAROLINA

The *Churchman*

September, 1965

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Official Publication
Diocese of North Carolina

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Bishop

BEN F. PARK
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Editorial Board

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The Bishop's Letter:

National Council of Churches, Other Matters Are Discussed

My Fellow Churchmen:

From supper on June 20 until lunch on June 22, the clergy and I met together at Vade Mecum for our annual clergy conference. Many of those present asked that I share with the people of the Diocese, at least in capsule form, some of the subjects we discussed.

It was a good conference with just about 100 per cent attendance and I want to thank the clergy for the effort and in some cases the sacrifice made to be present. A clergy conference is a staff meeting of the bishop and the clergy just like a staff meeting of any school or business. It is the time when the bishop and clergy attempt to deal with subjects of major interest to the church and to inform one another of trends in the life of the church and to set policy as far as policy can be set for the coming year. This was, of course, a very important meeting for me as I begin my term of office as Diocesan Bishop. There were many subjects that needed to be discussed and the time was short. Communication, interpretation, understanding and ventilation are most necessary in this complex world in which we serve and we had a little bit of all of them on many subjects that are perplexing to all of us, both laity and clergy.

One subject of concern to all of us is a second bishop. It was the consensus of opinion that we would try it for a year with just one bishop in order to give everyone an opportunity to settle down as we begin another chapter in the history of this Diocese.

This affects our schedule of confirmation visitations. It was agreed that we would try area visitations. This means that the Bishop will move into a convocation or area of a convocation for a week, and during that time visit the churches of that area. The confirmation visitation schedule for 1966 will be worked out by the newly appointed deans of convocations in cooperation with the clergy of the convocation. As soon as it is completed and received in this office, it will be published in THE NORTH CAROLINA CHURCHMAN in order that anyone who misses his appointed time for confirmation may be brought by his rector or member of the vestry to the next service in his area or convocation. Where there are only a few people to be confirmed, services will be combined on the two Sundays of the week and during the week. This will not be too different from what we have done in some areas of the Diocese these last few months and have already tried in Charlotte this past year. This will make possible meetings with vestries, lay persons, and with any other interested group.

The Liturgical Movement is a vital part of all of our lives and the Diocesan Commission on Worship and Music presented some of the new forms being tried throughout the Christian Church. We attempted to set boundaries within which we felt that the fruits of the Liturgical Movement might be shared with our congregations.

The Bishop is the Liturgical Officer of the Diocese and he is responsible to the whole Church for our worship life and conformity to the doctrine, discipline, and worship of the Church. It also falls to the Bishop to see that we all adhere to the canons of the Church which were an area of concern at our clergy conference. Canon 16, section 4, is a new canon and one that needs to be studied and understood by all our people including our vestries. It has been the source of some upheaval in the life of the church. Canon 48 also came in for some discussion with surprises to all of us.

The National Council of Churches is a constant question. Members of a family frequently disagree but they do not withdraw from the family. They disagree in a spirit of unity.

The NCCC was asked to make a statement on the Right to Work Law, Section 14b. They did not ask to make a statement, which could be interpreted as lobbying. The full original text has come to me, and I must say that you can find in it what you want to find. It is fuzzy and any statement in this area of life that is fuzzy is in my mind ill-advised. The Rev. J. Edward Carothers of the NCC did

Continued on page 4

New Bishop of Diocese Once Termed 'Modern Man With Modern Concept'

A clergyman recently characterized as "a modern man living in a modern era with a modern concept of applied Christianity" takes over Thursday as bishop of the Episcopal Diocese of North Carolina.

The new chief executive officer of the 39-county diocese which lies between Charlotte and Tarboro is the Rt. Rev. Thomas A. Fraser, Jr. The 50-year-old bishop has served as coadjutor under the Rt. Rev. Richard H. Baker for the last five years. Bishop Baker's retirement becomes official on Thursday.

At the time of his election as bishop coadjutor at a diocesan convention here at Christ Church, Fraser was termed in news reports as "friendly," "outspoken," "energetic," "warm," "teacher and counsellor," "a man with backbone" and "a dynamo." He was one of seven men nominated for the coadjutor's post during the 1960 convention.

Bishop Fraser believes that Episcopalians "must stop living in the past" and begin living "in the future." He says further: "We must be relevant to the needs of modern man where he is." He feels that the Episcopal Church must "spiritually and psychologically get off the back street and onto the main street." He adds that the church's greatest mission is among the unchurched because "they are ready to hear."

The Episcopal Church, Bishop Fraser says, enjoys an "intellectual and emotional freedom that, I feel, is best able to meet the tensions of an era of technological advance and economic success."

The former Winston-Salem rector sees a bright future for his church in Tarheelia. "In North Carolina, with the development of the educational and economic life of the State and the progress it is making today, the future of the Episcopal Church should be without limits," Bishop Fraser declares. But he warns that the life-long churchman must guard against the tendency "to look upon God as a fairy godfather rather than as his Creator, as the meaning of his existence and as the controller of his destiny."

Since being ordained as a deacon in

1941, Bishop Fraser has developed what a newsman once termed a "reputation as pastor and church builder." While he was serving in Winston-Salem the budget of St. Paul's Church increased three times and church school attendance jumped six to eight times with an ultimate weekly turnout of 800 persons.

A native of Atlanta, Fraser was graduated from Hobart College in Geneva, New York with an AB Degree in 1938. This followed a year of study at the University of Jena in Germany. He was graduated from Virginia Theological Seminary in 1941. He holds honorary degrees from the Seminary, University of the South, Wake Forest College and from Hobart College.

Bishop Fraser was ordained to the priesthood in 1942 and became a missionary in the Diocese of Long Island. He later served as secretary and chaplain to the bishop of Long Island

... then as senior assistant at St. George's Church in New York City. In 1944 he went to St. Paul's Church in Alexandria, Va. as rector and stayed until 1951 when he began his nine years of service in North Carolina's Twin City.

He was consecrated as a bishop at Winston-Salem's St. Paul's Church on May 13, 1960 by Arthur Lichtenberger, then presiding bishop of the Episcopal Church in the United States.

Mrs. Fraser is the former Miss Marjorie Rimbach of Cambridge, Mass. Their children are Tom, III, a 20-year-old rising junior at N. C. State University; and Connie, 17, who attends Broughton High School.

For relaxation, Bishop Fraser fishes and reads ... mostly theology and psychology. He is also interested in golf. Before coming to diocesan headquarters at Raleigh, he and Mrs. Fraser spent pre-breakfast summer mornings playing tennis.

Knows Way Around Garden:

New 'First Lady' of NC Diocese Is a Former Fashion Designer



MRS. FRASER

... At St. Francis Birdfeeder

A former fashion designer, three-letter high school athlete and now a wife who practically keeps a suitcase packed for short-notice business trips with her husband ... this is the Diocese of North Carolina's new "First Lady."

"Marg" Fraser is the wife of Bishop Thomas A. Fraser. And from talking to her, one gets the impression that being a bishop's wife is a very busy ... but rewarding experience.

The former Miss Marjorie Rimbach of Arlington, Mass., Mrs. Fraser was raised in an Episcopal Church family, met her husband-to-be in church and sees the modern-day church confronted with change and challenge.

Before graduating from the Traphagen School of Design in New York City, Mrs. Fraser recalls that she once flunked sewing in school. "I was left handed," she explains. "This meant that I was sewing backwards and it took the teacher six months to find out



FRASER CHILDREN
... Tom and Connie

what was wrong." In high school her enormous energies and zest for doing things earned her letters in basketball, tennis and field hockey.

After completing her study in design . . . and following stints as a legal secretary and as assistant in a promotion director's office . . . Mrs. Fraser staged fashion shows up and down the East Coast. Her employers were pattern companies. This career led to the development of a highly useful talent: She has made her own clothes and those of her daughter throughout the years.

She and Bishop Fraser met in 1943 at St. George's Church in New York City where he was then serving as senior assistant. They were later married in Garden City Cathedral on Long Island.

As the Fraser children have neared adulthood, Mrs. Fraser has found an increasing amount of time for an array of hobbies. These include reading, music, sewing, knitting . . . and enjoying her own home.

The Frasers built in 1960 when the Bishop came to Raleigh as coadjutor. Their home at 1200 Glen Eden Drive has one of the most attractive yards in the neighborhood . . . thanks to Mrs. Fraser's interest in gardening. She has an occasional yardman to help with the heavy work. But she admits to "pulling a mean weed" when it comes to garden maintenance.

Her most recent yard project is a wildflower garden which she and an adjoining "greenthumb neighbor" are developing jointly. This area features rock border pathways and a variety of wild mountain flowers.

Talking with gestures, enthusiasm, twinkling eyes and a trace of a New England accent, she recalled a recent vacation trip. She and Bishop Fraser fished, played golf and tennis, and went horseback riding. But she points out that a bishop's schedule won't permit many opportunities for joint in-

Bishop's Letter

Continued from page 2

not speak for the Episcopal Church; he made a statement at the request of the Special Subcommittee on Labor of the House Committee on Education and Labor. No one member of a family can speak for the whole family. The same is true of statements that are being made about Viet-Nam and the Dominican Republic. In my opinion, everyone seems to be ignorant of the real facts of both situations. Let us not commit ourselves to positions based on ignorance any more than is humanly possible.

The subject of marriage after divorce and restoration of communicant status is a tender one in this day. We will try to administer these disciplines with love and justice and mercy. The Bishop will act on counsel from a Committee of Advice, the members of which will not be advertised. The Bishop has no alternative but to abide by the canons and is responsible to the whole Church in exercising this responsibility. The details have been spelled out to the clergy as far as possible.

This is a small taste of the agenda of the clergy conference plus a good deal of conversation that we all hope will help us to better communicate, to better understand, and to better serve our Lord and our Saviour.

The Bishop and the clergy ask for the prayers of the laity. I ask that we all be constant in our prayers that we may be honest and courageous and well informed in our witness to Christ as Episcopalians in this Diocese of North Carolina.

Faithfully in His Name,

THOMAS A. FRASER
July 22, 1965

Bishop Fraser Gives Address, Receives an Honorary Degree

GENEVA, N. Y. — "All of us are destined to live the remainder of our lives in revolutionary change that is terests like these.

However, she seems completely willing to settle for just joining her husband on some of the many visits he makes to points throughout the 39 counties of the Diocese.

calling for equality and freedom among all men, the Rt. Rev. Thomas A. Fraser, Jr., bishop of the Diocese of North Carolina, said in the Baccalaureate sermon to the graduating classes of Hobart and William Smith Colleges here in June.

Later, during the commencement exercises, he received an honorary degree of Doctor of Sacred Theology. A Hobart graduate with the class of 1938, Bishop Fraser declared in his sermon that the revolutionary change is a challenge.

"This is a challenge to the greatest minds and the greatest souls of mankind. This is a challenge especially to those of us in the Judeo-Christian tradition and those of us who have been privileged to be educated and live in a great America."

He warned: "There is no room for fear. There is no room for recklessness. There is no room for violence. . . . Our challenge is to achieve freedom, knowledge and prosperity for all people so that we may walk upright with dignity and faith, confident that the God of history has a creative and loving purpose for all of us."

The Rev. Dr. Louis M. Hirshson,

Bishop Fraser's Schedule

Sunday, September 5

Hillsboro, St. Matthew's—11 a.m.

Sunday September 12

Leaksville, Epiphany—11 a.m.

Sunday, September 19

Weldon, Grace; Jackson, Saviour;
Northampton County, St. Luke's—
11 a.m.

Enfield, Advent; Halifax, St. Mark's—
4:30 p.m.

Sunday, September 26

Monroe, St. Paul's—11 a.m.

Wednesday, September 29

Charlotte, St. Michael and All Angels'
—7:30 p.m.

Bishop Names Convocation Deans



MR. GRAY
... Northeast



MR. SHERMAN
... Central



MR. SMYTH
... Northeast



MR. BLAIR
... Southwest



MR. CALDWELL
... Sandhills

Bishop Thomas A. Fraser of the Episcopal Diocese of North Carolina has announced the appointment of five "convocational deans" who will serve as regional officers in the 39 central Tar Heel counties which comprise the Diocese.

The five deans will provide liaison between their respective areas with diocesan headquarters in Raleigh, Bishop Fraser explained. There will be at least one meeting of each convocation annually with the dean in charge presiding.

The five deans and their respective convocations are as follows:

Northeast area, the Rev. John A. Gray, rector of St. Timothy's Church in Wilson;

Central area, the Rev. L. Bartine Sherman, rector of St. Phillip's Church, Durham;

Northeast area, the Rev. Thomas J. C. Smyth, rector of Holy Trinity Church, Greensboro;

Southwest area, the Rev. Thom. W. Blair, rector of Christ Church, Charlotte; and

Sandhills area, the Rev. R. Martin Caldwell, rector of Emmanuel Church, Southern Pines.

president of the colleges, conferred the degree just after 271 students of the two colleges had received degrees in course. The citation accompanying the degree said:

"The Bishop of Bologna was entrusted with the task of keeping students' lodgings safe and sound. This in the year 1321. Though unusual, this appears a logical extension of the episcopal responsibility for the general wel-

fare of those committed to his charge.

"Right reverend sir, though you may not safeguard students' lodgings, you have busied yourself, with wisdom and devotion, in the lives of all 'sorts and conditions of men.' Beyond the canonical aspects of your office, you have been constant in the alleviation of the plight of troubled children, in the rehabilitation of alcoholics and the collegiate education of Negroes. No need

is alien to your heart, no purpose beyond your prowess.

"Your alma mater renews its faith in humankind as it reviews lives such as yours."

Council of Churches Editorial Topic

Editor's Note: The following letter was addressed to this magazine by Armistead J. Maupin, a well-known Raleigh attorney and former senior warden at Christ Church. The letter requests reprinting of an editorial regarding the Council of Churches. The editorial is published following the below letter.

"Sometime ago THE CHURCHMAN carried an article written by the Rev. James Beckwith defending the National Council of Churches. The article caused considerable comment from Episcopal churchmen in this Diocese.

"I think it is not generally known that the National Council of Churches intrudes itself into almost every facet of secular and political life. Through its more than two hundred separate boards, departments and commissions it purports to speak for churchmen on a wide range of subjects which include opposition to universal military training, opposition to the present immigration laws, protesting the Congressional probe of subversive and Communist activities, housing matters, hydrogen bomb tests and economic aid. Now it is actively lobbying for repeal of Section 14B of the Taft-Hartley Act.

"So that North Carolina Episcopalians might see something of the other side of the picture, I respectfully request that the enclosed editorial from *The St. Louis Globe-Democrat* be published in THE CHURCHMAN."

The editorial from the Missouri daily newspaper is as follows:

"A great many Protestant churchmen who have been contributing to the National Council of Churches over the years, in the thought that this was the Protestant co-ordinating agency, must have been shocked by several of the council's recent non-religious activities.

"Representatives of the NCC testified before several committees of the Congress in favor of repealing Section 14b of the Taft-Hartley Act, which allows state right-to-work laws.

"Shortly before that, the NCC announced that its group would send paid workers into racially disturbed cities to 'set up political organizations,' stating that political action should be the major point of emphasis.



ARMISTEAD J. MAUPIN
... Cites Beckwith Article

"The General Board of NCC has urged President Johnson to 'engage in persistent efforts to negotiate a cease-fire' in Viet Nam and to go to the United Nations for help in getting it. A cease-fire under what conditions?

"The spokesman for the NCC, in appearing before the House Committee on Education and Labor, claimed that he spoke for a total membership of 40 million people — a highly presumptuous assertion, to say the very least.

"It is impossible to tell how many Protestant churchmen favor repeal of 14b, but we suspect that a very substantial percentage — perhaps even a substantial majority — is against compulsory unionism and compulsory payment of dues as a condition of employment, and a denial of an individual's freedom of conscience.

"Quite to the contrary, a Protestant organization should logically be advocating freedom of choice and be against an arrangement whereby a union can compel every employee of a unionized plant to join and pay dues as a condition of employment, or where a man may be forced into joining an organization which may have immoral leadership, as some — though not all — unions do.

"In this connection, it is interesting to note that the NCC, according to the *CIO News*, received a grant of \$200,000 from the Philip Murray Memorial Foundation, by way of Walter

Reuther, head of the United Auto Workers.

"We would not for a moment suggest that this had any bearing on the NCC's stand on 14b, but there are some who think there perhaps might be a shred of truth in the charges that NCC has been 'had.'

"All of this brings up the question as to whether Protestant churches will want to continue their support of a National Council of Churches which seems to have gone so far off the deep end and, secondly, whether the Internal Revenue Service might not want to look into the tax-exempt status of this group — a tax exemption which has been forfeited by other organizations when they get into avowedly political matters.

"If there is anything more political than 14b, we do not know what it would be.

"Far more than this, we deplore that an organization, which pretends to speak for united Protestants, would have wandered so far from the main body of its flock."

(Reprinted from *The St. Louis Globe Democrat*.)

Catholic Bishop Sends His Congratulations To Bishop Fraser

Bishop Thomas A. Fraser received a telegram of congratulations from the Catholic Diocese of Raleigh on the occasion of his take-over from Bishop Richard H. Baker during July.

The following telegram was received from Bishop Vincent S. Waters of the Catholic diocese:

"In the name of our auxiliary bishop, our priest, sisters, and laity of the Roman Catholic Diocese of Raleigh we offer our congratulations and best wishes for God's choicest blessings as you assume the duties of your exalted office. Remembering you and your work for God and souls in our prayers and sacrifices sincerely in Christ."

Bishop Fraser sent the following response to Bishop Waters:

"Dear Bishop Waters:

"The clergy and laity of the Episcopal Diocese of North Carolina welcome and appreciate the prayers of

Diocesan Events Listed for 1965-66

The official calendar of events for 1965-66 has been announced for the Episcopal Diocese of North Carolina. The list of happenings will be published in booklet form and distributed in the near future.

The calendar follows:

SEPTEMBER, 1965

- 1 Standing Committee, Terraces
- 1-3 Examining Chaplains, Terraces
- 6 Labor Day
- 7-11 House of Bishops
- 8 Department of Missions and Church Extension, Raleigh
- 11 Department of Overseas Missions, Chapel Hill
- 13 Department of Long-Range Planning, Chapel Hill
- 14 Diocesan Council, Raleigh, Department of Finance
- 17-18 E.Y.C. Advisors' Workshop, Terraces
- 20 NORTH CAROLINA CHURCHMAN Board, Raleigh
- 21 St. Matthew, Vade Mecum Board, Winston-Salem
- 21-22 E.C.W. Executive Board, Terraces
- 22 Deans of Vade Mecum Conferences, Vade Mecum
- 24-25 Episcopal Laymen Officers, Terraces
- 28 Department of Christian Social Relations, Greensboro
- 29 St. Michael and All Angels Department of Promotion and Communication, Raleigh
E.C.W. Quiet Day, Convocations
- 30 Worship - Music Commission, Greensboro

OCTOBER, 1965

- 3 Church Periodical Club Sunday
- 3-4 Department of College Work and All Chaplains, Terraces
- 4-6 Deacons' Conference, Terraces
- 8-10 Lay School of Theology, Betsy-Jeff Penn Center, Reidsville

the bishops, priests, sisters and laity of the Roman Catholic Diocese of Raleigh. Your cordial and warm message is most encouraging as I assume the office of diocesan bishop. My prayer is for a closer fellowship between our churches as all Christian people seek the unity of Christ's Church and His will in this world.

"My best personal regards to you.
Faithfully in Christ."



NEW DEACONS, PRIESTS WITH BISHOP—New deacons and priests of the Episcopal Diocese of North Carolina are shown here with Bishop Thomas A. Fraser, Jr., coadjutor of the diocese, following their ordination during recent services at the Chapel of the Cross in Chapel Hill. Front row (from left): Carey Erastus Sloan, III, Tarboro; Harvey Gerald Cook, Salisbury; Bishop Fraser; John Grafton Cockrell, Cooleemee; and James Thomas Prevatt, Jr., Tenaflly, N. J. Second row: Carl Norris Edwards, Cambridge, Mass.; Christopher King Cole, Hamlet; Thomas Cecil Walker, Raleigh; and Thomas Joseph Garner, Salisbury. Third row: Robert Carroll Johnson, Jr., Charlotte; Albert Thomas Jewell Heath, Wilson; Carl Eldridge Jones, Mayodan; and Robert Nelson Davis, Salisbury. Assignments of the new deacons and priests are as follows: Mr. Cole, All Saint's, Hamlet, and St. David's, Laurinburg; Mr. Davis, St. Matthews, Salisbury; Mr. Heath, St. Mark's, Wilson, Epiphany, Rocky Mount and St. Mattias', Louisburg; Mr. Johnson, St. Peter's, Charlotte; Mr. Jones, Messiah, Mayodan, Christ, Walnut Cove and St. Phillip's, Germantown; Mr. Cockrell, Good Shepherd, Cooleemee and Ascension, Fork; Mr. Cook, St. Luke's, Salisbury; Mr. Edwards, Episcopal Theological School, Cambridge, Mass.; Mr. Gerner, St. Paul's and St. Philip's, Salisbury; Mr. Prevatt, Church of Atonement, Tenaflly, N. J.; Mr. Sloan, St. Michael's Tarboro, and St. John's, Battleboro; and Mr. Walker, St. Michael's, Raleigh.

- 14 Standing Committee, Raleigh
- 18 St. Luke
U.T.O. Fall Ingathering
- 20 NORTH CAROLINA CHURCHMAN Board, Raleigh
- 22-23 Youth Commission, Terraces
- 26 Episcopal Foundation, Salisbury Program Conference I, Raleigh
- 28 St. Simon and St. Jude
- 29 Department of Long-Range Planning, Chapel Hill

NOVEMBER, 1965

- 1 All Saints' Day
- 2 Department of Overseas Missions, Greensboro
- 5-7 Lay School of Theology, Betsy-Jeff Penn Center, Reidsville
- 8 Department of College Work, Chapel Hill
- 13 Diocesan Seminar on Panama,

Workshops Held For Every



Two workshops were conducted recently for Every Member Canvass chairmen who will supervise the sessions (top photo) and St. Luke's Church at Salisbury was the site for the other (bottom picture organization, timing, materials, training of workers and education of the parish. Kits with materials able to attend either workshop. Parish calls again constitute the principal tool recommended for use

- Chapel Hill
- 14-15 Diocesan Council, Terraces
- Department of Finance
- 19 NORTH CAROLINA CHURCHMAN
- Board, Raleigh
- 23 Vade Mecum Board, Winston-
- Salem
- 25 Thanksgiving Day, Thompson Or-
- phanage
- 28 Advent
- 30 St. Andrew

DECEMBER, 1965

- 5-7 Clergy Refresher Course, Ter-
- racess, Dr. Steimle — "Preaching
- Today"
- 5-11 Leadership Training Institute,
- Phase I, Roslyn, Virginia
- 6 Department of Missions and Church
- Extension, Raleigh
- 9 Standing Committee, Raleigh
- 20 NORTH CAROLINA CHURCHMAN
- Board, Raleigh
- 21 St. Thomas
- 25 Christmas Day



Member Canvass Chairmen



campaigns throughout the Diocese. The Church of the Good Shepherd at Raleigh was host for one of Thomas A. Fraser presided at each of the sessions. Instruction included the subjects of leadership, conducting a model canvass were distributed . . . and will be mailed upon request to those who were un-1965 canvasses. As in the past, Loyalty Sunday will be held in November.



26 St. Stephen
27 St. John
28 Holy Innocents
29-30 Examining Chaplains, Raleigh

JANUARY, 1966

1 New Year's Day
5-13 Leadership Training Institute, Phase II, Roslyn, Virginia
6 The Epiphany
E.C.W. Corporate Communion
7 Department of College Work, Charlotte
10 Worship-Music Commission, Raleigh
11 Diocesan Council, Raleigh, Department of Finance
14 Deans of Convocations, Raleigh
17-21 Convocation Meetings
18 Vade Mecum Board, Winston-Salem
20 NORTH CAROLINA CHURCHMAN Board, Raleigh
24 Annual Meeting, United Church-

- women of North Carolina
 25 Conversion of St. Paul
 25-26 North Carolina Council of
 Churches, Annual Meeting, St.
 Michael's, Raleigh

FEBRUARY, 1966

- 1 Diocesan Convention—Holy Com-
 forter, Charlotte
 Standing Committee, Charlotte
 2 Diocesan Convention
 The Purification
 4-5 Youth Commission, Terraces
 7 Program Conference II, Raleigh
 8 Department of Overseas Missions,
 Chapel Hill
 9 Department of Christian Social Re-
 lations, Raleigh
 15 Clergy Quiet Day, Bishop Corri-
 gan, Hillsboro
 15-16 E.C.W. Executive Board, Ter-
 races
 18 NORTH CAROLINA CHURCHMAN
 Board, Raleigh
 23 Ash Wednesday
 24 St. Matthias

MARCH, 1966

- 4-5 Youth Commission, Terraces
 6 Episcopal Laymen Convention,
 Christ Church, Raleigh
 8-10 E.C.W. Retreat, Terraces (Pend-
 ing)
 11-12 College Faculty Conference,
 Terraces
 13-15 Clergy Refresher Course, Ter-
 races—Dr. Gakenheimer, "Church
 and the City"
 18 NORTH CAROLINA CHURCHMAN
 Board, Raleigh
 22 E.C.W. Spring Planning Day,
 Rocky Mount
 23 E.C.W. Spring Planning Day, Dur-
 ham
 24 E.C.W. Spring Planning Day, Win-
 ston-Salem
 25 The Annunciation
 U.T.O. Spring Ingathering
 30 E.C.W. Spring Planning Day,
 Charlotte
 31 E.C.W. Spring Planning Day,
 Southern Pines

APRIL, 1966

- 3 Palm Sunday
 7 Maundy Thursday
 8 Good Friday
 10 Easter Day
 14 Department of College Work, Dur-
 ham
 15 Department of Long-Range Plan-
 ning, Chapel Hill
 15-17 E.Y.C. Annual Meeting, St.
 Michael's, Raleigh
 18 E.C.W. Executive Board, Salisbury



**REPRESENTATIVES OF DIOCESE OF N. C.
 . . . On Hand at Kanuga**

Diocese of North Carolina Well Represented at Kanuga

**BY MARGARET DARST SMITH
 Churchman Editorial Board**

The Kanuga Adult Conference of 1965 was well represented on the staff, on the faculty and with conference members from the Diocese of North Carolina.

This year's event was headlined by such personages as the Rev. Carroll E. Simcox, editor of *The Living Church*, and Mrs. Gertrude Behanna, lecturer and authoress (of "The Late Liz").

Headlining the diocesan line-up were three of the most popular faculty members of the conference: The Rev. B. Daniel Sapp of Christ Church at Raleigh teaching "The Atonement"; the Rev. Huntington Williams, Jr., of St. Peter's Church at Charlotte teaching "The Secularism of the Church's Witness"; and the Rev. John S. Spong, immediate past rector of Calvary Church in Tarboro teaching "Who Is This Jesus, Whom Ye Call The Christ?"

Fourteen representatives from the Diocese of North Carolina were on the permanent staff during the adult and family conferences. Fifty six adults and children attended one of both sessions of the Adult Conference and the Children's Mission.

- 19-20 E.C.W. Annual Meeting, St.
 Luke's, Salisbury
 21 NORTH CAROLINA CHURCHMAN
 Board, Raleigh
 21-22 Deans of Vade Mecum Confer-
 ences, Vade Mecum
 22-24 Lay School of Theology, Betsy-
 Jeff Penn Center, Reidsville
 25 St. Mark
 26 Episcopal Foundation, Salisbury
 28 Standing Committee, Raleigh
 29-30 Youth Commission, Terraces

MAY, 1966

- 1 St. Philip and St. James
 2-4 Deacons' Conference, Terraces
 6 Vade Mecum Board, Winston-
 Salem
 9 Department of Missions and
 Church Extension, Raleigh
 10 Department of Overseas Missions,
 Greensboro
 11-14 Liturgical Conference, Raleigh
 19 Ascension Day
 20 NORTH CAROLINA CHURCHMAN
 Board, Raleigh
 24 Program Conference III, Raleigh
 29 Whitsunday
 30 Department of Promotion and
 Communication, Raleigh
 31 Department of Christian Social Re-
 lations, Greensboro

JUNE, 1966

- 8 Deans of Vade Mecum Confer-
 ences, Vade Mecum
 11 St. Barnabas
 13 Diocesan Council, Raleigh, De-
 partment of Finance
 14-15 Examining Chaplains, Raleigh
 16 Standing Committee, Raleigh

- 17 NORTH CAROLINA CHURCHMAN
 Board, Raleigh
 19-21 Clergy Conference, Vade Me-
 cum
 24 St. John Baptist
 29 St. Peter
 Ordination—Deacon and Priest,
 St. John's Church, Charlotte

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

New Office—*Mrs. James L. Godfrey* of Chapel Hill, immediate past president of our diocesan churchwomen, has been named chairman of the General Division of the Laity of the Fourth Province. This new division, set up at the Provincial Synod in June, is made up of diocesan presidents of both churchwomen and laymen, together with other general officers. Mrs. Godfrey is also provincial representative to the General Division of Women's Work and serves on the Home Department of the national church. She has also served on the Diocesan Council and as a member of our own Department of Long Range Planning.

EYC Workshops — Something new is being offered to youth advisors in the diocese — workshops for lay and clergy EYC leaders. The first of these sessions was set for Salisbury in late August, the second to be held on September 17 and 18 at the Terraces. Advisors are attending in teams of one clergyman and one or more lay advisors per team. They are working toward a clearer understanding of the purpose of their local youth programs and will receive helps in planning and carrying out these programs.

New Stoles—*The Rev. Carl Eldridge*



MRS. GODFREY
... Takes Province Post



MR. PARTINGTON
... Serves in Two States

Jones received a set of stoles as a gift from his home parish, St. Andrew's, Greensboro, upon his ordination to the priesthood in June. The stoles, in four seasonal colors, were handmade by several of the churchwomen of the Parish. Mr. Jones is priest-in-charge of the Church of the Messiah, Mayodan; Christ Church, Walnut Cove, and St. Philip's, Germanton.

Receives Prize—*The Rev. Harvey G. Cook*, curate of St. Luke's Salisbury, was awarded the American Bible Society Prize for 1965 at Seabury-Western (Episcopal) Theological Seminary, Evanston, Ill. He was graduated from there in May and was ordained to the Order of the Diaconate in June.

To Lynchburg — *The Rev. John Spong*, rector of Calvary Church, Tarboro, left on August 15 to become rector of St. John's Church, Lynchburg, Va.

To Virginia — *The Rev. David Guthrie*, who was assistant to the rector at Holy Trinity, Greensboro, goes to Madison College, Harrisonburg, Va., where he will be on the teaching staff.

In Elkin — *The Rev. J. Donald Partington* is serving at the same time a church in our Diocese and one in

the Diocese of Virginia. He will serve Galloway Memorial in Elkin, and St. Andrew's Church, Galax, Va. Mr. Partington has served as rector of St. Christopher's, Springfield, Va., since 1962. In the Diocese of Virginia he has served as a member of many diocesan committees, and as convocation dean. He also was associate rector and later rector of St. Stephen's, Culpepper. He has served as chaplain of the New York State T. B. Hospital. He is married to the former Marion Jane Eisenberger of Buffalo, N. Y., and they have three married sons and three grandchildren. He and Mrs. Partington will live in the rectory at Galax.

Cum Laude—*The Rev. Taylor Scott*, former rector of All Saint's, Sedgefield, and former associate at Christ Church, Charlotte, recently received his Master's Degree in Theology, Manga Cum Laude, from Duke University.

Diocesan Clergy — *The Rev. Harry A. Woggon*, who was assistant to the rector of Holy Comforter, Burlington, has gone to St. James, Kannapolis, where he will serve as priest-in-charge. *The Rev. William R. Dennis, Jr.*, has gone to St. Mark's Huntersville, from St. John's, Battleboro, and St. Michael's, Tarboro. St. Matthias Louisville, is now being served by the Rev. *Albert T. J. Heath*. Holy Cross, States-



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History of St. Anne's Birth Guide for Launching Mission

BY THE REV. ROD REINECKE
Rector, St. Timothy's
Winston-Salem

How does a new mission really begin? What are the origins of new congregations? One story that answers these questions is that of St. Anne's Church in Winston-Salem, the newest Episcopal Mission in the Diocese of North Carolina.

Sixteen years ago, a group of parishioners from St. Paul's Church under the guidance of the Rev. James E. Cox, who was then rector, decided to establish a new mission in the city. St. Timothy's Church was recognized as an organized mission of the Diocese on November 15, 1950, and it was generally agreed among its members that when they begin to outgrow whatever facilities they would build, it

will be served by the Rev. Frank Fagan. The Rev. I. Harding Hughes is at St. Christopher's, Garner. Capt. Henry Horne of the Church Army, is serving St. Matthew's, Mooresville, and St. James — Iredell County.

Radio Sermons—The Episcopal Series of the Protestant Hour will continue into September, with the Rev. C. FitzSimons Allison as speaker. Air dates and sermon titles are: September 5, "Why Suffering? Job's Answer"; September 12, "Why Suffering? Christ's Answer"; Sept. 26, "Today's Depravity Drift"; Oct. 3, "Did Sex Cause Adam's Fall?" Free printed copies of the 12 sermons of the series are available from your local radio station or from The Parish of the Air, P. O. Box 11711, Atlanta, Ga. 30305.

At Orphanage—Thompson Orphanage has a new staff member — *Bill Brittain* who will serve as Director of the Division of Group Child Care, supervising the matrons and children on the campus. He has had experience in this kind of work at a Lutheran orphanage in Virginia, and was coach at Belmont High School for two years. He and his wife, Betsy, grew up in Newton, N. C., and he received his Master's Degree in Social work from the University of North Carolina in June. They have a four-year old daughter, Beth.

would be time to start another mission congregation.

About three or four years ago, the clergy in the city became convinced that the time for a new church was ripening. And so, a year and a half ago, Captain Osborne Mauck of the Church Army completed a survey of Winston-Salem and Forsyth County, sponsored by the Diocesan Department of Missions. Then a year ago, at a historic meeting of the vestries of St. Paul's, St. Stephen's and St. Timothy's churches, Captain Mauck presented his findings — the expected growth patterns in Winston-Salem and Forsyth County. These established beyond any doubt the need for a new church.

Bishop Fraser asked at that meeting that a committee be appointed consisting of the clergy and three representatives of each of the congregations and he appointed the Rector of St. Timothy's as Chairman. The committee's task was to seek ways of carrying out the expanding mission of the Episcopal Church in the area.

The Winston-Salem Episcopal Committee on Mission met a number of times during the summer and fall of 1964, seeking to find an appropriate site for a new church in the northwest area of the city, which was considered the best possibility according to the survey findings. About seven differ-

Quiet Day

The schedule for Churchwomen Quiet Day beginning with a 10 a.m. registration on Wednesday, September 29, has been announced as follows:

Convocation I, Northeast, St. Timothy's, Wilson, with the Rev. James Beckwith as leader;

Convocation II, Central, St. Andrew's, Durham, with the Rev. John Gray as leader;

Convocation III, Northwest, Holy Comforter, Burlington, with the Rev. Hunt Williams as leader;

Convocation IV, Southwest, Holy Comforter, Charlotte, with the Rev. Loren Mead as leader;

Convocation V, Sandhills, Emmanuel, Southern Pines, with the Rev. Albert Hoag as leader.

ent sites were considered, and finally the churches and interested individuals contributed to the purchase of the final choice — four and one-half acres atop a hill overlooking a major shopping center beyond Wake Forest College. The shopping center is called "Reynolda Manor."

On a Sunday afternoon in December of last year, the committee sponsored a meeting of all those who were interested in the establishment of the new church. The response was encouraging and definite plans began to be made for an organizational meeting to be held early in 1965. Unfortunately, the Sunday in early 1965 which was chosen for the organizational meeting proved to be a snowy one, so plans were postponed until Sunday, February 7. At a meeting held in the Reynolda Manor Cafeteria, 57 adult communicants signed a petition to the Bishop requesting that a new mission be established in the area. All three of the local Episcopal Congregations were represented and enthusiasm ran high.

On Sunday, February 28, the group met again, but this time they met with new purpose — for they had been asked by the Bishop to suggest a name for the new church and to elect a mission committee which he might appoint. A number of names, of course, were suggested but the name "St. Anne's" was finally selected because it would be unique in this Diocese (the closest being St. Ann's Church) and because it also signified the new importance of the role of women in the Diocesan life.

After the name had been decided, the new congregation turned their attention to the question of leadership. The following men were elected: D. Elwood Clinard, Jr., formerly of St. Timothy's Church, warden; Harold Kennedy, formerly of St. Stephen's Church, clerk; Ben S. Willis, formerly of St. Paul's Church, treasurer. That night, following the meeting, the chairman of the local committee on Mission sent the following telegraph to Bishop Fraser: "Rejoice with us at the birth of Anne, daughter of Paul, Stephen, and Timothy. Petition follows."

The people of St. Anne's, while still attending their old churches, began meeting together for a series of pot-luck suppers in order to get better acquainted with one another. One new parishioner said "We are probably the most 'pot-lucky' people in the Diocese."

About a month later, the then Bishop Coadjutor announced that he had appointed the Rev. Downs Calvin Spitler, Jr. to be priest-in-charge of the new church. He and his wife, Virginia, were able to begin to know the members of the congregation through these common meals.

Finally, on Sunday, May 2, there was a "Service of Parting" at each of the three churches which were sending members to St. Anne's. At St. Paul's, St. Stephen's and St. Timothy's, letters of transfer were given at the worship services to those who were leaving to form the new church. Special Prayers were offered and a mixture of joy and sorrow was felt by many.

At 4 p.m. that same day, there was what might be called a "Service of Starting." All those who had that morning received their letters of transfer journeyed to the Oldtown Civic Club in the northwest part of the city that afternoon in order to present these at a special service.

A parish register and a book of services were presented to the Rev. Mr. Spitler by the local clergy. The Rev. Roderick L. Reinecke, rector of St. Timothy's Church, acted as master of ceremonies. An address by Bishop Fraser followed, in which he stated his hopes for the new church, that it would be an expression of a vital and contemporary Christian faith and witness. The letters of transfer were included in the offering and were presented by the local clergy to The Rev. Mr. Spitler. Following the service, a reception was held at an outdoor pavilion on the grounds and the newly developing friendships among members of the congregation were apparent to all.

St. Anne's Church has been fortunate in receiving such enthusiastic support from the other local churches, but the new mission has also provided an opportunity for the Episcopal Church in Winston-Salem to express its unity and increasing concern for common mission. Of course, the success of the venture is not in doubt, for the organization and final "birth" of the new church occurred on Sunday, and "Sunday's child is full of Grace."

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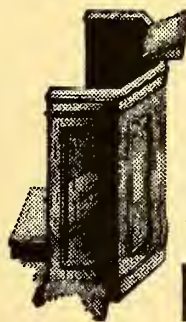
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Church of the Month



St. Michael and All Angels, Charlotte

BY ROSE LEANY LOVE

A fine example of Christian Social Relations, St. Michael and All Angels Church in Charlotte, N. C. is wearing a new coat of paint in the above picture.

The church has been in need of a paint job for quite some time and this year the women's organization of the church decided to undertake this work as one of the year's projects.

The desire to paint our church was expressed to a fellow member at one of the combined Episcopal Church Womens' meetings and the suggestion was made that we have a Clothes Closet Project to help realize our aim. The women of St. Michael's accepted this idea immediately and organized for its operation.

The Clothes Closet project had two-fold benefits: It provided us with funds with which to finance the major cost of the paint job and the clothes sold and given away enabled many chil-

dren who were in need of them to remain in school.

The women of St. Michael and All Angels Church are grateful for the assistance given them by other Episcopal Womens' groups from all over the city and consider the project to be one of the most successful ones of the year.

The project was a most profitable and outstanding example of fine city-wide Christian Social Relations.

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REMINDER OF FUN—In case anyone needs a reminder of how much summer can mean funwise for youngsters . . . particularly those who go to Vade Mecum . . . then here it is. Next summer is a long way off, to be sure. But those in this group at the 1965 Junior Choir Conference presumably have enough pleasant memories to see them through.

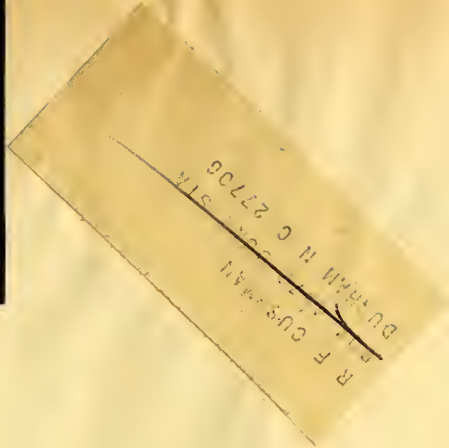
September

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NORTH CAROLINA

the Churchman

October, 1965



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Official Publication
Diocese of North Carolina

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The Bishop's Letter:

Lawlessness Not Answer To Los Angeles Problem

Dear Fellow Churchmen:

The day on which this is being written is the Feast of St. Augustine of Hippo, author of *The City of God*. In this book he wrote brilliantly and for all time of the struggles between the City of God and the City of Man . . . the struggle between good and evil in human history.

St. Augustine saw the resolution of struggle in the reign of God in the hearts and minds and lives of people. Too, he saw this resolution in justice and righteousness, in peace and goodwill. However, he was aware of the danger and power of human sin.

Let us take a brief look at one of our American cities.

Thirty-four persons dead, nine hundred injured, over four thousand arrested, and \$46.6 million of property damage is the tragic story of the Los Angeles riots as of this date. These are the outward and visible signs. There is no way to measure the inward and spiritual grief, hatred, and fear of violence that grips the city and has spread across the Nation. An investigation is underway. City fathers in large manufacturing areas are increasing police protection, and businesses are relocating plants. These are our first reactions to the lawless uprising that supposedly well informed people said "could never happen here."

A news roundup provides us with some interesting figures that deserve our attention:

Population density in Watts averages 27.3 persons per acre—almost four times the 7.4 figure for Los Angeles as a whole. The Los Angeles County Welfare Department figures about one-fifth of the houses they live in are in a deteriorated or delapidated condition. More than 12 per cent of the employable adults in Watts are believed to be jobless, against a city wide rate of 5 per cent,

Continued on page 12

Here's Full Text of Statements Regarding Bishop Pike of Calif.

Following in full are two statements which received limited attention by the press during the recent House of Bishops meeting in Montana. The Diocese of North Carolina was represented at this gathering by Bishop Thomas A. Fraser.

The first is a statement issued by a special committee of the House of Bishops regarding Bishop James A. Pike of California. This statement is as follows:

"The Bishop of California is not on trial in this House nor does the present accusation against one of our members have standing among us. The sincerity of his profession of the Catholic faith is not questioned. We do not doubt the integrity which alone makes it possible for him, or any of us, to join in the Church's worship, celebrate its rites or repeat its formularies.

"Nor will we limit the historic disciplined liberty of the Theological in-

quiry and the necessary devout testing of the vessels of Christian belief. Language changes; The concepts which are the furniture of men's minds change; the Faith given in the mighty acts of God does not change. Nor do we doubt that many an allegation of heterodoxy against any of us, or our clergy, is in fact a covert attack on legitimate Christian social concern and action.

"It is a good thing responsibly to explore alternative ways of stating our unchanging Faith and to press for amendments in Church order. We are indebted to many for such pioneering exploration. Continuity and change are both facts of life to be held in fruitful tension.

"Because of misunderstandings which so easily occur, we say to those outside and inside the Church that the Church's Faith is expressed in its title deeds — the Scriptures, and Creeds which guard them—and in the prayers

Nov. Completion, Jan. Dedication Seen for Raleigh Diocesan House



Entrance Showing Raised Roof of Chapel



*View From Office Area of Walled Exterior
(Photos by Margaret Darst Smith)*

A November completion date is anticipated for a \$250,000 headquarters building being erected at Raleigh by the Episcopal Diocese of North Carolina.

The Rt. Rev. Thomas A. Fraser, bishop of the Diocese, has announced that dedication of the new structure, to be known as "Diocesan House," is scheduled for January of 1966.

Located on Raleigh's beltline at North Hills Shopping Center, the building provides easy access for out-of-town visitors from any of the 39 counties between Charlotte and Tarboro which comprise the Diocese.

The project is being supervised by a committee under Bishop Fraser and including the following members: A. Freeman Edgerton, Charlotte; Kemp D. Battle, Rocky Mount; George H. Esser, Chapel Hill; the Rev. R. Martin Caldwell, Southern Pines, the Rev. Martin R. Tilson, Charlotte; and George F. Bason, Raleigh.

The building was designed by Holloway-Reeves, Raleigh architects. Clancy and Theys Construction Company of Raleigh is the general contractor.

Diocesan House will provide offices for the bishop, business manager and others charged with operation of the Diocese. Included also are meeting rooms, a kitchen and a vault for the archives. The building is centered around a chapel where services will be held daily.

The new structure is of white case masonry with exposed aggregate and is air-conditioned throughout its 11,000 square feet.

Bishop Fraser has termed Diocesan House "a symbol of the growth of the Diocese of North Carolina and another step forward in our mission to the people of North Carolina."

Diocesan offices are presently housed on the campus at St. Mary's Junior College in Raleigh.

and sacramental acts in the Book of Common Prayer which express Christ's continuing ministry within the Church. Let no publicity mislead anyone as to the sincerity with which this Church and its people accept the historic Christian Faith and try to live it. An individual may well claim the freedom to think aloud, to discuss, to explore. But when he does, whatever his station, he does so as one mem-

ber of Christ's Body. Only the whole Body, speaking maturely and corporately, can officially define the Faith it confesses before its Lord. Individual speculations or opinions are just that," the statement by the committee concluded.

Following is a statement by Bishop Pike in reply to the committee's statement:

"I am deeply moved by the con-

cern of my brothers in this House. Let me take this opportunity to say that certainly I have never had any desire to damage this brotherhood, which is precious to me. All of us are working in difficult times and painful situations, and if my witness has made your task

Tar Heel Episcopalians Invade Europe

BY BARBARA KAHDY

St. Michael's, Raleigh

An exciting six weeks spent in Europe as a student instead of a tourist was the experience of many of our Nation's teenagers this summer.

The American Institute for Foreign Study (AIFS) economically sponsors teenagers in language study at several prominent European summer schools. This summer many North Carolinians studied French, Spanish and German. A Raleigh group met other groups from all over the United States in New York to fly to Europe. Before arriving at the summer school, each group visited several different places.

Among the 34 Raleighites traveling to La Rochelle, France to study French were the following Episcopalians: Connie Fraser (daughter of Bishop Fraser), Leigh Breeden, Barbara Wall, Barbara Prichett, Georgette Kahdy, Cara Yancey, Patricia Starling and Joe Neal. They were accompanied through out by their chaperones, Mr. and Mrs. George A. Kahdy of Raleigh. Mr. Kahdy also acted as principal of the American students in La Rochelle.

Before arriving in La Rochelle, this group toured in England spending five

more complicated, I am truly sorry.

"I must be faithful to the task to which I believe God has called me—that of seeking to distinguish the earthen vessels from the Treasure, and in the hope of setting forth, with integrity and dedication, more contemporary carriers of the reality of the Catholic Faith. But in this fast-moving world, the communications media are generally able to utilize only brief expressions; and all of us in this House have known the pain of misinterpretation of our words by some hearers and readers, and misunderstanding often by those inside and outside the Church whom we long to serve. I assure you that for my part I shall try always to be responsible in the written and spoken word, in concern for the brotherhood and in the promotion in today's world of the mission of our Lord Jesus Christ.

"No man has authority who is not under it and I reaffirm my loyalty to the Doctrine, Discipline and Worship of the Episcopal Church," Bishop Pike's statement concluded.



TOURING CHURCHMEN—Here are some of the Episcopalians from the Raleigh area who spent six weeks this past summer studying in Europe. From left are Mr. and Mrs. George A. Kahdy, George Kahdy, Jr., Georgette Kahdy, Mary Debnam, Barbara Kahdy, Connie Fraser, Patricia Starling and Peggy Debnam.

days in London. For weekend excursions, they visited Lourdes, Mont St. Michel, Chartres, and San Sebastian, Spain. Surely they must have learned quite a bit of French because the North Carolina group received 17 out of 31 certificates given for achievement by the French professors who taught them at the University of Poitiers in La Rochelle.

Before flying home after their study, the group traveled to Paris to spend five days. They attended the Folies, visited the Louvre, and saw the famous Versaille, Champs Elysees, and Notre Dame. Ask any one of them and he will tell you that there was never a dull moment.

Another group spent their summer at Spain's oldest university located in Salamanca. As were the other groups, the students were taught by native professors. There were people studying with them from many other countries such as Norway, Sweden and Italy. Every afternoon was free. Pursuing personal interests, a few took guitar lessons and flamenco dancing lessons. Among the 28 students from Raleigh, these five Episcopalians seemed to think this summer was their most interesting one: Margo Smith, Viqui Man ring, Robin Cauthen, Peggy Debnam and Mary Debnam. After their four weeks of Spanish studies, they were

given a 10-day tour of Southern Spain. Such places as Cardova, Seville, Malaga and Toro Molinos on the sunny Mediterranean became "much amore" than places of the legends and adventure they had read about previously. Before flying home from Madrid they also saw a bullfight.

A group went to Salzburg, Austria to study German. After arriving in Milan they were given a tour of Northern Italy passing the beautiful Lake Como and then traveling by bus to St. Moritz, high in the Swiss Alps. When the group reached Salzburg they moved into a beautiful new residence along with groups from Winston-Salem, Vancouver, Washington, Indiana, D. C., Florida, California and from Wisconsin.

Many new friends were made not only among the Americans from the different states but also with the Finnish, Dutch, Norwegians, Swedish, Italians, Greeks, British, Spaniards and French attending the same classes. Afternoons being free, time was passed mountain climbing, shopping, swimming and hiking. Evenings were often spent attending the many fine festival concerts of Salzburg, the Mozart City.

Tours included Innsbruck, Munich (with dinner in the famous Hofbrau

Continued on page 13

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT

Churchman Editorial Board

Bulletins — News and notes from parishes throughout the Diocese have been few and far between of late because nearly all bulletins and newsletters were suspended for the summer and on through Labor Day. It is hoped that as publication of these bulletins is resumed each parish will make certain that the *CHURCHMAN* is on the mailing list; this is our main source of news about the people in the diocese.

Gleanings—These first fall bulletins note that church school has begun again in earnest; that teachers, observers and choir members are still in short supply; that several parishes end the summer or begin the fall with a church family picnic, object being to welcome new members and just have fun; and almost without exception they urge their parishoners to catch up from summer laxity on pledges.

C.S.R. Projects — Special note is taken of the work of two parishes in community projects. At St. Mary's, High Point, the women conducted a pre-school readiness center for children of the community who entered school for the first time and who needed assistance in making adjustment on the first grade level. *Mrs. J. A. Marsh* served as chairman of the venture. *The Rev. William Price* is rector. At Christ Church, Charlotte, a continuing program of tutoring the underprivileged goes on. A ten-week course on "Aids in Tutoring" is being taught during the church school hour. *The Rev. Thom Blair* is rector there.

Okinawans — Church of the Holy Comforter, Charlotte, has a missionary family from Okinawa who will worship with them for several months. *The Rev. Frank Toia*, his wife and two daughters, come from All Souls Church, Okinawa, and will have Charlotte as their home base while they are on missionary leave. In December they go to the Spanish Language School in San Jose, Costa Rica, for a year's training, and from there will be assigned by the church to a mission in Central or South America.



OCTOBER DEDICATION SET—Since 1904 the congregation of St. Ambrose Church, Raleigh, has pursued a much needed building program. During that long period of time the spirit of the parish has risen as it approximated its goal, only to fall back in despair and disillusionment. Several members of the parish, now in their riper years, remember as children selling tickets for the benefit of the building program. Others, over the years, have given generously to several building fund campaigns, and had begun to wonder if they would ever see the fruits of their giving. On October 3, at 4 p.m., the congregation, approaching its 100th year in 1968, will see its long efforts brought to fruition when Bishop Thomas A. Fraser dedicates its new church and parish house. Without a doubt the spirit of the congregation will be that of joy and thanksgiving as its long years of effort are crowned in the consummation of its dreams; and as it heaves a deep breath to gather its strength for the expanded areas which lie before it. The diocesan family is cordially invited to be a part of our service of dedication on this occasion, and to rejoice with us in our new home.—By The Rev. Arthur J. Calloway, Rector

Thanksgiving — The University of the South at Sewanee, Tenn., held a service of Thanksgiving in All Saints' Chapel on August 31 celebrating the success of their campaign to raise \$7,500,000, to which the Ford Foundation would immediately add \$2,500,000 as an improvement grant. Quoting from *Time* Magazine on the subject: "With only 6,600 living alumni, Sewanee could not find the money on its own. But about 11,000 people who had never attended the school sent donations; 395 of them cared enough, in fact, to give \$10,000 or more apiece. Last week Sewanee's fund was past \$8,000,000, and the Ford grant was clinched." A telegram to Bishop Fraser sent thanks to "you and all those who have given and worked so gladly and generously for this university."

New Assistant—*The Rev. Kenneth Taber* is the new assistant to the Rev. Tom Smythe, rector of Holy Trinity Church, Greensboro. Mr. Taber comes to this diocese from St. Thomas' Church, Baltimore, Md., with his wife Jane and a daughter, Cathy, who is three.

Clergy Retreat — Father Murray Belway, O.H.C. (Order of the Holy Cross), prior of St. Andrew's School, Sewanee, will conduct a retreat for diocesan clergy at the Terraces, Southern Pines beginning at noon on October 11 to noon October 13.

For Laymen — The laymen of the Diocese are urged to attend the Lay School of Theology planned for Betsy Jeff Penn Center, Reidsville, in three sessions. First session is October 8 to 10; second is November 5 to 8; and third, April 22 to 24. The first session deals with technical lay reading matters and the last two are designed as lay schools of theology. Each session will have a chaplain whose responsibility it will be to speak about being Christians in the world. Word is that should this be successful maybe next year lay women might be included.

Addition to Family — *Captain and Mrs. Osborne Mauck* announce the birth of their second son, John Osborne Mauck, on August 17.

Bishop Named 'Tar Heel of the Week'

Editor's Note: The following article is reprinted with permission from "The News and Observer" along with a photograph which appeared in that Raleigh newspaper. Written by Reporter Kate Erwin, the article was published on Sunday, August 22 as "The Observer's" "Tar Heel of the Week" feature.

A bishop has to travel a lot. He has to hold a lot of services and keep a lot of appointments. He has to wear robes that are sometimes very hot.

A bishop has to know about people and theology and real estate. He has to know about churches and schools. He is supposed to know about God.

A bishop has to do a lot and know a lot, and his life isn't one-tenth as glamorous as people think it is.

That is what one bishop says anyway.

But the Rt. Rev. Thomas Augustus Fraser does not look like a man burdened under the impossible demands people often make of their ministers, and particularly of their Top Minister.

He looks tan and healthy and determined and very enthusiastic about what he is doing.

Besides, he knew what his life was going to be like when he became Bishop of the Episcopal Diocese of North Carolina on July 8, 1965. He knew already that a bishop gets "all of the headaches and some of the joys."

For five years he was Bishop coadjutor under the Rt. Rev. Richard Henry Baker, which meant he was crown prince in line for the headaches and joys.

Now he is bishop: pastor to 35,000 baptized Episcopalians in 125 churches in 39 counties, a father to 125 clergymen, and the chairman of a \$21 million corporation (as the diocese has been called).

What's It For?

Once, at the dedication of a new church worth thousands of dollars, someone turned to Bishop Fraser and asked, "Now we've got it. What's it for?"

It's a question nobody likes to get stuck with, especially after the money has been spent.

But the bishop was delighted. In telling about the incident, he lit up like a



BISHOP FRASER
... Salute From "N&O"

candle and smiled as though to say, "Now we've got to the heart of the matter."

He rephrased the question himself then, saying the issue facing the Church today is whether Christianity is a "live option on the current scene."

He put it like a real question to which there is no foregone conclusion, and he made it clear the answer does not come out in round numbers.

"You can't tell by seeing 1,000 people in church on Sunday whether Christianity is a 'live option' for them. All you know is that 1,000 people were in church on Sunday," he said.

The job is "to make Christianity relevant to people where they are" — and he didn't mean in the pew — "on the assembly line or in the fields, in the piney woods or in the board meeting."

"God is the God of all people," he said simply, a statement that begins reverberating as it is spoken. "It is not a matter of calling God in. We can't keep Him out. God is everywhere."

God as Creator

He said the concept of God as Creator is a "modern concept" only

in the sense that "people have ceased thinking about God this way. The Church has always taught this."

But the Church has had to see God's revelation as it could, within the ethos of its time, he continued. It saw the revelation differently before Copernicus, and before Darwin, and before Freud.

Like a true son of a church that has long valued intellectual probing of religion as well as simple faith in its precepts, Bishop Fraser spoke of understanding Christianity in terms of modern concepts.

"In these days, you have to understand history and group dynamics in order to understand Christianity. . . . In seeking God's revelation, you can't say it lies in theology and not in mathematics. . . . All disciplines must be included in order for Christianity to be understood in this day and age. . . . Can you ask a physicist to understand physics in terms of poetry?"

"Man's emotions and his intellect are not separate. . . . What is it we're trying to accomplish? A man can't answer this question without disturbing himself."

"The average person doesn't think much about religion," he admitted, and illustrated the point by remarking casually, "Some people go through college and never come to grips with existentialism."

That Bishop Fraser has "come to grips" with the intellectual questions of the times, that he has read widely and deeply particularly in history and theology, is apparent in his conversation. But it is also true that a man of the Church is not only a thinker but a doer.

"Interpreting what is eternally true so it is meaningful to people where they are" doesn't necessarily mean answering intellectual questions for them that they haven't ever asked.

Does God exist? What does death mean? So who cares? some might say.

Thought to Action

A bishop moves from the realm of thought to the world of people circulating in their private hemispheres of household concerns.

Fraser told of some of his efforts in this daily world. One of these is a series of "dialogues" when a group of people goes to one of the church re-

Bishop Fraser's Schedule

Sunday, October 3

Garner, St. Christopher's; Fuquay, Trinity—11 a.m.

Sunday, October 10

Thomasville, St. Paul's—11 a.m.

Sunday, October 17

Salisbury, St. Philip's—9:30 a.m.

Salisbury, St. Matthew's—11 a.m.

Sunday, October 24

Charlotte, St. Christopher's—9 a.m.

Charlotte, St. Andrew's—11 a.m.

Sunday, October 31

Tarboro, St. Luke's—9:30 a.m.

Tarboro, Calvary—11 a.m.

Speed, St. Mary's—4:30 p.m.

treats to spend a few days or a week-end talking.

In one such discussion group, called a "businessmen's dialogue," one person presented a case history of a businessman and the whole group talked it over, freely, candidly, approaching sensitive personal matters through the impersonal medium of the "case history."

In another, a social worker and a minister gave papers on the doctrine of man, and the discussion branched off from there.

As chief pastor of a diverse diocese, Bishop Fraser has also been concerned with the struggles of rural churches and has proposed the idea of a "non-professional ministry" where a local resident who is not a minister could perform the essential tasks of a minister, but "earn his daily bread otherwise."

The idea has been a controversial one, but Bishop Fraser believes such a "non-professional" minister can "meet many of the relationships" of a minister without official ordination.

The Move to Main Street

His concern to reach people where they are and meet the world where it is has led him to exhort his church to "get off the back street onto the Main Street . . . spiritually and psychologically."

"Too often, when a stranger asks where an Episcopal Church is, a local citizen replies: 'I don't know.' Or 'What is it?'"

At the same time, Fraser says he is "amazed at the great cross-section of people in the Diocese of North Carolina," which includes some 39,000 people.

"We are not a large group. Like everybody, we want to grow. But the question is, 'Grow in what?'"

The habit of asking the question beyond the question must have begun early, for Fraser has said that he came into the church "an unbeliever. The Episcopal Church was the only one that would take me where I was."

He told the story a few years ago: "I chose the Episcopal Church. I was not born into it. I was born a Baptist. In college, psychology was my major and I accepted only intuition and intellect as the approach to reality. I came into the church a pagan."

Freedom in Orthodoxy

"But I came to know and believe that the Episcopal Church enjoys an intellectual and emotional freedom that, I feel, is best able to meet the tensions of an era of technological advance and economic success."

"We may appear to be archaic because of sacramental worship and orthodox theology but there is inherent in the worship and theology of the church a freedom and relevancy that I can find no place else."

"These are the reasons I was able to accept the Christian interpretation of life and history."

Born in Georgia, Fraser grew up in New York City. He went to Hobart College for the B.A. degree and Virginia Theological Seminary for the B.D. degree. He also studied for a year in Germany, the theologian's mecca.

He began his ministry in the Diocese of Long Island, against his will for it was during World War II and he wanted to be an overseas chaplain.

In 1942 he moved to Manhattan as senior assistant rector of St. George's Church, where he met his wife, the former Marjorie Rimback. They married in 1943.

In 1944, he moved to St. Paul's Church in Winston-Salem. In his pastorate there, it is reported, the church budget tripled and Church school attendance multiplied six or eight times to 800 or more every week.

A Student Listens

Also revealing is the report of one student attending Wake Forest College while Fraser was in Winston-Salem. The student says he was "dragged" to St. Paul's by his philosophy professor to hear Fraser preach. He returned afterwards on his own accord.

Nine years after coming to the State, Fraser was consecrated Bishop Coad-

St. Mary's College Names New Chaplain

The Rev. Grant Folmsbee has been named chaplain at St. Mary's Junior College here, succeeding the Rev. Moultrie Guerry who has retired, it was announced by Dr. Richard Stone, president of the local school.

Stone said the Rev. Mr. Folmsbee already has assumed his duties here. A native of Binghamton, N. Y., the Rev. Mr. Folmsbee comes to St. Mary's from St. Andrews College in Laurinburg where he served as associate director of the Presbyterian Guidance Center and held the rank of associate professor.

Rev. Folmsbee served parishes and missions in North Carolina until he joined the staff of Town-Country Church Institute in Roanridge, Mo. Later he served as associate rector of Christ Church in Dallas, Tex.

In 1954, the chaplain was awarded a master's degree in guidance by Central Missouri State College and returned to the Carolinas serving as assistant to the rector of Holy Cross Church in Tryon and as rector of The Church of the Redeemer in Greenville, S. C.

Rev. Folmsbee is married and he and his wife have a son, Paul Folmsbee who is in the U. S. Coast Guard, and a daughter, Nina Folmsbee, who is a senior in high school.

jutor of the Diocese of North Carolina and moved to Raleigh.

At the age of 50, Fraser looks back on his entry into the Church: "I couldn't stay out. A guy feels a claim has been made on him and he can't shake it off. I tried to do everything else."

Then he added, "There has to be fun in it too."

Some people have remarked on Bishop Fraser's "heartily contagious" laugh, which seems to have been in no way diminished by the weight of episcopal responsibility.

Soon, as Bishop of the Diocese of North Carolina, Fraser will preside over the opening of the new diocesan headquarters on Six Forks Road. Formed around a central chapel, it is strikingly modern in design, and some of the unique touches of the building came from Fraser's own hand.

A bold contemporary structure on the horizon. If you want to know what it's for, ask the bishop.

Vade Mecum at Midsumm



A FACILITY WELL USED—Vade Mecum, the camp operated by the Diocese of North Carolina near Winston-Salem, is a facility that gets plenty of use. It's quiet there now . . . not a whooping and hollering youngster within miles. Gone too are the adults who came up for a change of pace and a chance for reflection on what it's all about. The cold showers and hot biscuits are just memories for another year. But midsummer at Vade Mecum is something one remembers easily—ask any one of the above boys! (Photos by the Rev. Warwick Aiken)



Vade Mecum Haven for Churchwomen Also!



Coffee Urn Site of Clergy Talkathon



Counselor Reads A Story in Cabin No. 1



Laymen's Conference Vade Mecum Highlight



Here're Young Ladies at Junior Girls Camp

A Place With Happy Faces



There's No Call Like 'Mail Call'



They Won Cabin Inspection Flag for Day



The World's Coldest Shower



'One for the Money . . .'



Clergy Sharpshooters Relax



Senior Girls Say 'Cheese' for Cameraman



Ever Tried to Get 65 Boy Campers Still?

Sandhill Parishes Have Title of 'Only Episcopal Church in Town'

BY THE REV. A. S. NEWTON
Rector, Calvary Church
Wadesboro

The churches described in this article are termed "the churches of the lower Sandhills," and together represent the work of the Episcopal Church in Anson, Richmond, and Scotland counties. Four of the five run almost parallel to the southeastern border of the Diocese: Calvary Church, Wadesboro; the Church of the Messiah, Rockingham; All Saints' Church, Hamlet; and Saint David's Church, Laurinburg; All Souls' Church, Ansonville, is north of Wadesboro.

These five churches share much in common. They are all the single Episcopal Church in relatively small towns. All are at least 50 miles from the nearest metropolitan center. Not densely populated and outside the orbit of the rapidly growing Piedmont, the congregations are not in general faced with the transitory nature of many places today. However, new industry is moving into all three counties and this, together with changing agricultural situations, accounts for a slow but steady change in the make-up of the population. Other common characteristics of these churches are that they serve people spread over great distances and representing a broad spectrum socially and economically.

It would seem that the churches of the lower Sandhills have more than kept pace with a relatively small increase in the general population of the area. Comparative figures from the 1954 and 1964 Diocesan Journals show that the total baptized membership of the five churches increased from 45 to 603 while the communicant strength increased from 318 to 404. This increase of some 27 per cent in a decade is somewhat more than the general population increase. In the same period of time, each church has either expanded its physical structures or made major renovations.

As an attempt in itself to express some outward form of "Mutual Responsibility and Inter-dependence," these five congregations joined together this Lent in a series of joint services on the MRI theme. The substance and



MESSIAH CHURCH
... Malaria Had A Hand

outline of this series is best summed up in the words of a resolution of the last Diocesan Convention to the effect that we will seek renewal "in ourselves, in our families, in our communities, in our State and Nation, and in God's entire world." Resource persons knowledgeable and concerned in each of these areas were invited to assist the people of these churches in discovering and responding to the impact of MRI in their own lives.

Now let's take a more specific look at each of these churches:

All Souls', Ansonville

All Souls' Church is in the midst of the small town of Ansonville with the front door opening practically on the highway. It may be considered an early outpost of college work since the first Episcopalians came with a now non-existent girl's academy in around 1850. A wooden structure built in 1880 was subsequently blown from its foundation by a cyclone and then put back and rock veneered with a new stone tower by a member of the congregation. A certificate of consecration signed by Bishop Cheshire on December 13, 1896, hangs in the sacristy.

The life of the Church apparently reached its height around 1915 when it was the only active congregation in Ansonville with a Sunday School participated in by the whole community. One of the leaders of the congregation during its formative years was William A. Smith, and when he died in 1934, he left a trust fund from which the Church still receives its major support. Between the two world wars the congregation dwindled in numbers until in the early fifties it had only a half-dozen communicants. Then, under the leadership of the Rev. Harvey W. Glazier and the Rev. Claude E. Guthrie, the Church gained new life—several new families were added, a choir and mid-week Bible class formed, and the building renovated.

At the present time services are held twice monthly with the Epiphany Feast of Lights and an early Easter service celebrated as the major services of community participation each year. Under the leadership of Robert L. Cagle, Jr., and Mrs. Thomas Griffin of All Souls' and James A. Hardison of Calvary Church, Wadesboro, as trustees of the same Smith Trust Fund mentioned above, the Ansonville Industrial Education Center has recently been established and promises to play a vital role in the community. Herein is an example of how churchmen living and dead play a vital role in meeting the needs of the future.

Most of the membership of All Souls' Church also worship and fill responsible roles in Calvary Church, Wadesboro.

Calvary, Wadesboro

One of the oldest parishes in the Diocese, Calvary Church was founded through the efforts of a priest from Cheraw, S. C., in 1820 by holding services in homes and schools and distributing prayer books. A church structure built in 1831 was replaced by the present church building and consecrated on April 18, 1894, by Bishop Cheshire. A parish house was added in 1903.

Wadesboro, which originally was a community center of textiles and large scale agricultural holdings, has seen



CALVARY CHURCH
... One of Oldest

the large farms with tenants decline somewhat while the industrial plants have expanded in recent years. Since the parish was established at such an early date, the congregation has roots that run deep into the heritage of the community, and its members have filled and do fill active roles in the civic and economic life of the town.

As a part of its life in the community, the parish has entered into a cooperative relationship with three other major denominations and formed the Wadesboro Inter-Church Council. The Council sponsors union Thanksgiving and Holy Week services and is currently engaged in carrying out a series of youth radio programs in which the youth groups compete in a similar way to the College Bowl TV series. A small but tangible contribution of the parish to the community is the best equipped playground in the town to which all are welcome.

Within itself the ministry of the parish is carried out through the established channels of worship and nurture and education. On a given Sunday morning you may find in the congregation people from ten to twenty miles away in all four directions and from practically every walk of life. It is into the areas from which its people come and through the vocations which they represent that the ministry of the parish must be carried out. Faced with neither a great increase or decrease in population, nor a significance fluctuation in the economic picture, and having adequate physical facilities, the major calling which this congregation confronts is to minister the relevance of the faith in which they worship to the daily vocational decisions of their lives and to the current issues of the day.

Messiah, Rockingham

The Church of The Messiah in Rockingham stems really from church-folk who each summer moved from

the Charleston and Wilmington malaria sections over 100 years ago to the Rockingham highlands. But it was in 1879 when the family of the late Major John D. Shaw moved to Rockingham that the church began to have a growing outlook. In 1899 the young congregation erected a frame church patterned after the fine old church at Lincolnton. In October 1901 Bishop Cheshire consecrated the church. The only charter member still living is Charlie King. Other early members still living are Mrs. Sallie Long Shaw 1907, Mrs. C. P. Stewart 1909, Isaac S. London 1917, Mrs. Lina Lockhart Everett 1920.

In 1923 the mission was changed to a parish and the congregation waged a "buy a brick" campaign, moved the church 20 feet forward and brick veneered it. In more recent years the rector serving the church the longest was the Rev. Howard Hartzell from 1921 to 1934, and he is now the rector emeritus.

The present 1964 Rector is the John Tucker who came here from Franklin in 1962, his wife the former Mae Belle Enman of Asheville. The 1964 budget is for \$16,000. The membership is 113. About 1950 a \$35,000 parish house was built.

All Saint's, Hamlet

All Saint's Episcopal Church in Hamlet lends itself to a situation not found at any other location is our Diocese. Hamlet is a railroad town and the population has remained almost static for the last 10 years. The last major industry to come to Hamlet was the Buttercup Ice Cream Co. almost 30 years ago.

All Saint's is found almost at the very center of Hamlet. The rectory adjoins a new A & P food store. There are three buildings on the church property which include a parish house, church building, and rectory. Most of the people in the congregation are connected with the railroad in one way or another.

Hamlet and Laurinburg are both supplied by the same minister but with Laurinburg showing such sign of growth, Hamlet knows that she faces a problem of her own. With such a little amount of industry other than the railroad in Hamlet, there is little room for growth for All Saint's. The congregation is aware of the task and possibly her only solution is to take a new look at herself and the community. There are many "unchurched" in



ALL SOUL'S, ANSONVILLE
... Front Door on Highway

Hamlet and herein may lie one avenue to the continued life of All Saint's in Hamlet.

The parish house is used by the community for many community activities. All Saint's has just recently established a youth group which may be one more way to reach out into the community.

St. David's, Laurinburg

St. David's is located just off Route 74 on the western side of Laurinburg. It is a rapidly growing area with a great deal of the new housing being constructed just to the West and South. Adjoining the church grounds is an elementary school. The church is within easy walking distance of the hospital and health center . . . and about a mile from the downtown area.

St. David's is in an advantageous position. It draws not only from Laurinburg proper but also from outlying communities such as Laurel Hill, Maxton, Pembroke. Because it is the only Episcopal church in this immediate vicinity, St. David's has a tremendous potential for growth and expansion.

Two opportunities concern educational institutions. One is St. Andrew's Presbyterian College about a mile south of Laurinburg. The College has an enrollment of a little over 1,000 of which number 65 are Episcopalians. An Episcopal faculty has brought families with them to this area. The person in charge of St. David's also assumes responsibility as Episcopal chaplain to the college.

Another opportunity concerns Carolina Military Academy. The boys at C.M.A. come to St. David's for services on Sunday morning and they contribute a great deal to the worship and Sunday school.

With the coming of industry to Laurinburg, many new people are moving in and this of course affords an opportunity for growth.

Thank Offering Report, Too:

Laymens Association President Extends Greetings, Lists Aims

BY W. SKINNER PUGH

President, Laymen's Association

As we begin another year of our Laymens Association activities and ministry, I greet you all in the name of our Lord Jesus Christ, who alone is able to sustain and guide us. May I also take this opportunity of greeting you on my own behalf, as well as my fellow officers, and pledging you my best efforts in the year that lies ahead.

My first observation as your president, is the fact that our organization in the past has not received the proper amount of publicity in this diocesan magazine. This is not the fault of the staff, but our own neglect in preparing data for it. I urge you to keep your eyes on the *CHURCHMAN* every month from here on out and we pledge you something interesting, informative as well as food for thought. This magazine is our own organ of the Diocese and I hope you will take time to pursue its contents for your own enlightenment.

Secondly, our files are not complete at this time. Knowing that most of your parish laymens organizations have either already elected new officers or will in a few weeks, may I urge you most strongly to let me have

a list of your officers at the earliest possible moment. (My address is 2720 Ashland Street, Raleigh.) There will be letters, material and information that need your attention and I would

like to prevent any of this data from straying off, going in file 13 or reaching the wrong party. There have been complaints in the past that our local parishes do not hear from the diocesan officers; I will guarantee you that if you help us with a list of your officers, you will hear from us plenty! This has to be a two-way street; one man can't do everything. Let us hear from you right away.

There are at present pessimistic feel-

THE BISHOP'S LETTER

Continued from page 2

and the County Welfare Department says 45 per cent of Watts families earn less than \$4,000.00 a year.

Long before the riots began, Watts was no stranger to violence. The Los Angeles Police Department says the area leads the city in rates for every type of major crime except burglary. Indeed, the Rev. H. H. Brookins, Negro chairman of the United Civil Rights Committee, a Los Angeles area coordinating body, charges: "Several years ago, a documented report was handed over to the city indicating that unless something was done about the Negro situation in the Negro ghetto area that included Watts in a reasonable period of time, Los Angeles would see bloodshed."

"The violence in Watts over the weekend was physical," said Herbert Blumer, acting head of the Sociology Department at the University of California. But, he adds, "The real violence that brought it out was done to the social fabric of the community long ago, and continues to be done to it here and in practically every other big city in the country."

The ghetto and its inevitable social problems are the natural result of failure to plan for a population that is exploding in every corner of the world. The large city seems to be the future home of most people, whether they live in Polynesia or North Carolina. Los Angeles was known as a "safe city." There is no city that can be sure it will be safe from arson and death, as long as it fails to plan for expanding populations with their needs for housing, jobs, utilities, schools, churches, and recreation.

This is not the fault of the twentieth century phenomenon of the large city. A city can provide for its people advantages in education, economics, culture, and social activities that the rural community can never provide. This is no news to the informed Christian who sings of "Jerusalem, the Golden," and at the same time knows of the city where the temple is over-ridden by money changers, the streets are crowded with demonstrators, the sick, the prostitutes, the lame, and over which our Lord could only weep.

We, who live in this section of America, which is just beginning to feel the real depths of the population explosion, have many important things working for us. One thing is that we still enjoy a sense of community. The mayor knows the local criminal by name. The day laborer knows the family and the president of the town's large industry. When someone dies, he is missed in the community life. Another is that all our people still have a religious commitment to God and His Church. And we must not forget that we have much undeveloped land that can be developed and improved with all the knowledge that comes from the failures and successes of those who have already faced these problems. This means that we have "a breathing space" in which to plan and prepare for the population growth that can bring us the advantages of large city life, or we can foolishly betray ourselves into believing that we are "safe."

Fifteen thousand National Guardsmen, police, and firemen put out the fires of the Watts area in Los Angeles, but they could not exercise the hate.

Lawlessness and violence are not the answers to injustice.

We are responsible to God and to one another to use this "breathing space" immediately and constructively so that we may "sing" about our cities and not "weep" over them.

Faithfully, in Christ,
THOMAS A. FRASER

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FIRST ANNIVERSARY—Members and friends of the Penick Home in Southern Pines recently celebrated the first anniversary of the Home's opening. Honored at a tea were five members whose birthdays came during the month: Mrs. Mary Addison, Miss Alice Carlson, Mrs. Mary Jane Willis, Miss Mary Bird and Mrs. Quincey Kreps. They were presented with pink carnation corsages. Pouring for the occasion were Mrs. Albert Tufts and Mrs. Donald Scott, committee members. Members and staff look forward to visits from parishioners all over the Diocese and hope to greet many who have not yet seen the Home before another birthday rolls around.

ings in our Diocese on the part of both laymen and clergy, that the laymens organization and ministry are dead. I pray and hope that all of you will help us to prove that this is not true. If we can but visualize the tremendous impact on our times by laymen dedicated to Christ's cause and by the mobilizing of all our energies applied where we are, at office, home or golf course, we could as the TV ad says *come alive!* May we join hands and life up Christ, for surely we have the only hands, hearts, minds and feet to do his will in the world. If we fail as laymen, He has no other means to accomplish it.

The following disbursements were decided upon at a meeting of diocesan officers, along with Bishop Fraser, on June 19, 1965 at the Laymens Conference at Vade Mecum:

THANK OFFERING DISBURSEMENTS

Inside the Diocese

Vade Mecum Fund	
(camp scholarships)	\$ 500.00
Vade Mecum Fund (heat	
in Chapel of Thanks).....	1,000.00
Church Extension	
(Bishop Fraser)	542.90
Total	\$2,042.90

Outside the Diocese

Bishop William J. Gordon	
(Alaska)	\$ 200.00
The Rev. Hall Partrick	
(Mexico)	225.00
Sister Anne Marie (Haiti)....	250.00
Student Center (Panama).....	125.00
Student Seminary	
(Puerto Rico)	200.00
Church of the Dominican	
Republic	1,042.90
	\$2,042.90

Total Disbursements\$4,085.80
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TAR HEELS

Continued from page 4

Haus) and Vienna with an evening at the opera. Finally they travelled through Klagenfurt in lower Austria and then again into Italy. Two days were spent on the Adriatic and in Venice and then the group headed on to Padua and Milan to meet the flight back to New York.

Though there were many Episcopalians in the Winston-Salem group, there were only two among the 14 students in the Raleigh group, George

Kahdy and his sister Barbara, an assistant chaperone. One of the ways they describe the scenery to anyone who can not come to see the numerous slides they took is to recommend "The Sound of Music" which was filmed in Salzburg. Even this, they say can not do justice to the beautiful city.

Parents, please do not be alarmed if as soon as your child returns from a summer studying under the AIFS program he looks wistfully into the sky and sighs, "I wish I could go again." Many are planning to do just that next summer. Hopefully many Episcopalians will again be well represented in one of the groups studying in France, Spain, Austria, Germany, Italy (Italian, music, and art studies), Greece (history studies), or England (literature studies).

If you would like more information concerning the AIFS program for next summer, you may contact Mr. or Mrs. G. A. Kahdy at 805 Runnymede Road, Raleigh.

Washington Cathedral Choir To Sing at Westminster

Washington Cathedral's Choir of Men and Boys has accepted an invitation to sing at services in London's famous Westminster Abbey in 1966. Beginning immediately after Easter and continuing through May 1, the visit will be part of the Abbey's 900th anniversary celebration.

The Cathedral's choir is only the second group from outside England ever to sing at Abbey services. Thirty boys and 18 men are expected to make the trip. They will be accompanied by Paul Callaway, Cathedral organist and choirmaster, David Koehring, assistant organist and choirmaster; and the Rev. William G. Workman, canon precentor.



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STUDENT CENTER TAKES SHAPE—Here are foundations for the University Episcopal Student Center in Panama. Located at the University of Panama, the Center was made possible by a gift of \$40,000 from the Diocese of North Carolina, companion to the Diocese of Panama. The Rt. Rev. R. Heber Gooden is bishop of the Diocese of Panama.

Bishop's Wife Authors Church Secretary Book

Katie Lea Myers, wife of C. Kilmer Myers, suffragan bishop of Michigan, has written the first book specifically for the church secretary — her contribution, commitment, and day-by-day job. "The Church Secretary: Her Calling and Her Work" is a practical handbook for the newcomer and experienced secretary alike. It can also lead the woman undecided about her future into a different and rewarding career.

Drawing directly from her own years of secretarial experience in churches of moderate size in small towns and cities,

at Trinity Church in New York City, and in a mission chapel in the City's lower east side, Mrs. Myers discusses this unique position in terms of vocation and ministry along with the daily challenges of helping the bereaved, the sick, the anxious, and the distressed.

Other areas covered by Mrs. Myers are: types of church records, protecting the minister, working with sermons, making the office hospitable, and the indispensables: loyalty, discretion, humor.

Pastors and laymen concerned with church management will find "The Church Secretary" an invaluable resource for selecting the parish secretary and determining her best role in the work of the church. (Seabury Press, \$3.50)

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Church of the Month



St. John's, Williamsboro

BY H. N. TUCKER, JR.

Rector, Holy Innocents, Henderson

St. John's Church, Williamsboro, is the only colonial church building standing today in the Diocese of North Carolina. It was built by the Lewis family of Granville County in 1757 and located in the northern part of the county near Nut Bush Creek. Throughout the colonial period it was commonly known as Nut Bush Church. Judge John Williams in 1772 moved the church to its present location which is about one-half mile from the original site. The community which had grown up around the church was incorporated in 1787 and named Williamsboro in honor of Judge Williams.

The General Assembly of North Carolina in 1746 established Granville County and St. John's Parish within the same boundaries. The Nut Bush Church was located in this parish until 1758 when the Parish of Granville was formed from the northern part of St. John's. Although we know that services were held in Granville Parish from time to time, no clergyman was in charge until 1769 when the Rev. James Macartney was appointed rector of the parish by Governor William Tryon.

During the last quarter of the eighteenth century the Rev. Charles Cupples and the Rev. George Micklejohn, S.T.D., held occasional services in the Granville Parish.

The membership of the Nut Bush Church during the eighteenth century contained the names of some of North Carolina's most distinguished citizens. Such men as William Eaton, Judge John Williams, Judge Richard Henderson and Colonel Robert Burton were all active in the parish.

From 1800 to 1821 the church at Williamsboro had no minister. During this time the church building was used for secular meetings and entertainments and the building was sadly



Page

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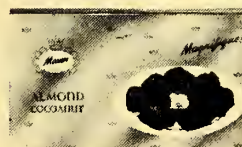
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neglected. In 1821 the Rev. William Mercer Green, who had just been ordained deacon, took charge of the church. Two years prior to this time the congregation at Williamsboro had been officially recognized as a parish of the Diocese of North Carolina. Under the tireless efforts of the Rev. Mr. Green the parish was revived both spiritually and physically. In his report to the convention of 1823, Green stated: "The Church at Williamsboro, which four years ago was a perfect ruin, has been thoroughly repaired. . . ." The following year the diocesan convention was held in Williamsboro, indicating the growth of this parish in importance.

Since the church at Williamsboro had been used occasionally for temporal purposes, the congregation felt that it should be reconsecrated. Accordingly, on October 16, 1825 Bishop Ravenscroft consecrated the church building which was officially given the name of St. John. The earliest record of it having been called St. John is in the diocesan convention journal for 1821. The choice of this name was quite natural since it was the name given the first parish established in Granville County.

St. John's Service

The annual service at St. John's Church, Williamsboro will be held Sunday, October 10 at 12:30 p.m.

The sermon will be delivered by The Rev. Charles R. Greene, director of the program for the Diocese of North Carolina.

Following the service a picnic luncheon will be held on the grounds.

Everyone is cordially invited to attend.

In 1828 Bishop Ravenscroft moved his episcopal residence to Williamsboro and for a year served as rector of St. John's. From 1830 to 1870 St. John's had a succession of rectors who served the parish for periods of from one to seven years. Its history during these years was typical of most village parishes. Its membership averaged about 15 communicants. In 1870 the Rev. William Shepherd Pettigrew, son of Bishop-Elect Charles Pettigrew, took charge of St. John's. His rectorate continued until his death in 1900. He was greatly beloved by all who knew him. Following his death the congregation of St. John's steadily decreased as most

of its members moved away.

In 1947 a movement was begun by the friends of St. John's to restore the old building to its original condition. Bishop Edwin A. Penick appointed a committee on the Restoration of St. John's whose duty it was to raise funds for this purpose. In 1950 a formal campaign was inaugurated to solicit gifts. Shortly thereafter sufficient funds were donated to begin the work of restoration. On September 30, 1956, the completely restored building was re-consecrated by the Rt. Rev. Edwin A. Penick.

Each year a service followed by a picnic luncheon is held at St. John's. This year it will take place October 10 at 12:30 p.m. From June through September a service of evening prayer and sermon is conducted on the first and third Sundays at 5:30 p.m. The present St. John's, Williamsboro Committee is composed of The Rev. Herbert N. Tucker, Jr., as chairman, The Rev. John W. S. Davis, Dr. Joseph A. Boyd, Jr., Mrs. James P. Beckwith, Mrs. Leonard Holland, Mrs. E. G. Peoples, Miss Ann Wortham, Mrs. A. A. Zollicoffer, Jr., John William Beck, Charles H. Brewer, A. G. Borden and J. Richard Wortham.

October

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
3 Church Periodical Club Sunday	4	5 Deacons' Conference, Terraces	6	7	8 Lay School of Theology Betsy-Jeff Penn Center, Reidsville	9 Lay School of Theology Betsy-Jeff Penn Center, Reidsville
10 Lay School of Theology Betsy-Jeff Penn Center, Reidsville	11	12	13	14 Standing Committee Raleigh	15	16
17	18 St. Luke U.T.O. Fall Ingathering	19	20 North Carolina Churchman Board Raleigh	21	22 Youth Commission, Terraces	23
24 31	25	26 Episcopal Foundation Salisbury Program Conference 1 Raleigh	27	28 St. Simon and St. Jude	29 Department of Long-Range Planning Chapel Hill	30

NORTH CAROLINA
The Churchman

November, 1965



**YE SHALL
BE MY
WITNESSES**

EVERY MEMBER CANVASS



Bishop Fraser Discusses Council of Churches, Page 2
A Layman Talks About Stewardship and Giving, Page 3



Official Publication
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.
Bishop

BEN F. PARK
Editor

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Change of Address: The Post Office will not forward copies; please give at least one month's notice. Send old address clipped from back copy with new address. Parishes are asked to send names and addresses of new members each month. Address all correspondence to 802 Hillsboro St., Raleigh, N. C., 27603.

The Bishop's Letter:

NCCC Dispute Compared With Throwing Out Baby And Bath

Dear Fellow Churchmen:

Here are a few reflections on the National Council of Churches of Christ.

First, there is an old saying worth our attention—"Don't throw out the baby with the bath." This could so easily be the case when we try to express our opposition to a school or an organization, or even the Church, by withholding our financial support. In the case of those who threaten to withhold pledges to the Church because of her participation in the N.C.C.C., this old saying has a real message. If a person pledges \$1,000.00 a year, or \$20.00 a week, to his parish in the Diocese of North Carolina, and if the parish gives 20 per cent of that pledge to the Church's program quota, and the Diocese gives 30 per cent of the Church's program budget to the National Church, then approximately \$60.00 of the \$100.00 which the Diocese receives goes to our Executive Council. The Executive Council's support of the N.C.C.C. is only 1½ per cent, so 90 cents or 1½ per cent of \$60.00, would go to the N.C.C.C. This 90 cents is your part of an annual budget of approximately 20 million dollars.

For a good Church person to withhold his pledge from his parish, Diocese, and National Church, on the grounds that 90 cents out of \$1,000.00, will go to the National Council of Churches, is really throwing out the baby with the bath. One doesn't refuse to support his mother because she holds a point of view or belongs to a club with which he disagrees. Why try to kill off what you say you love for the sake of a few cents? This takes for granted, of course, that you pledge \$1,000.00.

Second, let us suppose that we could dissolve the whole N.C.C.C. because of its stand on Civil Rights and the Right to Work Law. Who would undertake all the programs of the National Council of Churches of Christ that you and thirty million other Americans want continued? Such programs as the Church World Service, which brings food and clothing to people throughout the world; the ministry to the migrant workers; the church work that is conducted in the national parks throughout this Nation; the ministry in urban areas to people which no institutional church has ever been able to touch; the training of illiterates all over the world; the missionary educational material for our church schools, our

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Our Readers Write

LOOKING FOR LIZ

Editor, The Churchman:

I have seen "The Late Liz" by Mrs. Gertrude Behanna mentioned in THE CHURCHMAN several times and would like very much to read the book. I cannot find it in our city library nor our church library. Please advise where I could order the book from.

Many thanks.

ELIZABETH TERRY
416 Tarpley Street
Burlington, North Carolina

Editor's Note: The Kanuga Book Store reportedly had copies on sale during the summer. Mrs. John Grainger is the manager and the address is Kanuga Conferences, Hendersonville, N. C.

OPPOSES NCC VIEW

Editor, The Churchman:

I have read with interest in your September issue, "The Bishop's Letter," and especially his comment, "The National Council of Churches is a constant question. Members of a family frequently disagree but they do not withdraw from the family. They disagree in a spirit of unity."

The analogy here is true to a degree but in degree only. Certainly in normal

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Raleigh Layman Views Stewardship, Every Member Canvass Attitudes

Editor's Note: The following article on stewardship is presented in connection with the November Every Member Canvass season. Its author is a member of the Editorial Board of "The Churchman," serves on the Diocesan Council and is a widely-recognized lay leader of the Episcopal Church. He prepared the below article before leaving for the Diocese of Southwest Virginia to conduct a laymen's conference.

BY GEORGE E. LONDON
Good Shepherd, Raleigh

Two thousand years ago because no reservation had been made, He had to go to the stable. Today there will still be no room for Him in the inn of our hearts and pocketbooks unless we plan a place for him and reserve in advance a portion of ourselves and our possessions for Him.

Otherwise, once more He'll go to the stable and be shabbily provided for.

And yet in that stable where the first offering was made to Him, we can learn much; first, it was only after the wise men had knelt in worship and adoration before Him that they offered their gifts; and second, their gifts were the finest, the very best they had . . . and there was no holding back!

Today in our confused sense of values we see people spending more on a hi-fi set than for the One who gives us the ears to hear the music, more on TV sets than for the One who gives us the eyes to see the picture.

Why and how we give is more important than *how much* we give. Christ loves a *cheerful* giver. Small amounts given joyfully are far more blessed than large amounts given begrudgingly. Christ grieved at the legalistic sacrificing of the hard-hearted religious leaders at the synagogue, but He blessed the widow's small offering of *all* she had because it was made in genuine love and affection and gratitude.

We are managers — not owners — of both our lives and the possession



GEORGE E. LONDON
... "We Are Managers"

that we are allowed to temporarily acquire during our brief stay on this earth. How well we carry out this management or trust is the measure of our stewardship. This basic concept of our being tenants and not landlords is clearly pointed out in the story of the wicked husbandmen in Matthew 21, verses 33-41. All of us reading this story are shocked at the murder of the servants and the son who the owner sent to claim his share of the fruits of the vineyard. And yet today all of us are strongly tempted by our very natures to fall into the same pit by falsely assuming an ownership of our lives and possessions so that when the true owner asks for an accounting, we are often deeply resentful instead of grateful for this divine partnership in the business of life that our Lord has created for us.

Pagans have only themselves to thank for the blessings of their lives. How dull and frustrating it must be to enjoy a divine feast and yet never really be sure who the host is so that you can thank him. Thank God, we know from whom all our blessings flow, for only when we are *aware* do we really *care*, and only when we care do we *share* joyfully and gratefully as we return the gift of His love.

Here's a reverse tithing thought: *Could* you live on ten times what you give God? *Would* you live on ten times what you give God?

Diocese Holds Workshops On Youth Contacts

"How do you work with young people? What is the role of an adviser? What does the Diocese offer to help advisers to groups of Episcopal Young Churchmen?"

Many clergy and lay advisers have privately asked themselves these questions. During the summer months these private questionings became a chorus of inquiry to which the Diocese could respond through the leadership of the Rev. Leland Jamieson, assistant director of program, and the Rev. John C. Stone, vicar-in-charge of St. Andrew's, Haw River. Through careful promotion and planning, 87 clergy and lay advisers were attracted to one of three workshops scheduled during the months of August, September and October at St. Luke's Church in Salisbury and at The Terraces in Southern Pines.

Evaluations of the workshops revealed that the most popular activity of all was the practice of leadership skills, principally leading group discussion and Bible study. The use of role-plays and the play-back and analysis of the tape recordings of these sessions provided delegates to the workshops with insight and practical experience not readily available under ordinary working conditions. The second most popular feature of the workshops was a session devoted to organizing youth programs around the actual needs of young people. Delegates from each parish and mission were required to register by teams, and a session designed to enable each team to make concrete plans was found quite helpful. Too, delegates enjoyed tremendously the fellowship of other youth advisers, as they shared meals, worship, and informal discussion.

The experience of those who attended these workshops was that personal *experience* provided better answers than *theory* to the questions,

"How do you work with young people? What is the role of an adviser?" However, the climate of these workshops was not altogether pragmatic, as the following excerpts from Mr. Jamieson's keynote address demonstrate:

"Work among young people is a ministry among them in which loyalty plays a big role. An enduring loyalty requires a great deal of self-knowledge. We who desire to exercise this ministry have a truly remarkable model in the person of Jesus of Nazareth.

"Consider the evidence of the New Testament. It portrays a figure who knew himself so fully that he was free to enter into all kinds of relationships and loyalties which his fellow churchmen dared not even consider, because such relationships threatened them. I have in mind the tax collectors, the harlots, the Samaritans, the poor people of the land, the diseased persons, and many others. Jesus' freedom of personal association, action, and witness was possible because he knew who he was and to whom he was ultimately loyal. This personal freedom meant he could reject what was useless in Judaism and promote those elements of his heritage which were freeing for other persons and hence "Good News" or "The Gospel."

"We must face the fact that many adults (including often ourselves) are disinclined to undertake an open, faithful relationship with young people, just as the authorities in Jesus' time were disinclined to undertake such relationships with the people among whom he ministered.

"To illustrate, did you see the September issue of *The Episcopalian*? It carried a two page center spread advertising a movie with this caption: 'The motion picture that takes you inside the explosive world of today's youth! World Wide Pictures presents "The Restless Ones" . . . Special screen appearance . . . Billy Graham.' Now reflect on this. Many adults are immature because they have stopped growing somewhere in adolescence. They have covered over their own anxieties about their capacity for expressing hostility. The movie-maker and the ad-man both know this. They figure that adults who are thus immature will be especially fearful of adolescents whose anxieties are not yet covered over. 'The explosive world of

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Bishop's Letter

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women's organizations, and adult groups; and where would we find a more effective agent to combat the non-Christian propaganda which is taking place in Asia and in Africa? Remember you buy all of these good programs for 90 cents if you pledge \$1,000.00 to your parish church.

If we could dissolve the N.C.C.C. or withdraw from it, there would just have to be another organization of a similar nature, and as long as any organization exists in time and space, it would sooner or later do something that someone didn't like, and we would be dissolving and rebuilding all over again. The N.C.C.C. is the only force of any consequence for non-Roman Christianity in America, and if it didn't exist, we would have to create it.

Third, and this captures my attention. There are a lot of good people, personal friends, who are disturbed because of some of the policies adopted by the Board of the N.C.C.C. I, too, have strong disagreement with some of these policies, but I find that these nice people are quickly becoming allied with others who have never been interested in the Church, but all of a sudden are interested in the Church for the purpose of attacking the Church. Quite frankly, the Church is getting more attention from these people than ever before. Is it because these people love our Lord and want to worship Him in spirit and in truth, or is it that they have an axe to grind, and have grasped on to this opportunity to make the Church the anvil on which they will beat out their policies of bitterness, narrowness, and even hatred? The Church has never had so much attention. Isn't this a little strange? Does the Church really count that much in social change? Then why are people trying to make us believe that one clergyman's ill-advised testimony will determine the future of Section 14(b)? This really captures my attention, and deserves every churchman's consideration. There is not only the danger of throwing out the baby with the bath, but the danger of good church people finding themselves allied with forces that are more threatening and detrimental to their welfare than anything they believe the National Council of Churches has already done.

Fourth, and final consideration: The National Council of Churches is made up of 30 different religious groups of American people from all over these United States. There are representatives on the General Board from nearly all non-Roman Christian groups in every section of this Country. The Episcopal Church not only has its elected delegates, but has representatives from each Province of the American Church. The Methodists, the Presbyterians, the Lutherans, and others have representatives. If people feel so strongly about the policies of the National Council of Churches, why not follow the democratic process, which is basic in the National Council of Churches, and make their feelings known through their representatives? One of the best ways to kill the democratic process is not to use it. It is so much wiser to express your opinions to your representatives, to stay in there and keep fighting for what you believe to be good and honest and true, than it is to create a vacuum by withdrawing. This vacuum could be filled by someone else with whom you have greater disagreement and who might more effectively act in a way that you feel is detrimental to the principles in which you believe.

These are just a few reflections on this troublesome question which I, as your Bishop, want to share with you this time.

Faithfully in Christ,
THOMAS A. FRASER

Readers Write

Continued from page 2

family life we learn to accept and overlook the small faults and petty annoyances practiced by other members. This is life and a commendable trait and I suppose it is what Bishop Fraser meant in the above statement. On the other hand, suppose a family member made a constant habit of lying, cheating, passing obscene and vulgar reading material among the children, promoting riots and hatred among your friends and calling it "brotherly love," violating its solemn written

code and continuing to promote godlessness while publicly professing Christianity?

Thank God, I am not a member of such a family but if I were I would know what to do, immediately. I would withdraw from this family at once rather than salve a false pride and constantly try to justify and defend such sinful behavior simply because I was so unfortunate as to have born into such a family.

Again, Bishop Fraser's analogy is not quite analagous nor logical when he uses the word "family." One is born into a family. The National Episcopal Church was not born into the National Council of Churches but, I presume, voluntarily joined it without asking its membership. So as I see it, the Bishop should have used the word club, union or organization rather than family. A club should not be equated with family because one is involuntarily a member of a family whereas he becomes a member of a club or organization voluntarily and should be able to withdraw at will. The Bishop says, "The National Council of Churches is a constant question." To me it is a constant exclamation mark!

In the next paragraph the Bishop comments on the NCC's stand on the Right to Work Law. He must be unaware of many other facts or has overlooked them. Maybe you will allow me to comment on this subject.

J. H. NORMAN, III
P. O. Box 8
Enfield, N. C.

Treasurer's Report

Editor's Note: Following is the report of Diocesan Treasurer George F. Bason on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January 1 to September 30, 1965. The assessment figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in this Diocese and throughout the world.

	Assessment	Paid	Quota	Paid
Albemarle, Christ.....	\$ 616.63	\$.00	\$ 455.33	\$.00
Ansonville, All Souls.....	146.57	.00	618.60	.00
Asheboro, Good Shepherd.....	902.82	676.67	3,810.39	2,540.66
Battleboro, St. John's.....	121.58	92.64	513.14	344.00
Burlington, Holy Comforter.....	2,644.12	1,322.00	11,159.66	5,580.00
Burlington, St. Athanasius.....	12.49	12.49	52.74	52.74
Cary, St. Paul's.....	321.34	321.34	1,356.24	578.66
Chapel Hill,				
Chapel of the Cross.....	3,051.38	2,401.38	12,878.51	10,892.83
Holy Family.....	1,318.82	879.70	5,570.00	3,713.63
Charlotte, Chapel of Hope.....	601.68	264.84	1,900.00	.00
Christ Church.....	8,309.38	5,539.28	35,070.15	23,380.00
Holy Comforter.....	3,241.27	2,161.27	13,679.96	9,119.96
St. Andrews.....	1,152.52	999.00	4,864.29	3,538.08
St. Christopher's.....	382.67	286.98	807.53	1,211.27
St. John's.....	2,235.29	1,490.16	9,434.16	6,289.44
St. Mark's.....	668.71	440.00	2,822.31	1,560.00
St. Martin's.....	4,808.36	3,606.29	20,293.94	15,220.46
St. Michaels & All Angels.....	474.74	100.00	500.00	500.00
St. Peter's.....	3,720.71	2,790.55	15,703.46	10,468.98
Cleveland, Christ Church.....	281.05	.00	1,186.18	.00
Concord, All Saints.....	1,049.85	437.45	4,430.94	.00
Cooleemee, Good Shepherd.....	188.96	94.50	797.52	398.76
Davidson, St. Albans.....	89.44	44.72	377.48	188.74
Durham, Ephphatha.....	38.68	.00	163.26	.00
St. Andrews.....	193.20	125.00	815.39	400.00
St. Joseph.....	684.59	480.00	2,889.35	1,600.00
St. Luke.....	857.73	716.22	3,620.07	2,536.74
St. Philip.....	3,897.81	2,598.56	16,450.90	10,967.28
St. Stephen.....	1,087.69	543.50	4,090.67	2,050.00
St. Titus.....	415.36	311.53	1,409.60	1,057.22
Elkin, Galloway Memorial.....	281.79	93.95	1,189.31	396.40
Enfield, The Advent.....	360.52	180.26	521.57	271.57
Erwin, St. Stephens.....	466.21	116.56	1,200.00	600.00
Fork, The Ascension.....	98.09	73.56	413.97	310.47
Fuquay Springs, Trinity.....	146.53	146.53	118.43	118.43
Garner, St. Christopher.....	77.04	78.46	325.17	223.22
Germanton, St. Philips.....	14.09	14.09	59.46	59.46

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Workshops

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today's youth' expresses an anxious adult point of view (experienced youth workers know that there are just as many passive youth as there are explosive youth, and maybe more). The movie gives the immature adult a scapegoat for his own anxieties about his own immaturities. The movie also promises an adult religious figure who will sooth upset feelings," Mr. Jamieson continued.

"Soothing is not enough. Freedom from my own anxieties is what I need if I am to exercise a ministry among young people. I must first recognize and accept my anxieties in the light of the accepting love of God in Christ. Thus Jesus the Christ is the source of my freedom, and his ministry is the model for mine and for yours, whether we are ordained or not (Jesus was a layman as far as his institution was concerned).

"We cannot 'give young people the faith' if by 'give them faith' we mean that we are so stacking the cards that the young people have no alternative but to say 'yes'. We adults, parents, advisers, and clergy, must all learn to be secure enough to offer the gospel to young people in such a way that they can genuinely say 'no' if they fail to see the relevance of 'the faith' for their lives. If we approach them in this manner and give them the freedom to say 'no', then it may well be that in later years they will say 'yes', first to the freeing love we offered them once upon a time (which was, after all, 'Gospel' in the framework of relationships), and second to the teaching of the church.

"To conclude, at the heart of our ministry among young people, we find mature adults who try to embody in their lives these standards: 1. Know myself; 2. Know Him to whom or That to which I am ultimately loyal; 3. Know young people, allowing them to enter into my own life and, in turn, entering into their lives in a faith-keeping relationship (a ministry) which will have three hallmarks — (a) encouraging them to develop independence, (b) encouraging them to develop their capacity for intimate relationships with other persons, (c) providing opportunities for them to develop as many skills and talents in which they feel competant as they may desire."

Fellowship Seeks To Teach Prayer

BY THE REV. ROD REINECKE
Rector, St. Timothy's, Winston-Salem

If you are a churchman whose prayer life has become increasingly limited to Grace at meals and to corporate worship, you may illustrate the need which is being felt in many parts of the church. The need for practical instruction and encouragement in prayer is being met through the efforts of the Anglican Fellowship of Prayer.

It was in 1958 that a committee was formed in the Diocese of Pittsburgh, with the advice of the Rt. Rev. Austin Pardue, to develop an annual Prayer Group Conference. Through this annual conference for those of all denominations interested in prayer groups, the Anglican Fellowship of Prayer was formed in 1960. The fellowship set forth the following statement of purpose:

"We are seeking to learn how to use the Bible and the Book of Common Prayer in the study of the great laws of prayer, as well as other devotional books in this same field. In order to implement this emphasis we have formed a worldwide clearing-house of information on prayer groups throughout the Anglican Communion to assist bishops, clergy and laity who are desirous to know more about prayer groups. We plan to invite to future conferences the bishops, clergy, and people of every diocese who are seeking to lay a stronger emphasis on prayer groups.

"These conferences, through their conductors and informal group discussions will seek to give coherence to the prayer group movement, and to act as a source of information where we may learn from the experiences of one another. It is our hope that these conferences may lead to similar conferences elsewhere and offer practical experience in this field.

"For this purpose, a central executive committee of clergy and laity has been formed consisting of a chairman, an executive director, and a number of members-at-large. It will meet as often as necessary to plan both the conferences and their adequate follow-up. It

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	Assessment	Paid	Quota	Paid
Greensboro, All Saints	827.45	620.55	1,746.16	1,309.59
Holy Trinity	6,277.27	4,707.54	26,493.51	19,870.38
The Redeemer	366.62	183.30	800.00	773.67
St. Andrews	3,102.75	3,102.75	13,095.31	9,523.92
St. Francis	1,827.07	450.00	7,711.67	250.00
Halifax, St. Marks	154.17	154.17	400.00	400.00
Hamlet, All Saints	227.51	227.51	960.23	850.00
Haw River, St. Andrews	159.66	159.66	673.84	449.24
Henderson, Holy Innocents	2,042.54	1,531.89	8,620.63	6,465.42
St. John	181.15	181.35	764.55	764.55
High Point, St. Marys	2,439.47	1,423.03	10,295.88	6,005.93
Hillsboro, St. Matthews	715.10	.00	2,500.00	.00
Iredell Co., St. James	70.95	70.95	299.47	147.47
Jackson, The Saviour	157.60	105.04	665.15	443.44
Kannapolis, St. James	307.65	205.12	1,298.46	865.68
Kittrell, St. James	24.56	24.56	103.65	103.65
Laurinburg, St. David	215.27	158.27	908.56	668.56
Lawrence, Grace	29.87	29.87	126.08	100.00
Leaksville, Epiphany	627.69	523.10	2,649.21	2,207.70
St. Marys	142.82	35.70	602.77	150.69
Lexington, Grace	657.83	548.20	2,776.39	2,313.65
Littleton, St. Albans	173.63	168.96	598.36	200.00
St. Annas	18.59	.00	78.47	.00
Louisburg, St. Matthias	14.15	14.15	59.73	59.73
St. Paul	404.38	269.60	1,706.72	1,136.00
Mayodan, The Messiah	247.39	185.55	1,044.12	675.00
Milton, Christ Church	41.78	41.78	176.35	176.35
Monroe, St. Paul	721.00	240.00	3,043.01	1,016.00
Mooreville, St. Matthew	74.50	37.24	314.44	138.66
Mount Airy, Trinity	788.29	591.21	3,327.04	2,495.25
Northampton Co., St. Luke	15.68	.00	35.00	.00
Oxford, St. Cyprian	163.04	219.04	688.10	302.10
St. Stephens	1,103.28	827.46	4,656.46	3,492.36
Pittsboro, St. Bartholomew	421.94	421.94	1,780.82	1,200.00
St. James	9.52	9.52	40.16	40.16
Raleigh, Christ Church	4,832.49	3,500.00	16,000.00	10,000.00
Good Shepherd	3,777.64	2,518.40	15,943.70	10,629.12
St. Ambrose	599.65	200.00	1,400.00	.00
St. Augustine	119.86	.00	505.87	.00
St. Marks	52.90	52.90	223.26	223.26
St. Marys	81.36	.00	343.36	.00
St. Michaels	3,247.78	2,497.78	13,707.43	8,707.43
St. Timothy's	1,315.53	700.00	3,000.00	1,650.00
Reidsville, St. Thomas	726.03	726.03	1,500.00	.00
Ridgeway, Good Shepherd	16.60	.00	70.06	.00
Roanoke Rapids, All Saints	983.48	710.30	4,150.83	2,994.31
Rockingham, The Messiah	901.83	873.37	3,806.21	1,343.90
Rocky Mount, Christ Church	416.26	.00	1,756.86	.00
Good Shepherd	3,940.33	2,965.33	16,630.38	11,505.38
Epiphany	155.42	.00	655.95	.00
St. Andrews	455.70	303.84	1,923.83	1,282.24
Roxboro, St. Marks	203.14	152.37	857.38	643.05
Salisbury, St. Luke	3,082.14	2,311.60	13,008.32	9,756.23
St. Matthew	351.97	263.97	1,485.51	1,114.11
St. Paul	224.74	.00	316.00	.00
St. Philips	60.69	.00	256.15	125.62
Sanford, St. Thomas	561.54	373.32	2,370.00	1,580.00
Satterwhite, St. Simeon	11.62	13.27	49.04	49.04
Scotland Neck, Trinity	950.31	633.60	4,010.81	2,673.84
Siler City, St. Marks	39.67	39.67	167.41	125.56
Smithfield, St. Pauls	841.28	630.96	3,550.68	1,479.45
Southern Pines, Emmanuel	2,298.87	1,724.13	10,000.00	7,499.97
Speed, St. Marys	84.14	84.14	355.14	355.14
Spray, St. Luke	737.27	614.30	3,111.70	2,593.00
Statesville, Holy Cross	28.10	.00	118.61	107.29
Trinity	823.36	619.36	3,475.02	2,608.02
Stovall, St. Peters	16.26	.00	68.61	.00
Tarboro, Calvary	2,346.43	1,759.84	9,903.22	7,427.43
St. Lukes	55.02	55.02	232.22	107.22
St. Michaels	260.40	195.30	1,099.01	824.40
Thomasville, St. Pauls	376.35	254.00	1,588.41	1,062.00
Townsville, Holy Trinity	56.48	56.48	238.37	238.37
Wadesboro, Calvary	766.33	766.33	3,234.33	3,234.33
Wake Forest, St. Johns	130.86	130.86	552.31	414.24
Walnut Cove, Christ Church	211.32	211.32	891.90	300.00
Warrenton, All Saints	59.96	39.84	253.07	168.88
Emmanuel	911.93	411.93	3,000.00	500.00
Weldon, Grace	460.23	345.15	1,200.00	.00
Wilson, St. Marks	42.89	.00	181.04	.00
St. Timothy's	2,166.93	1,446.93	9,145.61	6,145.61
Winston-Salem, St. Pauls	8,413.71	6,310.29	35,510.46	26,632.86
St. Stephens	221.43	73.80	934.55	311.50
St. Timothy's	1,343.26	1,007.37	5,669.28	4,251.96
Woodleaf, St. George	51.76	.00	218.50	218.50
Yanceyville, St. Lukes	29.11	.00	60.00	.00
Totals	\$ 119,554.24	\$ 82,398.45	\$ 481,266.75	\$ 311,329.27

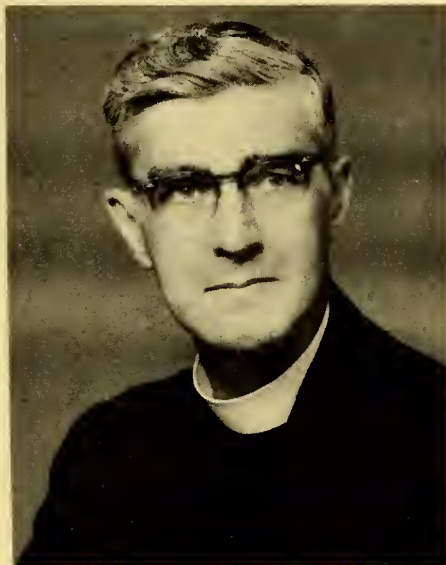
The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

Miss Hall Dies — *Miss Emma Joy Hall*, oldest living past-president of the Episcopal Churchwomen of our Diocese, died this spring in Charlotte at the age of 97. She was also the oldest living member of St. Peter's Episcopal Church there. Born in London, England, she came to America with her parents at the age of six and lived the rest of her life in Charlotte. She graduated from Charlotte Female Institute (now Queen's College) with honors. Miss Hall was a former member of the National Board of the Episcopal Church and served as a member of the Board of Memorial Hospital from its founding until her recent appointment as honorary member. She organized a chapter of Daughters of the King at St. Peter's 60 years ago and served as president until her death. Special memorial tribute will be paid to her at the annual meeting of Episcopal Churchwomen in April.

Dedication Held—The new church building at St. John's, Charlotte, was dedicated by Bishop Fraser at a service held on the afternoon of September 26. The cornerstone of the church was laid on September 19, at which service a time capsule was sealed behind the cornerstone. Other activities at St. John's included a visit from *Bishop M. George Henry* of Western Carolina, who made two talks on "The Christian Faith Today." *The Rev. Martin R. Tilson* is rector of St. John's.

New Assistant—*The Rev. James P. Crowther, Jr.*, has assumed duties as assistant rector at the Church of the Good Shepherd in Raleigh. A native of Thomasville, Ga., he attended St. Andrew's Schools, Sewanee, Tenn., and was graduated from Florida State University and the School of Theology of the University of the South, Sewanee, Tenn. He has done graduate work at Harvard University. After his ordination in 1957, Mr. Crowther went to Holy Cross Mission, Bolahun, Liberia, for three years. Upon his return to this country he served for two years as assistant rector at Church of



ST. MARY'S CHAPLAIN — This is the *Rev. Grant Folmsbee*, new chaplain at St. Mary's Junior College at Raleigh. Mr. Folmsbee came to St. Mary's from St. Andrews College in Laurinburg where he served as associate director of the Presbyterian Guidance Center and as associate professor. He has served several parishes and missions in North Carolina, Missouri and Texas.

the Good Shepherd, Augusta, Ga. For the past two years he has been on the faculty and chaplain's staff at St. Mark's School, Southborough, Mass. *The Rev. Louis C. Melcher, Jr.*, is rector of Church of the Good Shepherd.

Burt Married — *The Rev. Moody Burt*, rector of Church of the Good Shepherd, Asheboro, and Miss Theresa Gudger of Asheville and Raleigh, were married in Asheville.

Bishop Dies—*The Rt. Rev. Louis C. Melcher*, retired bishop of Southwestern and Central Brazil died in Pinehurst late in September. Bishop Melcher, who was 67, and his family had lived in Pinehurst since returning from Brazil in 1958. He was minister of the Pinehurst Village Chapel, a non-denominational church, until January 1 when he resigned because of ill health. Before going to Brazil, Bishop Melcher held parishes in Clarksville

and Nashville, Tenn., and in Columbia, S. C. He is survived by his wife, the former Mary Curry of Kentucky, a son, the Rev. Louis C. Melcher, Jr., rector of Church of the Good Shepherd, Raleigh, and two daughters, Mary, a student at St. Mary's College, Raleigh, and Mrs. James Dooley of Statesville.

To Virginia — *The Rev. David V. Guthrie, Jr.*, former assistant at Holy Trinity Church, Greensboro, and Episcopal Chaplain at UNC-Greensboro, has gone to Madison College, Harrisonburg, Va., where he is assistant professor of history and political science.

Changing World—Note is made of the interesting series of programs planned for the Men of St. Michael's Church, Raleigh, by *George L. Margeson*, president. Taking as their theme "The Changing World," the programs began with a talk by Lieutenant Governor Robert Scott on "Law and Politics"; next will be "Psychiatry and New Morality," by Dr. Wilmer Betts, a psychiatrist; "Education," by Dr. John T. Caldwell, chancellor at N. C. State; "Industry and Automation," by Dr. Walter P. Baermann, an expert in industrial design; and concluding with a panel discussion on the "Position of the Church" in the new world. The panel will feature Walter Anderson of the S.B.I.; Tom Pearsall, of Rocky Mount, prominent layman; the Rev. C. Lynn Brown, pastor of White Memorial Church, Raleigh, and the Rev. Raby Edwards, rector of St. Stephen's Church, Goldsboro.

MRI Discussions—St. Paul's, Winston-Salem, has discussion groups going on "Mutual Responsibility and Interdependence" with meetings in homes in two neighborhoods. *The Rev. Dudley Colhoun* is rector of St. Paul's.

Big Doings — All Saint's Church, Concord, reports a whopping big net profit on their recent "Ole Country Fair and Auction" — \$3,643.17. *The Rev. Parker Marks* is rector.

Fellowship

Continued from page 6

will attend to correspondence with other dioceses, bishops, clergy and prayer group leaders.

"A representative list of bishops and clergy have been invited to form an advisory board.

"The executive committee will take no action regarding policy without first consulting the advisory board.

"This fellowship will be an all-Anglican fellowship, including any members of the Anglican Communion who may wish to participate, both in the United States and throughout the world.

"Between conferences, the representatives from the various dioceses will foster emphasis on prayer and prayer groups, stressing study of the Bible and the Book of Common Prayer and loyalty to the sacraments. They will endeavor to make material germane to these subjects available to their people and encourage the practical application of the life of prayer to the daily life of the individual Christian."

The effort of Bishop Pardue of Pittsburgh and the late Rev. Samuel M. Shoemaker and his wife, Helen Smith Shoemaker in helping to establish the Anglican Fellowship of Prayer have borne more and more fruit. Although the executive offices are still in Pittsburgh, the next annual meeting of the Prayer Group Conference will be held in Detroit, Michigan and membership throughout other churches of the Anglican Communion is increasing.

The Anglican Fellowship of Prayer makes available pamphlets, books and tape recordings on the subject of prayer and prayer groups. Its membership also supports "Mutual Responsibility and Interdependence" with its prayers of intercession.

Those who wish to learn more about the Anglican Fellowship of Prayer are encouraged to write to 315 Shady Avenue, Pittsburgh 6, Pennsylvania.

There is another fellowship within the church that is also founded on the practice of prayer. It is the Order of St. Luke which is dedicated to the healing ministry that is part of the church's life. This fellowship asserts that all healing is the work of God, Who uses the sacraments, the laying-on of hands, the priest, the healer, the physician and surgeon, nurses, psychiatrists and psychologists and the church itself as agents through whom



DIOCESAN COUNCIL MEETING—This group picture was made at a September meeting in Albright, the Rev. Peter C. Robinson, Mrs. W. H. R. Jackson, Bishop Thomas Albright, the Rev. L. Bartine Sherman, Mrs. Isaac I. Blair, the Rev. Arthur J. Calloway, William J. Walker, Armistead J. Maupin and Mrs. Williams, Jr., the Rev. Loren B. Mead, the Rev. Thomas J. C. Smyth, the Rev. Pugh and Ben S. Willis. Discussion of 1966 budget requests and department reports.

He achieves His will to heal.

At the Eighth International Conference of the Order on September 9, 1963, the following reaffirmation of purpose was passed:

"Be it resolved that in all meetings and conferences of The Order of Saint Luke — chapters, area, national, international — the members shall proclaim, teach and practice only such things as are related to spiritual healing, sacramental acts, prayer, and Christian living, as set forth in the OSL Manual. They shall not by word or action use the OSL to exploit or promote their own particular philosophies, doctrines, and practices, including glossolalia (commonly called speaking in tongues and prophecy.) It is no part of the Order to promote these practices, and the Order declares that they are not a part of its program of spiritual healing."

The Order of St. Luke the Physician includes members from all of these groups working under special disciplines. The order has over 4,500 members currently. News of the fellowship is presented through "Sharing," a journal of Christian healing published monthly from 2243 Front

A Serving Ministry:

N. C. State Chapter His Mission On Earth

BY THE REV. PHILLIP CATO
Chaplain, N. C. State

The Episcopal Church has seen fit to place a priest at North Carolina State University with the university as his sole responsibility. Why? What do they expect him to do? What does the Church hope to "get out of it"? Why does the Church think that North Carolina State needs an Episcopal chaplain? Questions like these deserve answers.

Why place a chaplain at North Carolina State? The Episcopal Diocese of North Carolina places a full-time

Street, San Diego, California.

Both the Anglican Fellowship of Prayer and the International Order of Saint Luke, the Physician are seeking to encourage aspects of the total min-



Meeting of the Diocesan Council. On hand for the gathering were (seated) R. Mayne Jr., Mrs. M. Eugene Motsinger, Jr., David L. Howe and Dr. James E. Davis. On the rear row are the Rev. John W. S. Davis, the Rev. William M. Latta, the Rev. Thom W. D. Moore. On the rear row are the Rev. Martin R. Tilson, the Rev. Hunnington Colhoun, Jr., George F. Bason, the Rev. John A. Gray, George E. London, Skinned the agenda.

Explains gh Campus

chaplain at State because it believes the university to be profoundly important as an educational institution, as a place of work, as a force in the life of the people of North Carolina, and as a cutting edge in the world of inquiry and discovery. Since what is learned here, what is discovered here and what is developed here will have far-reaching consequences for the lives of our people, the Church is desirous that it be represented officially. Of course, the Church is already represented by all its members who study, work and live in the university community. But in addition, the Diocese

istry of the church that are too often neglected. Those who would learn more about these ministries are encouraged to write directly to the executive offices of both groups. END

felt that it would be worth its while to have someone with formal theological training present as well to bring those insights to bear within the total enterprise at the university as opportunities arise. To underline this important part of the task we talk in terms of Episcopal Chaplain to North Carolina State University and *not* in terms of a chaplain to students. It is the chaplain's responsibility to minister to the whole university: faculty, staff, departments, policy-makers, students, organizations. This wider ministry has not been requested, but that does not make the need any less real or any less evident. This is not a ministry aimed at enhancing the Episcopal Church; rather it is a ministry to extend the consequences of God becoming man in the person of Jesus of Nazareth. The exact relation between *that* and the university may not be immediately evident, and so our work is to make it evident. The Church sees this work as a *serving ministry* and not as a campaign, or as a promotion or as subversion.

To these ends the chaplain has the responsibility to become thoroughly acquainted with every aspect of the life of the school. This he does by moving

about, knocking on doors, starting conversations, asking questions, listening, looking, and evaluating. He also has the responsibility to raise questions such as: Why? What for? What are the implications? What does this do to *people*? His primary concerns must always be with people, and that, because God thought men worth enough to become one of them and to subject himself to death in order to redeem them. The chaplain's primary concern is that men be made whole; in short, that men become men and not something less. Every enterprise must be measured by whether or not it contributes to that end. This primary concern is a very "worldly" concern, a very this-worldly concern, because Christianity is about this world as long as we are in this world.

The chaplain has priestly functions as well. He celebrates the Sacraments on campus, offering up the life of the campus. He visits and counsels and works entirely on campus. This is the focus of his life and his work just as it is the focus of the life and work of all who are part of the university community. He preaches the gospel as it is manifested in the life of the university and as it stands over against the life of the university and as it illuminates that life. He is concerned for the lives of Episcopalians, but no more so than for the lives of any and every other person in this community. He is not here to pamper, or to shield or to protect. While he is an apologist (in the classical sense) for the Faith, he is not here to make excuses. Certainly he is not here to criticize or to judge those outside or unfaithful to the Church, but he is here to enter into serious confrontation with them. He will never willfully avoid such persons.

Members of the university community may safely expect this chaplain to be available to them anywhere at any time, apart from prior commitments. They may feel free to ask him to any gathering. They may quite readily expect him to keep any confidence inviolable (North Carolina law notwithstanding). They may be assured of any assistance within his personal capacities. They may not expect to be given any different treatment because of who they are or are not. They may expect the Chaplain to keep up his studies and to have done his homework. On occasion, they may also find that some of these things are expected of them as well. END

Here's Summary On Bishop Meeting

Against a background of spectacular Rocky Mountain grandeur, the 1965 meeting of the House of Bishops at Glacier Park, Mont., September 7-9, carried out its deliberations — some smooth, some a bit thorny — with hardly a hitch and adjourned half a day ahead of schedule.

The general tone of the sessions evidenced the Church's willingness to encounter tensions of 20th century life without dismay, and to season the seriousness of the topics at hand with a generous portion of good humor.

Presiding Bishop, the Rt. Rev. John E. Hines, D.D., in the chair for the first time, proved an able and articulate presiding officer.

Major actions of the 122 bishops present included the unanimous adoption of a resolution endorsing the placement of Negro clergy according to ability and without regard for race, a lengthy discussion of the nature of the office of deaconess, and the hearing of detailed and encouraging word of movements toward Christian unity throughout the world.

A report on the current implementation of the Mutual Responsibility document was presented, and the new executive director of this work, Walker Taylor, Jr., of Wilmington, N. C., was introduced to the House.

The most widely publicized item on the agenda — the question of whether the House would take censuring action of any sort against Bishop Pike of California — was handled in a mere seven minutes early on the concluding afternoon of the meeting, by the presentation of two statements, one from the House's Theological Committee chaired by Bishop Emrich of Michigan, and the second from Bishop Pike himself. Applause from all quarters of the house followed Bishop Pike's "reaffirmation" of loyalty to the doctrine, discipline, and worship of the Episcopal Church.

The several interpretive resolutions regarding deaconesses included the House's judgment that deaconesses may not be permitted to administer the elements of Holy Communion. In setting apart deaconesses through the years, the House said, it has been the intention of this branch of Anglicanism

to give them only the powers traditionally associated with their office. A new form for the ordering of deaconesses was approved, pending the formal action of the next General Convention.

Worldwide ecumenism in its many forms received careful interpretation by Bishop Gibson of Virginia, chairman of General Convention's Joint Commission on Ecumenical Relations and by other bishops who head Commission subdivisions.

In Bishop Gibson's view, the 4-year-old U. S. Consultation on Church Union is apt to bring about first, possibly within the next few years, the unification of the ministries of the participating churches; only after "perhaps a generation" of intercommunion would a constitutional plan for total unity take shape, he estimated.

From the Rt. Rev. Ralph Dean of Canada, new executive officer of the Anglican Communion, the House heard a lucid plea for an end to "mutual irresponsibility" and "inde-

pendence" where interdependence should be growing.

The House elected, in the only executive session of the meeting, a new bishop for the Missionary District of Western Kansas. The bishop-elect is the Rev. William Davidson, rector of Grace Church, Jamestown, N.D., and former Executive Council staff officer.

One resignation was accepted, that of Bishop Lyman Ogilby of the Missionary District of the Philippines, who asked to leave his jurisdiction in May 1967 in order that a native Filipino might assume full episcopal leadership there.

In other actions, the House of Bishops:

—heard Bishop Gooden of Panama and the Canal Zone describe the development of the new Ninth Province, comprising much of Latin America.

—witnessed the presentation of two varieties of journalism awards. The Presiding Bishop's Awards, sponsored by The Episcopalian magazine, went to four diocesan publications. Best newspaper: *Church News*, Diocese of Pennsylvania, accepted by Bishop DeWitt. Best magazine: *The Church Messenger*, Diocese of Central New York, Stanley Rayfield, managing editor. Most improved newspaper: *The Oklahoma Churchman*, M. Clint Miller, editor. Most improved magazine: *The Piedmont Churchman*, Diocese of Upper South Carolina, Mrs. Edward T. Bartram, editor. Cited for excellence in the reporting of religious news in the secular press were *Newsweek* magazine's team of Kenneth L. Woodward and William T. Cook, who were honored as first recipients of the William E. Leidt Award sponsored by the Executive Council.

—delighted in a ceremony in the lobby of Glacier Park Lodge, meeting headquarters, when Presiding Bishop Hines was made an honorary member of the Blackfeet Indian tribe and given the title of Chief Holy Person. Some 5,500 Blackfeet currently live on the tribal reservation directly adjacent to Glacier Park.

—agreed to meet in 1966 at White Sulphur Springs, W. Va., and approved a resolution encouraging the consideration of "simplicity and economy" in the selection of future meeting sites.

November Event

"Panama: Background for Mission" will be the subject of a November 13 conference at Chapel Hill. Invitations to attend the conference have been sent out to parishes of the Episcopal Diocese of North Carolina.

Sponsored by the Department of Overseas Missions of the Diocese, the conference will be held at the Church of the Holy Family in Glen Lennox.

The Rev. Loren B. Mead, chairman of the missions group, said this of the upcoming event:

"This will be a study conference aimed at getting deeper understanding of the economic, political and cultural background in which the Episcopal Church in Panama exists.

"We have secured leading experts in inter-American fields, and the keynote speaker is to be an internationally-known figure in American foreign policy. The conference is to help us understand the background for mission in Panama," Mr. Meade emphasized.

Laymen Association Leadership Meets

Officers of the Laymens Association of the Diocese met recently at the Terraces for the purpose of planning a program for the months ahead.

The gathering was attended by the following officers: W. Skinner Pugh of Raleigh, president; William Hollo-man of Scotland Neck, vice president; Jack Westervelt of Greensboro, vice president; James Graighill of Charlotte, secretary; Arthur Morris of Raleigh, treasurer; and E. T. Mulvey, Jr., of Winston-Salem, LTO custodian.

Also present were Thomas M. Mullen of Charlotte, Alec M. Ball of Asheboro and Dr. Prezelle Robinson of Raleigh. Bishop Thomas A. Fraser, Jr. and the Rev. Charles Greene represented diocesan headquarters.

Commenting on the planning session, President Pugh said: "Laymen problems were discussed as to the past, present and what could be done to bring laymen to a more acute awareness of their ministry in this 20th century. Such things as communications, joint meetings with other lay groups and joint projects with Episcopal Churchwomen were also reviewed. Plans for the Annual Convention, to



W. SKINNER PUGH
... '66 Events Planned

be held in Christ Church, Raleigh, March 13, 1966 and the Vade Mecum Conference, to be held the weekend of June 17-19, 1966 were likewise discussed.

Religious Newscast Now On Tar Heel TV

An experimental religious television newscast was recently started by WTVD, Channel 11, Durham, in co-operation with the North Carolina Council of Churches.

The 15-minute program, entitled "News of the Church," is telecast at 7:15 each Sunday morning and surveys the religious news of the preceding week on the state, national, and international levels.

If viewer and station reaction prove favorable, it is expected that "News of the Church" will also be telecast by several other channels across the State.

WTVD officials feel "News of the Church" fills a gap in Tar Heel television programming and provides news coverage not otherwise available. Ted L. Daniel, director of radio-TV for the Presbyterian Synod of North Carolina, is newscaster on the program.

1965 Anglican Church Decisions Have Meaning For Episcopalians

The decisions reached at the 1965 General Synod of the Anglican Church of Canada in Vancouver, British Columbia, have many implications for the Episcopal Church in the U.S.A.

The Synod approved a set of Principles of Union with the United Church of Canada. These Principles were drawn up and agreed to earlier this year by the Committees of Ten of each church and are the result of more than 20 years of conversations. These Principles set forth matters of faith agreed upon including the Apostles Creed, the oneness of Christianity, sacraments and the ministry. The question of Apostolic succession is left open, although the office of Bishop was accepted. Questions of structure, acts of union and unification of ministries are left to be dealt with in detail by special committees after both churches approve the Prin-

ciples. The Principles and the approval by the Anglican Church of Canada are particularly important to the Episcopal Church in the U.S.A. as it is presently engaged in talks with the Methodist Church, The United Presbyterian Church in the U.S.A., The United Church of Christ, the Disciples of Christ and the Evangelical United Brethren Church. These union talks are known as the Consulation on Church Union.

The Anglican Church's approval of a new marriage canon follows a similar measure enacted at the 1946 Episcopal General Convention. The legislation, which must be confirmed by the 1967 Synod, would lift the Canadian church's absolute ban on the remarriage of divorced persons while the other partner is living. The new canon would provide for the appointment of an Ecclesiastical Matrimonial

Tribunal with the power to declare that a previous ceremony was not a true marriage in the eyes of the Church and therefore no impediment to marriage under canon law; and also to give permission to marry according to the rites of the Church to persons who have been divorced from partners still living. Such permission would be granted only if certain conditions are met. The proposed canon also sets forth new regulations regarding all marriage ceremonies. These include thirty days notice and pre-marital counseling. Both parties would also be required to sign an agreement stating their intention to seek Christian marriage.

Speaking at the Synod, the Rt. Rev. Ralph S. Dean, Anglican Executive Officer, warned of the danger of reaching "an impossible impasse" in efforts to implement the MRI document which came out of the Anglican Congress two years ago. Discussing the non-financial aspects of the program, the Bishop said that it is in danger of becoming simply words and the instant cure-all to all problems. "It is

Continued on page 13

Only Half of Christian Homes Have Bible, World Survey Shows

A worldwide survey of Bible distribution released by the American Bible Society estimated that one-half of the Christian homes in the world have no Bible of their own. Further, 7 out of 8 Christians in the world do not possess a New Testament, the survey said.

The American Bible Society said it is sending copies of the 24-page pamphlet survey to the top executives of each of the 68 denominations represented at the Society's 1964 Advisory

Council annual meeting. The Society, preparing to celebrate its 150th Anniversary May 8, 1966, is aiming to increase its own distribution of Scriptures from approximately 40 million in 1964 to 75 million in the 150th Anniversary Year.

"Scripture circulation is not an end in itself, but a means to an end," cautions the survey, which was done by Dr. S. P. Raju for the United Bible Societies in 1964.

"We should remind ourselves that

the ultimate objective is not accelerating Scripture circulation, nor accelerating self-support, but accelerating a world awakening for bringing God as revealed in the Bible into the total life and economics of the world.

"The biggest need of the modern age is to bring God and the Bible from the churches on Sundays into the world's business places on weekdays."

While 1,200,000,000 Scriptures have been distributed in all continents since the first Bible Society was formed in 1804, it is estimated that only 150,000,000 Scriptures are currently in circulation. This is computed by giving a life of 15 years to a Bible, 10 years to a Testament, 2 years to a Portion and 1 year to a Selection of the Bible. These lives are based on durability of paper, printing, binding, climate, care of the reader.

Since the ultimate goal of the churches and Bible Societies is to provide at least one Scripture for every individual, then the circulation of only 150 million Scriptures in a world population of 3 billion creates a deficit of 2.85 billion.

If Bible distribution is maintained at the 1962 pace of 51 million Scriptures, time required to reach the ultimate goal would be 60 years—assuming no natural increase in the population and that printed Scriptures used every day would last that long.

"Actually," says the survey, "the population of the world at present is showing a trend of doubling itself in 40 years. This rate may increase later. Then, printed Scriptures meant to be used every day, cannot last for more than a few years.

"That is the crisis in world Scripture circulation."

To deal with the crisis, the survey proposes more effective research, planning, communication, financing and distribution by the national Bible Societies working with the churches.

The survey rates only North America and Latin America as "progressing" toward the ultimate goals of the United Bible Societies with a chance of attaining the objective of a Scripture for every individual within 20 years. Australia is rated "fair" and the rest of the world "slow" to "neglected" and the world average as "slow."

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Cathedral Yule Cards In 40th Year

WASHINGTON, D. C. — This fall, for the 40th consecutive year, Washington National Cathedral will distribute its annual selection of religious Christmas cards to more than 150,000 families throughout the world.

In observance of the anniversary, the Cathedral's Christmas Card Department has prepared one of the most colorful collections it has ever presented. The 1965 designs include religious paintings, a wood carving, a reproduction of a finely illuminated page from a rare religious book, and pictures and drawings of the Cathedral.

The Cathedral's interest in holiday greeting cards began in 1926 when many Cathedral friends expressed their dismay at trying to find seasonal cards with suitable religious themes. At that time, most commercial folders were of winter scenes or Santa Claus.

To fulfill many requests, the Cathedral selected several suitable designs and verses and printed a limited number of cards for those who requested them. The cards met with immediate success, and the project was repeated the following year. In answer to continuing response in succeeding years, the Cathedral eventually made the operation an annual service.

The success of the Cathedral's venture showed there was a market for religious cards, and soon commercial card companies began issuing similar Christmas folders.

Despite competition from major greeting card manufacturers, the Cathedral cards are in continuing demand because of their quality and taste. Mrs. Edna P. Bayless, head of the Christmas Card Department, reports that a whole year is required to produce 10 cards that meet the Cathedral's exacting demands.

"First we comb through hundreds of designs, paintings, pictures and verses to find those we think express the feeling of the season," she said. "We match appropriate verses with each illustration, then have the cards reproduced in exact color by master printers."

"The result is a selection with at least one or two designs that appeal to each family," she said. "But no matter which cards are selected, they always appear more expensive than they actually are."

Acceptance of these cards is now worldwide. Last year, nearly 3.5 mil-



TO 150,000 FAMILIES THROUGHOUT WORLD
... Meet Need for Religious Themes

lion were purchased by Cathedral friends in all 50 states and many foreign countries. The number is expected to be even larger this year.

The 10 selections are boxed and mailed on approval to families that have shown previous interest. Most of these families keep not only their sample box, but write for additional cards too. They may order any assortment, from additional boxes of all 10 cards to many copies of one style.

Despite the continuing rise in production costs, the suggested price has remained constant through the years. This has been made possible by increased volume and a small efficient organization, and because many families use this means to support the work of the Cathedral by contributing more than the suggested offering for each box.

All profits from the sales are used to help finance the Cathedral's national ministry, its programs of music and drama, its forums and conferences, and its operation.

A sample assortment of cards may be obtained from Washington National Cathedral, Christmas Card Department, Mount Saint Alban, Washington, D. C., 20016.

Tar Heel Flies With Hines To Alaskan Anniversary

Presiding Bishop Hines travelled almost 4,000 miles recently to participate in the diamond jubilee celebration of St. Thomas' Episcopal Church in Point Hope, Alaska. The Arctic coast community is only 165 miles from Soviet Russia and cannot be reached by telephone.

During his two week visit, Bishop Hines spoke in Anchorage, Juneau, Kodiak, Fairbanks, and Fort Yukon. The Rt. Rev. William Gordon of North Carolina, Bishop of Alaska, accompanied Bishop Hines to Point Hope for the 75th anniversary fete, flying in "Blue Box No. 2."

Decisions

Continued from page 11

time we really came to grips with mutuality," he advised, "not merely by increasing the layman's participation in Anglican clubability." He also commented that Anglican churchmen, in supporting the pan-Anglicanism represented in MRI, should not lessen support of ecumenical projects of the World Council of Churches.

1966

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Episcopal, Catholic Spokesmen Meet To Talk Common Problems

Representatives of the Episcopal Church and of the Roman Catholic Church in the United States held an official first meeting recently in Washington, D. C. to discuss problems which have stood in the way of closer relations between the two churches.

The meeting, which was held at the headquarters of the National Catholic Welfare Conference, was seen as the first of a series of exchanges to occur at least annually.

While the discussions remained general in nature, some specific areas of concern were considered.

One of the areas was the Anglican objections to the Roman Catholic practice of "rebaptising" conditionally Anglicans who convert to Roman Catholicism. They generally regard this practice as a dishonor to the sacrament of Baptism, a position upheld by the Decree on Ecumenism enacted by the Second Vatican Council last November.

In the same vein, Anglican partici-

pants agreed that "confirmed Roman Catholics received into the Episcopal Church should in no circumstances be conditionally confirmed by Episcopal bishops," according to an official release after the meeting.

The Roman Catholic participants (3 bishops, 3 priests and 1 layman) were led by the Most Rev. Charles H. Helmsing of Kansas City-St. Joseph and head of the subcommittee for talks with the Episcopal Church of the Catholic Bishops' Commission for Ecumenical Affairs. The Episcopal participants (3 bishops, 2 priests and 3 laymen) were led by the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee.

Sewanee Graduate Named To Armed Forces Position

Presiding Bishop Hines has named Commander Cyril Best, Chaplains Corps, U. S. Navy, to the post of executive assistant to the Suffragan Bishop for the Church's ministry to the Armed Forces.

After 23 years of service in the United States Navy, Chaplain Best will assume his new position Sept. 1. He has been stationed at the Naval Air Station in Iwakuni, Japan.

Before joining the Navy in 1942, Chaplain Best was curate of Grace Church, New Orleans, and curate of All Saints' Church, Atlanta, Ga. He was educated at the University of the South and St. Luke's Seminary, Sewanee, Tenn.

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SILER CITY, NORTH CAROLINA

Church of the Month



Good Shepherd, Asheboro

BY CLEVELAND THAYER

Good Shepherd, Asheboro

The Episcopal Church was not an "early comer" to Randolph County. Over the years a few Episcopalians had come to Asheboro or to other nearby communities, but generally they ended up in other churches either as members or "associate" members. No one seemed to have had the necessary magic touch until on March 3, 1935, the Rev. and Mrs. Royal G. Shannonhouse of Pittsboro came here to visit Mrs. Harriette Hammer Walker, who expressed a desire to see an Episcopal Church established in Asheboro.

Shortly thereafter an organizational meeting was held in a private home. It was learned that there were 14 members of the Episcopal Church, several baptized children, and at least two adults who were immediate prospects for confirmation . . . all in the Asheboro area. This was enough for a start.

Although private services had been

held for individuals in a home in Worthville, N. C. from time to time in the past, no public Episcopal Church service was held in Randolph County until March 24, 1935. On that date, Mr. Shannonhouse officiated at a service of evening prayer in the First Presbyterian Church of Asheboro. Thereafter, for a time, services were

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held at regular intervals in a funeral home chapel and once in the First Methodist Church when Bishop Penick was here for an official visitation.

Later in the year of 1935, a building site was procured and plans started for construction of a church. The cornerstone was laid on September 23, 1937 with Bishop Penick officiating. Later, with a roof overhead, Mr. Shannonhouse officiated at morning prayer service with a pile of flagstone serving as an altar and with the congregation seated on wide boards laid across nail kegs.

Mr. Shannonhouse served this infant church as its rector until July 1939, when the Rev. William P. Price was assigned to Good Shepherd of Asheboro as priest-in-charge. Since then this church has been served by the Revs. Hampton Price (Bill's brother), Boston Lackey, Mortimer Glover, David Woodruff and, presently, by the Rev. A. Moody Burt.

In the early days of this mission, in an effort to get a building started, Bishop Penick and the Trustees of the Diocese conveyed the property to two parishoners and their respective wives, to be used as collateral for a bank loan. These people soon learned that banks were not overly eager to lend

Bishop Fraser's Schedule

Sunday, November 7

Charlotte, Holy Comforter—9:15 a.m.
Charlotte, St. Mark's (Mecklenburg County)—4:30 p.m.
Charlotte, Christ—7:30 p.m.

Sunday, November 14

Winston-Salem, St. Timothy's — 9:15 a.m.
Winston-Salem, St. Paul's—11 a.m.

Sunday, November 21

Greensboro, St. Andrew's—11 a.m.
Greensboro, Woman's College (St. Mary's House)—4:30 p.m.

Sunday, November 28—Advent

Durham, St. Stephen's—9:30 a.m.
Durham, St. Philip's—11 a.m.

money on that type of security, so they borrowed on a personal note sufficient funds to complete the planned work. Gradually, this debt was paid off, and the property returned to the Diocese.

A windfall came to the Asheboro

Church when Bishop Penick arranged for the "loan" of an altar, baptismal font, a large Bible, pews, and other miscellaneous pieces from a chapel being closed at China Grove, N. C. Much of this furniture, refinished and looking like new, is still in use. Said a member of this church recently, "If there had been a 'War on Poverty' in the early days of our church, we would have been right in the middle of it."

Since these meager beginnings, Church of the Good Shepherd at Asheboro has grown and prospered. A rectory was built in 1947 and a parish house in 1952. Shortly thereafter, the mission grew up and became a parish.

The Church currently has 130 communicant members. The majority of its members have been "newcomers" to Asheboro. Few native Asheboro families belong to the Episcopal Church since the church itself is a "newcomer" to the community, having been here only 30 years.

Members of the vestry for 1965 are:

Thomas Bobo, senior warden; Alvis George, junior warden; Alex Ball, treasurer; John Ogburn, clerk; Fred Turner; Carl Jordan; Dr. Frank Edmondson; Jack Croft; and E. N. Knott.

November

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 All Saints' Day	2 Department of Overseas Missions Greensboro	3	4	5 Lay School of Theology Betsy-Jeff Penn Center, Reidsville	6
7 Lay School of Theology Betsy-Jeff Penn Center, Reidsville	8 Department of College Work Chapel Hill	9	10	11	12	13 Diocesan Seminar on Panama Chapel Hill
14 Diocesan Council, Terraces Department of Finance	15	16	17	18	19 North Carolina Churchman Board Raleigh	20
21	22	23 Vade Mecum Board Winston-Salem	24	25 Thanksgiving Day Thompson Orphanage	26	27
28 Advent	29	30 St. Andrew				

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NORTH CAROLINA
The Churchman

December, 1965

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'Advent Tells Us Christ Is Near, Christmas Tells Us Christ Is Here'

In the weeks ahead this is the message of the Christian Faith. The ritual and the ceremonies of the Catholic and Apostolic churches will all be designed to declare to the world that the Saviour of the world is "near" and "here." The Christian Faith is not a vain worship of the past nor an optimistic hope in the future. It is a "near and here" religion. The Saviour of mankind is here now and near to each one of us who will open his heart and accept Him. Now in the joys and sorrows of today. Near to us as we live and die daily in this mortal and earthly pilgrimage.

At each celebration of the Holy Eucharist, we recall the Birth, the Death, and the Resurrection of Jesus Christ. At each celebration of the Holy Eucharist, He who lived as we lived, who died as we die, is "near" and "here," present to each one of us.

Advent and Christmas begin for us once again the Christian year and in following this liturgical calendar we relive the life of our Lord and Saviour. It all happened almost 2,000 years ago but today by the power of God, He is near, He is here.

"O Come, let us adore Him with all our heart, soul, and mind."

Faithfully in Christ,
BISHOP THOMAS A. FRASER



The NORTH CAROLINA Churchman



Official Publication
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.
Bishop

BEN F. PARK
Editor

Chairman, Dept. of Promotion and Communications

MRS. JANET A. ADKINS, THE REV. CHARLES R. GREENE, MRS. MARGARET S. KNIGHT, WILLIAM B. WRIGHT, GEORGE E. LONDON AND MRS. MARGARET DARST SMITH.

Editorial Board

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Our Readers Write

FILM LOST

Editor, The Churchman:

Would it be possible to run a "lost and found" item in THE CHURCHMAN? Someone in the Diocese has borrowed a filmstrip from us and we cannot locate it.

It was borrowed from the Church of the Good Shepherd at Rocky Mount and consists of the filmstrip and record entitled "Holy Baptism and Confirmation" prepared by the Evangelical Education Society.

We'd like to have it back, please!

MRS. W. L. DRAPER
P. O. Box 1067
Rocky Mount, N. C.

LAYMEN NOTE

Editor, The Churchman:

As most laymen know, in the past we have held our annual conventions on the first Sunday in March. However, there is a conflict on the Sunday of March 6, 1966, with a convocation meeting in the western part of our Diocese. Therefore, we have re-scheduled our convention the week of March 13, 1966. Laymen are urged to mark their calendars now.

On another matter, there are still quite a few parishes and rectors who have not heeded our request for the names of their officers for the coming year. If these officers are to be notified of meetings, conventions and conferences we must have the return card sent out for the purpose of reporting new officers.

W. SKINNER PUGH, President
Episcopal Laymen Association
2720 Ashland Street
Raleigh, N. C.

MISSES 'MOORINGS'

Editor, The Churchman:

According to the report of the recent meeting of the House of Bishops, Bishop Pike emerges stronger than ever to use his high office for continuing his attacks upon "the Faith once delivered," and in addition the "green light" was given to all others of our clergy, so minded, "to go and do likewise," without any fear of disciplinary action on the part of those in authority. And as a result, the sheep in Christ's pastures may continue to perish for the lack of that "food which endureth unto everlasting life," except in those parishes and missions of the Church fortunate enough to still have "faithful shepherds" instead of "hirelings."

While our Right Reverend Fathers in God conceded that "the Church's faith is expressed in its title deeds, the Scriptures, and Creeds which guard them, they said nothing about the obligation resting upon our bishops and other clergy to proclaim and defend this Faith, which obligation centers in their ordination and consecration vows. In such a situation, the laity may well be in a precarious condition, indeed! With our seminaries turning out, for the most part, so-called "liberals" to whom the Holy Bible rests upon "myths" and to whom the historic creeds are outmoded and unworthy of belief, the future of the American Episcopal Church seems gloomy beyond measure.

It is most regrettable that in the midst of the climate of "unbelief" which is sweeping our land, and the "confusion" engendered thereby in all the relations of our daily lives that the "trumpet" of the House of Bishops gives such an "uncertain sound" to all the Faithful in Christ Jesus. Moreover, it was also stated by one bishop that the "House of Bishops" place a "restraint" upon allowing "petitions from individuals or unofficial groups occupying the time of the House," which, of course, was an indirect slap at the group of priests who had the courage to ask that Bishop Pike be disciplined for his repeated "denials" of the basic teachings of our Church. Since when has the "servant become greater than his Lord; and he who is sent, greater than He that sent him?"

Well, it seems to me that it is now up to the faithful laity to correct the situation, and use the "power of the purse," if necessary, to bring our beloved church back to its ancient "moorings" of the One, Holy, Catholic, and Apostolic Church,

Continued on page 4

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

New Chaplains — Announcement has been made by Bishop Fraser of the appointment of a new Episcopal chaplain for Duke University and two new chaplains at UNC, Chapel Hill. The new chaplain for St. Mary's, the *Rev. Grant Folmsbee*, was appointed earlier.

Durham welcomes the *Rev. H. Bruce Shepherd, Jr.*, who assumed his duties as Duke chaplain late in October. He came to Durham from Bogalusa, Louisiana, where he had been rector of St. Matthew's for over 10 years. A native of Kentucky, Mr. Shepherd did his undergraduate work at the University of Kentucky, attended General Seminary in New York and St. Luke's at Sewanee, Tenn. A former officer in the Air Force, he has also served churches in Florida and Colorado. He is single.

In Chapel Hill are the *Rev. William Russell Coats* and the *Rev. Herbert N. Tucker*. Mr. Tucker, who has served as rector of Holy Innocents in Henderson for the past 10 years, served earlier in several parishes in Virginia. This service included a post as assistant to the rector of Bruton Parish Church, Williamsburg, and chaplain to the Episcopal students at William and Mary.

Mr. Coats comes to the Diocese from Hampton, Virginia, where he served as associate minister at St. Cyprian's, and chaplain to the Episcopal students at Hampton Institute. A native New Yorker, he attended high school in California and did his undergraduate work at U.C.L.A., where he received a degree in Political Science. From 1959 to 1961 he served as lieutenant in the U. S. Army. His theological education was obtained at General Seminary in New York. He is married to the former Linda Dee Marchetti of Van Nuys, California.

Mr. Cox Dies—Word has come of the death of the *Rev. Robert Eugene Cox* who served as priest in this diocese until 1950. At the time of his death he was rector of Trinity Church, Upperville, Virginia. He served as rector of Holy Trinity, Greensboro from 1945 to 1950 and before that was priest-in-



MR. SHEPHERD
... New Duke Chaplain

charge of Grace Church, Weldon. A graduate of Virginia Theological Seminary, he was ordained by Bishop Penick. He went back to that seminary in 1950 where for five years he taught liturgics and Greek.

Retreat Leader—The *Rt. Rev. David S. Rose*, bishop coadjutor of the Diocese of Southern Virginia, will lead the Spring Retreat for Episcopal Churchwomen. Place will be the Terraces; dates March 8-10; and more details will be announced later by *Mrs. W. D. Holloman, Jr.*, of Scotland Neck, who is worship chairman for the women.

New Citizen—Scotland Neck had a citizen, one *Martin Churchill Trively*, second son of the Rev. and Mrs. Timothy Trively. Mr. Trively is rector of Trinity Church there.

EYC Treasurer—A special election by the Youth Commission of the Episcopal Young Churchmen named *Doug Baker* of Burlington as new treasurer. Son of Mr. and Mrs. Newell Baker, he is a member of the Church of the Holy Comforter in Burlington. Quoting from his church bulletin, he is "presently serving as vice-president of the local EYC; is past president of the

same group, a senior acolyte, and very active in the total life of this parish."

To Charlotte — The *Rev. Starke S. Dillard, Jr.*, has gone to Christ Church, Charlotte, where he will serve as assistant. The *Rev. Thom Blair* is rector. Mr. Dillard, a native of Greensboro, has been rector of St. Paul's Church, Smithfield, for the past several years.

Balboan Guest—The *Rev. Fred L. Raybourne*, priest-in-charge of the church of San Jose, Balboa, Canal Zone, was an All Saints' Day guest at Christ Church, Charlotte.

Dedication—New parish house for Church of the Holy Comforter, Burlington, was dedicated by Bishop Fraser at a service in October. *Kenneth Gant* was chairman for the event. The *Rev. Thomas E. Bollinger* is rector.

At St. Luke's—Continuing their relationship with Baranquilla, Columbia, members of St. Luke's Church, Salisbury, gave their "Patronal Feast" offering to this work. So far, quoting from their bulletin, "offerings from this parish have provided an additional teacher for their primary educational program for children . . . as well as several thousand building blocks for additional classrooms." Spanish-speaking members of the parish will gather soon to study this relationship and to initiate direct communication with the people. The *Rev. O'Kelley Whitaker* is rector. Other news from this parish is that they are redecorating the church interior, and will have services in the parish hall for several weeks.

In Washington — The clergy and vestrymen of St. Paul's, Winston-Salem, along with those other parishes from that city, attended a leadership seminar in Washington, D. C., in November. Purpose of the seminar was "to meet clergy and lay leaders there and to explore the ways in which they are meeting the problems and opportunities presented by an urban culture." Staying at Virginia Seminary, their itinerary included visits to Wash-

ington Diocesan House, Church of the Saviour, National Cathedral.

On Marriage — Members of St. Mary's parish, High Point, held a three-day conference on marriage and the family last month. The *Rev. J. Kenneth Morris*, from the Diocese of Upper South Carolina, was leader. Mr. Morris was educated at University of Alabama, Virginia Seminary, and has an M.A. in psychology from the University of South Carolina. He is a member of a number of national associations and councils in the fields of mental health and family relations. The *Rev. Wm. P. Price* is rector of St. Mary's.

Bulletins—Bulletins and newsletters from many parishes in the diocese have begun to come in again after the summer hiatus — hence the lengthy "Dioscene" this time. This is the prime source of our news — other than clergy changes, etc., from Diocesan headquarters. Two or three parishes have added THE CHURCHMAN to their mailing list this fall but there are still a great many we don't hear from. Even if you don't mail your bulletin to your parishoners, how about mailing us your monthly output along about the end of the month. We work a month behind publication date . . . December copy having to be in around November 1. Check to see that we're on your mailing list!

Spring Ingathering Brings In \$13,756

At various times during October the Churchwomen of the Diocese participated in the Fall Ingathering of the United Thank Offering.

This offering of praise and thanksgiving has become an increasingly meaningful way of spiritual growth for a greater number of women each year. The material results of the offering are seen around the world in buildings, equipment, and personnel — all outward and visible signs of an inward and spiritual grace coming from Thanksgiving.

The amount of the Spring Ingathering for the Diocese was \$13,756.52. The amount of the Fall Ingathering will be announced in the CHURCHMAN as soon as the total figure is available.

Our Readers Write

Continued from page 2

and fill her pulpits and bishoprics again with Faithful Shepherds of the Flock of Christ. How can this be done? Simple but most effective. Refuse to pay the salaries of all bishops, priests, and deacons considered "unfaithful to the great trust committed to them" at their ordinations, namely: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not."

THE REV. F. NUGENT COX
Retired Episcopal Priest
600 Fairmont Street
Diocese of North Carolina
Greensboro, N. C.

'WE GIVE THANKS'

Editor, The Churchman:

For all our loved and loving who have gone
before us into Thine Eternity,
And wait to welcome us when, earth-life done,
we go to join them in felicity:
We give Thee thanks, O Lord!

For all Thy Saints who through the changing years
have labored, suffered, died, to make Thee known,
Preserved Thy Word, and by their work and prayers
still help us on our way up to Thy Throne:
We give Thee thanks, O Lord!

For all the light Thou sheddest on our way,
for all the proofs of Thine unfailing Love,
For all the promise of a glorious Day
of consummation of our life above:
We give Thee thanks, O Lord!

MISS IRMA DEATON
628 West Jones St.
Raleigh, N. C.

Ministry To Narcotic Addicts Involving Difficult Problems

Despite efforts to educate the public, it seems many people do not understand the problems of narcotic addicts and attempts made to deal with them.

Working to establish a center for treating addicts, the Samaritan Halfway House Society, Inc., the Rev. W. L. Damian Pitcaithly has been unable to rent buildings, has been picketed and has been forced to leave his parish.

The Executive Council's Department of Christian Social Relations in a resolution adopted during the Department's recent meeting, recalled General Convention's resolutions on the problems of addiction and on the necessity for the church to provide appropriate ministries to addicts.

It also resolved that as the "Samaritan Halfway House Society, Inc. in the Diocese of Long Island . . .

reaches out to narcotic addicts and their families through an effective ministry with the assistance of many professional volunteers, in cooperation with governmental and voluntary agencies and with the approval of the Bishop of Long Island," the Department of Christian Social Relations endorses and encourages its services and will continue to work closely with it.

The Samaritan Halfway House, Society, Inc. seeks to provide psychiatric, social and medical services to addicts, now on an out-patient basis but eventually, it is hoped, on a residential basis, through a fully professional staff. It also provides vocational guidance and job placement when an addict is able to handle this responsibility, using two licensed and bonded agencies.



PENICK HOME RESIDENTS WITH HARVEST
 . . . Vegetables for Dining Room Table

Penick Home Garden Yield a Rich One

BY J. L. MacDOUGALL

The Penick Home in Southern Pines has for the past several months pleased many visitors and friends with its bountiful garden. The project was started casually with a great deal of wonderment as to what would be the end result. Surprisingly, the project has provided many foods for Home members to enjoy.

The seeds of doubt were quickly removed after the harvest began with sweet corn, tomatoes, squash, beans, to name a few of the tasteful vegetables that found their way to the dining room table. Some vegetables never made it to the table — they were routed to the deep freeze for later sampling. Mrs. Nell Flinchum, home food director, and her staff were responsible for the freezing and canning. Extra produce resulted in a supply of tasty relish that stands on the

shelves of the Home's food storage room. Sauer kraut, one of man's best winter vegetables, was put up first in a wooden drum, then after curing carefully transferred to quart mason jars. The corn was gently sliced off the cob and packaged for the deep freeze. It is a certainty should some event prevent shopping in town some day, there would be enough in the larder to whip up a real good meal. A visitor to the Home had to sample some of the small pickles and the smacking of lips was attestation to their delectability.

Mrs. Mary Addison, a member of the Penick Home since its opening, enjoys the reputation of being head "straw boss" in inspecting the garden and reporting when items are ready for picking. Mrs. Addison comes from the Anderson family in Greensboro. Her personal tomato vine gets daily care and attention before any other.

The strawberry, rhubarb and asparagus plants that have been set out for next year's use have many of the ladies anxiously following their development.

In view of the lively interest in the garden project . . . plus the fact that it has exceeded all expectation, plans are now under way to have a bigger and better garden project for next year.

Reflecting on the excellent growth of the plants this past summer, Mrs. James Boyd (donor of the land) believes that pasturing by horses and other animals has conditioned the soil.

The main corridors and dining hall have been decorated daily with fresh flowers, especially the four-foot gladiolas, the colors of which are beautiful and breathtaking.

Retirement living may sound to some people like a sedentary life, not so at the Penick Home. There is much activity one would not expect.

Sewanee Puts Fund Drive Over The Top

The uphill fight of the University of the South to raise \$7,500,000 in three years to claim a Ford Foundation challenge grant of \$2,500,000 came to a triumphant conclusion just hours before the recent deadline. A dramatic surge of last-minute gifts — often more than 150 a day — put the drive over after hope had been given up in many quarters.

A telegram announcing the victory was sent to Vice-Chancellor Edward McCrady today from G. Cecil Woods of Chattanooga, campaign chairman, Bishop Frank A. Juhan, director of development, who has announced his retirement as of today following the crowning triumph of his half century's work for Sewanee, and Dr. Robert S. Lancaster, dean of the college of arts and sciences and acting director of development.

"With overflowing pride in Sewanee's alumni, friends, and benefactors," the telegram read, "we report to you that we have succeeded in our campaign to match the Ford Foundation offer of \$2,500,000. We have exceeded our goal of \$10,000,000. At a later date we will provide you and our benefactors with a detailed review and analysis of our three-year campaign activities."

More than 14,000 gift receipts had been issued for cash or its equivalent in the amount of \$7,625,508.11 when the victory announcement was made. Dr. McCrady pointed out that in view of the fact that Sewanee has only about 6,000 living alumni the volume of gifts is almost unbelievable.

"The final surge of gifts from everywhere made possible a result that many thought could not be achieved. Even very recently, the outlook seemed all but hopeless, and this victory is cause for prayerful jubilation as well as profound gratitude," Dr. McCrady said.

Other colleges offered the maximum grant by the Ford Foundation in the same distribution were Amherst, Bryn Mawr, Mount Holyoke, and Occidental at Los Angeles, all with larger enrollments than Sewanee's.

The final 12-week period of the campaign, with \$1,250,000 still to se-

Time Capsule

NEW YORK—A Bikini, a ballpoint pen, a Beatles record, and a Bible in the Revised Standard Version are among items in the Westinghouse time capsule buried at the close of the Word's Fair.

When man unearths the capsule 5,000 years from now, he will hear the voices of Frank Sinatra and Ella Fitzgerald. He will read Kennedy's "Profiles of Courage," Hemingway's "The Old Man and The Sea," the Dead Sea Scrolls, the order to drop the first atom bomb, and the United Nations charter. He may try an electric toothbrush, a pair of contact lenses, an automatic camera, and a transistor radio included in the capsule recording events of the past 25 years.

cure, was designated by the university's trustees as a living memorial fund to the Rt. Rev. Frank A. Juhan, retired Bishop of Florida, who as director of development headed the effort. Other leaders, besides G. Cecil Woods, have been his brother, J. Albert Woods, who served as co-chairman until his sudden death last year, Hinton Longino of Atlanta, vice-chairman, and John P. Guerry of Chattanooga, head of the division of alumni and friends.

In recognition of their leadership and organization for the Ten Million Dollar Campaign, the Associated Alumni of the University of the South were awarded an honor citation by the American Alumni Council for "outstanding effort for Alma Mater and for higher education in America."

Many gifts have been received from non-alumni, including Episcopalians interested in supporting the university they own and operate, as well as many individuals and institutions unconnected with Sewanee but who demonstrated a desire to endorse and assist the kind of rigorous liberal arts education in small units to which Sewanee is committed.

The message from the campaign leaders, G. Cecil Woods, Bishop Frank A. Juhan, and Dean Robert S. Lancaster, concluded: "The high-minded generosity of those who worked and gave that we might succeed in this campaign is a testimonial to the strength and enduring vitality of the dreams of our founders and the love of our Church."

Private School Enrollments Are Increasing

By 1960 at least one out of every six students was studying in non-public schools. In the decades following World War II enrollment in these schools has grown four times faster than in public schools. While Episcopal schools constitute only a small proportion of all private schools, they include a large variety of institutions: parish day schools recently established, boarding schools, etc.

Diocesan and state groups of the National Association of Episcopal Schools are now attempting to establish criteria which will insure that all these schools offer the best quality education possible. This year an official criteria for evaluating church-related schools was adopted by the NAES and is now available for use by all schools. This work was prepared by the Division of Boarding and Day Schools of the Diocese of New York and used experimentally in three elementary and three secondary schools there.

In these schools there are often extensive scholarship programs which help insure that student bodies cross all economic and racial lines. Possibly the best known plan for financial assistance is the one introduced by the founder of Kent School, Kent, Connecticut, in 1906. Under the so-called sliding scale tuition plan parents are expected to make an annual payment to the school budget which represents a fair share of the family's resources. St. Mark's in Southborough, Mass. awarded scholarships of \$53,000 in varying amounts to 50 of its 206 students. At Groton, Groton, Mass., 58 boys in a student body of 202 received \$81,215 in amounts varying from \$300 to \$2,300, and 121 boys at St. Paul's School in New Hampshire received grants last year totaling \$194,150.

Many day schools also have extensive scholarship programs. In the 13 schools located in the Diocese of New York, for example, almost 25 percent of the student bodies are on scholarships.

Church Plans Series of TV Programs

Announcement has been made of the signing of the contract for production of nine 30-minute color TV programs by the Episcopal Radio-TV Foundation, Atlanta, Ga., to complete the initial package of 13 films to be released under the title "One Reach One." According to Foundation spokesman, this is the first major move into television by an arm of the Episcopal Church.

Atlanta layman Richard D. Harvey, chairman of the Foundation's executive sub-committee, signed the \$270,000 contract with Fred A. Niles Communications Centers, Chicago, on the third anniversary of the founding of The Parish of The Air of the Foundation. The Parish of The Air is an organization in which Episcopalians and other interested churchmen pool their talents and resources for the increase of religious programming on radio and television.

Niles, producer of the controversial film "Parable," shown at the Protestant Pavilion at the New York World's Fair, will start production of three films immediately. Titles are: "The American Cannibals," dealing with cheaters, sharpies and hustlers who feed on each other; "The Sexy Society," dramatizing the influence of sex in advertising, magazines, literature and movies; and "The Time To Love," a film poem based on a true story of an Air Force major facing death.

In addition to the signing of the contract, Harvey announced a fund raising campaign to obtain the final \$156,000 needed to complete the initial package of 13 films. More than \$300,000 has been raised by the Foundation and four films have been produced.

North Carolina members of the board of trustees of the Episcopal Radio-TV Foundation are Bishop Thomas A. Fraser, Raleigh; Bishop Matthew G. Henry, Black Mountain; the Rev. Irwin Hulbert, Jr., Washington; the Rev. Martin R. Tilson, Charlotte; Thomas A. Lockhart, Charlotte and Richard H. Mason, Raleigh.

Presiding Bishop John E. Hines, an honorary trustee of the Foundation, said in a recent letter to the board of trustees, "Through you I write in sup-

A Favorite Sermon

Editor's Note: This is the first installment of a new feature which will appear from time to time. The purpose of this feature is to make available to the entire Diocesan Family significant messages from the clergy. Other installments in this series will appear in future issues.

BY

THE REV. PETER C. ROBINSON
Rector, St. Francis, Greensboro

Have you ever been fishing? and you came home hot and tired and fishy? When you arrived home you found two very proper nice charming dignified ladies waiting in the parlor. You asked a moment to freshen up, and they answered, "Oh no, we can only stay a moment and we just wanted to ask you one little thing."

So you sat down, and they stayed and they stayed and they stayed.



ROBINSON

As you sat there you began to feel uncomfortable. This is curious because just before arriving home you had felt unusually comfortable and at ease. But somehow, the longer you sat, the more you wondered. That smell that had been rather nice in the boat did not seem quite appropriate in the parlor.

And so you squirmed. And the ladies chatted.

And as you sat there you felt sorry for yourself. (This is strange, your concern should have been for the others.) But you realized that somehow you often felt uncomfortable, and embarrassed and ill at ease.

We all live in two worlds.

Not the world of fishermen and the

port of the work of the Episcopal Radio-TV Foundation and am hopeful that the splendid program of the Foundation will receive substantial and hearty support from Episcopalians throughout this country."

Information about previewing "One Reach One" films and borrowing tapes of the Rev. C. Fitz Simons Allison's 1965 Episcopal Series sermons for personal or group use may be obtained from Mrs. Caroline Rakestraw, executive director, The Parish of the Air, The Episcopal Radio-TV Foundation, P. O. Box 11711, Atlanta, Georgia 30305.

world of proper ladies. We all live in the everyday world of making a living, raising a family, trying to find friends and pleasure. And we live in the world completely permeated, surrounded, and dominated by almighty God. Now of course there is only one world and this situation which I describe is simply a schizophrenic attitude which governs so much that we do and feel.

It is only one world, but to us it is truly two worlds much of the time.

When we are in the everyday world we forget many things. They are easily overlooked. We feel comfortable with our rationalizations, our prejudices and the like. But on those occasions when we suddenly realize that we stand in the presence of the righteousness and love of our Lord, it is different.

The ideas and attitudes and jokes and fears and righteous indignation that seemed very proper and comfortable in the everyday world just don't smell the same when we realize that God is looking at us.

This has often been the first thought of any person suddenly aware of the presence of God. Isaiah and St. Peter head the list (depart from me, O Lord, for I am a sinful man) and you and I are down near the bottom.

The jolt of going from the easy comfortable attitudes to the feeling of how inappropriate they are comes frequently as we gather to worship God. But the wonderful thing about God is that we need not squirm, even though we are concerned about this.

We use one of the oldest prayers of man.

It finds most beautiful expression incorporated into the collect for purity at the beginning of the service of Holy Communion.

But when my everyday attitudes seem so terribly shabby as I kneel in God's house, I believe I like best the original prayer taken from the 51st psalm and always used in Morning and Evening Prayer.

O GOD, MAKE CLEAN OUR HEARTS WITHIN US.

And God does just this.

Kennedy Caisson Used:

Honors Paid Tar Heel Who Was Episcopal Bishop of Liberia

The Rt. Rev. Bravid Washington Harris of New York City, Episcopal bishop of Liberia from 1954 until last year, suffered a fatal heart attack while driving on Interstate 95 near Fredericksburg, Va. recently. He was 69.

The car crashed in a wooded area, injuring two other persons including the bishop's wife.

Commenting on Bishop Harris' death, Bishop Thomas A. Fraser of the Diocese of North Carolina said: "Bravid Harris was a gentleman and a scholar, a loyal American, son of North Carolina, and a priest of the Episcopal Church of this Diocese — one of whom we are all very truly grateful and proud."

He was elected for the Liberian post at the meeting of the Episcopal Church's House of Bishops in Birmingham on February 1, 1945, and was consecrated in the Church of Christ and St. Luke, Norfolk, April 17, 1945.

Bishop Harris was for 20 years rector of Grace Church, Norfolk, and from 1937 to 1944 was also arch-deacon for colored work in the Diocese of Southern Virginia. In 1943 he became secretary for Negro work in the Division of Home Missions of the Church's National Council, a position he held until his election and consecration to the episcopate in 1945.

Bishop Harris was born in Warrenton January 6, 1896. He was educated at St. Augustine's College at Raleigh and the Bishop Payne Divinity School.

From 1917 to 1919 he served as a first lieutenant in the U. S. Army with service in France. He was ordained in 1921, and before his long rectorate at Grace Church in Norfolk, he was priest-in-charge at All Saints' Church, Warrenton. In 1946 the Virginia Theological Seminary conferred upon him the degree of Doctor of Divinity.

In an extraordinary tribute to Bishop Harris, President Tubman (of Liberia) ordered all schools, business houses and offices throughout the country closed on the day of Bishop Harris' funeral. In further tribute he requested all churches to toll their bells for 24 hours and the flag of the republic to



LATE BISHOP HARRIS
... Suffered Fatal Heart Attack

Conference

MORE THAN 200 Episcopalians gathered at Chapel Hill during November for a conference which had as its objective a better understanding of Panama. Panama is the companion diocese of the Episcopal Diocese of North Carolina comprising 39 counties between Charlotte and Tarboro. Under the companion diocese program, Panama and North Carolina have exchanged clergy and visitors. Keynote speaker for the one-day gathering was Joseph Simpson Farland of Washington, former ambassador from the United States to Panama. Dr. Harold Bierck and Dr. Frederick Gil, both UNC faculty members and authorities of Latin America, also spoke. The Church of the Holy Family was host for the Panama conference with its rector, the Rev. Loren Mead, serving as general chairman.

be flown at half-mast throughout the country on the day of the funeral.

The tribute was read during the service in Washington Cathedral by the Liberian ambassador to the U. S., Hon. S. Edward Peal.

The burial office was read by the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church, the

Urban Center Has \$600,000 Ford Grant

The Urban Training Center For Christian Mission, Chicago, Illinois, has been awarded a grant of \$600,000 by the Ford Foundation. A joint announcement of the grant was made by the Foundation and by Dr. Joseph Merchant, president of the Board of the Center, and its executive director, the Rev. James P. Morton.

The Center, supported ecumenically by 16 major American denominations, has begun its second year of operation involving annually more than 200 clergy, seminarians, and laity (Protestant and Roman Catholic). The training provides actual involvement and exposure within the major problem areas of modern society, enabling trainees (men and women) to prepare for effective ministries within the freedom movement, mass community organization, anti-poverty programs within the central city, business and industrial organizations, and agencies for planning and programming at the metropolitan level. Throughout the program trainees are challenged to reflect theologically on their specific involvement and to evaluate the faithfulness and the flexibility of the church in the modern city.

Trainees combine a full curriculum of seminars and work shops, using the city of Chicago as a laboratory, along with active participation in organizations in the field. Training sessions range between one, three, and ten

Continued on page 10

Rt. Rev. Dillard H. Brown, Bishop Harris' successor, the Rt. Rev. John Boyd Bentley, retired director of the Overseas Department, and the Rt. Rev. William F. Creighton, bishop of Washington.

Present at the funeral service and later at the interment at Arlington National Cemetery was a delegation from Liberia led by the Secretary of State J. Rudolph Grimes, Ambassador George Padman and Consul General David Thomas.

Bishop Harris' body was carried on the same caisson that had carried President John F. Kennedy in the military procession to the cemetery.

Open Letter To Women of Diocese Describes Use of \$600 Contribution

Dear Women of the Diocese:

We have recently received your fine contribution of \$600 for the work of the Ovamboland Mission and its schools, forwarded to us by the National Church Headquarters. I cannot tell you how happy this makes us here, and just how far it will go towards extending our work in Ovamboland. It was a truly great gesture on your part, and I want you all to know how deeply grateful we are.

I feel it is so important that our people in America become more personally connected and involved in our overseas Missions, and for this reason feel obligated to do whatever I can to enable you to share more closely in our work in Ovamboland. Geographically, we are a long way from North Carolina, but I am sure our work could not get on for long without the care and concern of friends such as yourselves. I believe you have received a copy of our last Mission Bulletin giving quite a bit of news, and I am having your organization added to the permanent mailing lists in Capetown. A more recent issue has just come out, and you should be receiving this in about one-month's time.

Enclosed are some snapshots which I think will show in varying degrees what your contribution is enabling us to do. All of them concern our schools, from those right under the trees, to those in stick and straw buildings, on to the proper kind of buildings we are able to erect with your help. The teacher writing on the blackboard sits her class down right on the trail — the only real problem in this is that the rain water runs right through their class during the wet season! The students doing their arithmetic in the sand are Standard II pupils (about equivalent to Grade III), and the large chap is 29 years old — working side by side with the younger children, and not the least bit daunted by the camera! (Notice in the background of this picture there is also another class under the trees, one girl reciting). The brick building is a classroom group going up at Osandi, and due to be finished late this year, in time for next year's students. Your donation has enabled much of this. People in America were often surprised, when



Stick and Straw School Building



Brick Building Nears Completion



Outdoor Classroom on the Trail

we visited home last year, to learn how much could be done here with their contributions. But in building, usually we use mud-bricks, which cut the cost down, and often employ the traditional thatch-roofs which helps out further. This particular building will have a corrugated iron roof though,

as there will be a kitchen facility in one end of it, for use by the staff living at Osandi.

We are now concentrating our efforts on producing a better higher system of education, not concerning ourselves so much with the great numbers

Continued on page 10

Urban Center

Continued from page 8

months duration, with a special industrial course lasting two years.

The Ford Grant will expand the Center's program by providing fellowships for clergy as well as internships for Center graduates who need further specialized training elsewhere. Priority will be given to pastors from Negro denominations, store front churches and other informally organized fellowships. A new member of the staff, director of fellowships and internships, will be chosen to administer the program and to recruit approximately 50 men each year for this training period.

Foundation Funds will also enable the Center to engage urban experts in housing, job creation, education, and community development as well as to design ways of evaluating the effectiveness of the program over the next four years.

In addition to the executive director, Father Morton (an Episcopal priest), other staff members include: Dr. Richard Luecke, director of studies (Lutheran Church, Missouri Synod); the Rev. J. Archie Hargraves, director of mission development (United Church of Christ); Dr. Paul E. Kraemer, director of research (Church of the Netherlands); the Rev. Carl Siegenthaler, director of field engagement (United Presbyterian Church in the U.S.A.); Dr. Niles Carpenter, research consultant (Episcopal Church); and Dr. Stanley J. Hallett, planning consultant (Methodist Church).

The basic budget of the Center is supported by the participating denominations as well as several foundations. Last year the Sealantic Fund of New York City granted a total of \$415,000 to be used over a five year period. By 1969 the participating denominations will shoulder the Center's total operating budget.

Following is a list of the churches backing the Center's program: The American Baptist Convention, American Lutheran Church, Anglican Church of Canada, Church of the Brethren, Church of God, Disciples of Christ, Evangelical United Brethren, General Conference Mennonite Church, Moravian Church, Presbyterian Church in the United States, Protestant Episcopal Church, Progressive National Baptist Convention, Reform Church in America, Roman Catholic Church, United Church of Christ, and the United Presbyterian Church in the U.S.A. (End)

Open Letter

Continued from page 9



Math in the Sand

of students in the beginning grades. The administration has agreed to take care of the lower classes, known as the lower primary, while the Mission will do a more qualitative job on the higher grades, including the High School. This seems to be a much more workable arrangement for us.

I do not know if you have had opportunity to see the film on the work of the Ovamboland Mission, but I would heartily recommend that you do so. It is 16mm., with sound and vivid color, and does a good job in conveying just what life is like in Ovamboland. A copy may be had either through the National Church Headquarters (write to Mr. John Cosby), or else directly from Mr. Wm. Johnston at 229 East 59th Street, New York City. Since you people do have a very real "investment" in our work here, you should have benefit of seeing it all in the film.

If there are any specific questions or requests for information, please do not hesitate to write; we feel this is the least we can do on our part. Meanwhile, I hope our friendship and relationship one with another will continue in the future, realizing of course it is as much a spiritual tie as a material one. Again, our sincere thanks to each and every one who has helped in this donation, and God's rich blessings to you all.

C. SHANNON MALLORY
Archdeacon of Ovamboland
P. O. Oshikango
South-West Africa

Book Relates Struggle For DC Cathedral

WASHINGTON, D. C. — Washington National Cathedral will probably be the last Gothic cathedral ever built.

Now a new book chronicles the struggles and triumphs of the men and women who have poured three score years of love, talent and energy into building this spectacular unfinished edifice. The book is *For Thy Great Glory* by Richard T. Feller and Dr. Marshall Fishwick (Community Press: Culpeper, Va.; 250 illus.; 225 pp.; \$15).

In detailing the story of this Gothic masterpiece, which will be the sixth largest church in the world when finished, the authors tell why a cathedral is being built in the 20th Century — 600 years after the great age of cathedral construction. They explain why this structure, which is still only two-thirds complete, must be finished within the next two decades or forever stand as a truncated reminder of a dream.

In a perceptive foreword, Leonard Carmichael, retired secretary of the Smithsonian Institution and now vice president for research and exploration of the National Geographic Society, sets the theme of the book:

"Here is presented in nontechnical language the record of the evolution of the basic architectural plan of the building as it was at first conceived and as it is today," he writes. "It is a novel, emergent creation of the active religious faith of our age. It has been brought into being by the inspired genius of American architects, who have availed themselves of the best old and new materials that tests demonstrate should be used in this day of science to build a structure that can be expected to last through countless centuries ahead."

To compile material for the book required two years of research. The authors interviewed many early Cathedral friends who have shed new light on the founding of the Cathedral and the initial struggle to bring the idea alive in stone.

The book begins with the establishing of a committee in 1891 by a group of Episcopal laymen who felt George Washington's century-old dream of a



ANTIQUE SHOW—One of the more successful fund-raising events in the Diocese is the annual antique show and sale sponsored by the Episcopal Churchwomen of the Church of the Good Shepherd at Rocky Mount. This year's event was held in late October at the local National Guard Armory. By early afternoon of the first day, more than 800 persons had registered. More than 400 antique buffs showed up for luncheon opening day. (Photo by Margaret Darst Smith.)

"great church for national purposes" in the Nation's Capital should be realized. The reader is then taken from the laying of the Foundation Stone in 1907 to the recent dedication of the Gloria in Excelsis bell tower.

To supplement this fascinating story, more than 250 pictures — 14 in full color — are included. Nearly 100 are recent pictures that illustrate with new clarity the intricate design and detail of each stone and carving. Flying buttresses, gargoyles, and spectacular vaulting are all there for architectural students and Gothic "buffs" to ponder.

The authors — both devout Episcopal laymen — are well acquainted with their subject. Mr. Feller, a native of West Virginia, joined the Cathedral in 1952 as purchasing agent and in 1957 became Clerk of the Works (the Cathedral dean's first assistant in charge of construction). He has a degree in civil engineering from West Virginia University and has had extensive experience in construction with the Federal Government and in private industry.

Dr. Fishwick is a graduate of the University of Virginia and Wisconsin and holds a PhD from Yale. Formerly

Bishop Fraser's Schedule

Sunday, December 12

Chapel Hill, Holy Family—9:30 a.m.

Chapel Hill, Chapel of the Cross — 11 a.m.

Raleigh, State College (Danforth Chapel)—6:30 p.m.

Sunday, December 19

Durham, St. Titus'—9:30 a.m.

Durham, St. Luke's—11 a.m.

professor of American Studies at Washington and Lee, he currently directs the American History Project of the Wemyss Foundation of Wilmington, Del. He is a noted historian, author and lecturer; a recognized authority on the life of Robert E. Lee; and a member of the Executive Board of the College and University Division of the Episcopal Church's Executive Council of the Church Society for College Work.

Resolution Honors Late Emma Joy Hall

At a meeting of St. Hilda's Chapter of The Daughters of the King, St. Peter's Church at Charlotte on October 13, resolutions were adopted in appreciation of the example and leadership of Miss Emma Joy Hall who died May 28 hereto.

The resolution is as follows:

"RESOLVED,

"1. That though we mourn, we mourn not without hope and thank God for the example set us in her consecrated life, her tireless devotion to the Church and her unflinching adherence to truth and duty;

"2. That as a chapter we sympathize with her bereaved family and commend them to God and the comfort of His Grace, and

"3. That this memorial be spread upon our records, and that a copy be sent to the family of Miss Hall, to *The Royal Cross* and THE NORTH CAROLINA CHURCHMAN for publication."

Noted For Youth Work:

Bishop Tucker of Argentina Visits Eight Cities In Diocese

The Rt. Rev. Cyril James Tucker, bishop of Argentina, visited the Episcopal Diocese of North Carolina during November with stops in eight Tar Heel cities.

Bishop Tucker was named to his present post in 1963 by the archbishop of Canterbury following long service with schools and parishes in England. He was a chaplain with the Royal Air Force in World War II and spent more than three years in a

Japanese prisoner of war camp.

His tour of North Carolina included the following series of visits with Episcopal churches:

November 15, Trinity Church, Scotland Neck;

November 17, St. Mary's Junior College, Raleigh, and Emmanuel Church, Southern Pines;

November 18, St. John's Church, Charlotte, and Trinity Church, Statesville;



BISHOP TUCKER

... Was Prisoner of War

November 19, St. Mary's Church, High Point; and

November 21, Christ Church, Charlotte, and St. Luke's Church, Salisbury.

The Episcopal Diocese of North Carolina includes 39 counties in the Piedmont.

Bishop Tucker was consecrated bishop of Argentina and Eastern South American on October 18, 1963 in Westminster Abbey. In early 1964, he began his work in a diocese which includes Argentina, Uruguay, the Falkland Islands and the British Antarctic Territories, with its sector down to the South Pole.

Bishop Tucker was born in 1911 and educated at Highgate School and St. Catherine's College, Cambridge, graduating with an M.A. in history, economics and social sciences. He later studied theology at Ridley Hall, Cambridge.

After his ordination, he worked in St. Paul's Cathedral in London's East End and was primarily concerned with the Church's ministry to youth. This led to his appointment as secretary for youth work of the Bible Society, a world - wide, inter - denominational organization. With the outbreak of World War II he was commissioned chaplain in the Royal Air Force and a post as senior chaplain in the Far East resulted in three and a half years in Japanese camps.

Bishop Tucker's work with youth continued after the war when he became warden of Monmouth School and later chaplain of Wadham College, Oxford. In 1957, he returned to Cambridge as vicar of Holy Trinity, and

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SOS



St. Mary's Student Count At 382 Girls

St. Mary's Junior College in Raleigh opened in September with 382 students, including 177 boarding students from North Carolina and 63 day students.

The new girls were quickly imbued with the principles on which life at St. Mary's is based. Besides on exacting classroom schedules there is corporate worship Sunday morning and evening and three mornings a week.

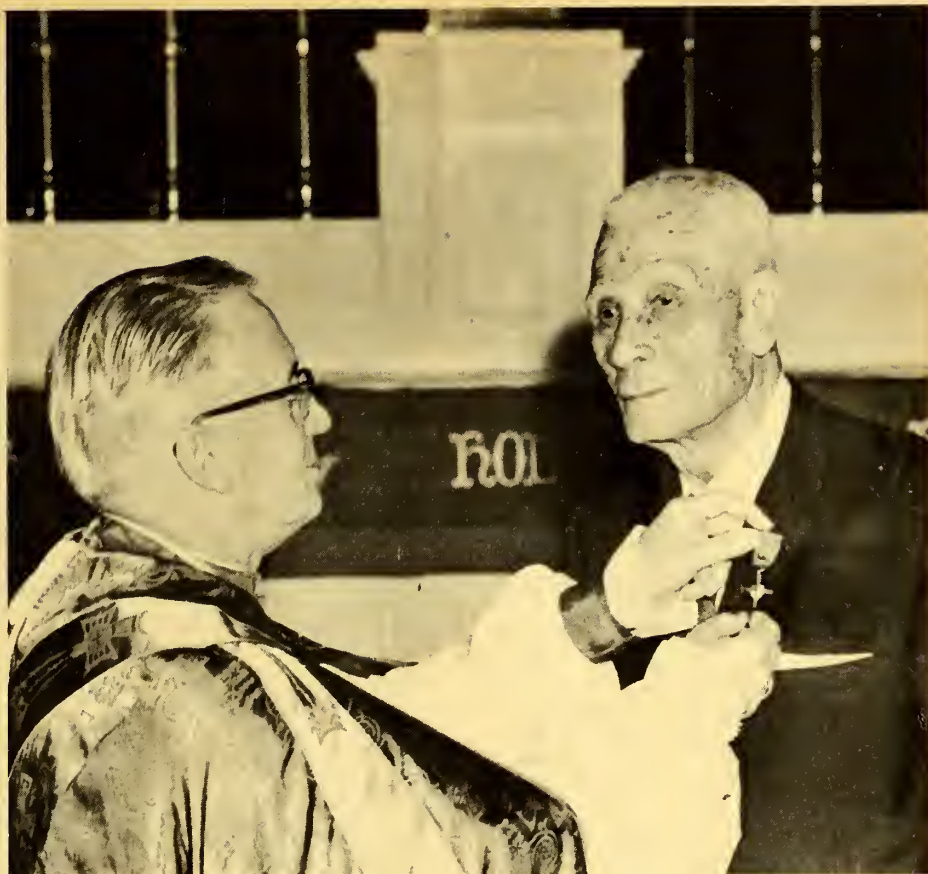
Special activities of note in this age of social awareness are the services rendered by over 60 girls in the recreational and occupational programs at Dix State Hospital, and similar programs plus tutoring at the State School for the Blind and the Methodist Children's Home.

An enthusiastic cast drawn largely from the Drama Club is engaged in the production of "I Remember Mama."

Four new teachers have been added to the faculty this session — Mrs. David W. Pancoast and Miss Sue Ross are teaching English. The former did her graduate work at Duke; Miss Ross has been assistant dean of women at the University of North Carolina at Chapel Hill for the past two years. Joseph A. Glover, formerly of Campbell College, teaches math. Following the retirement in June of the Rev. Moultrie Guerrey, the chaplain's post was filled by the Reverend Grant Folmsbee, who came from St. Andrews College, Laurinburg. He was for several years Rector of the Church of the Redeemer, Greenville, South Carolina and has served the parishes at Tryon and Lincolnton in North Carolina.

At its October meeting, the Board of Trustees inspected the nearly completed new library of contemporary design. It will add considerably to the academic program and release space needed for class rooms and faculty office. Work has just begun on a dormitory to house 104 girls when it is occupied in the fall of 1966. (End)

found wide pastoral experience in one of England's most notable parishes, long associated with the evangelistic outreach of the church. In 1963 the archbishop of Canterbury appointed him to his present position.



BISHOP GOODEN PINS ON AWARD
... Has Served Church Since Canal Opened

Our Companion Diocese Honors Outstanding Citizen of Panama

BY THE REV. DAVID PLUMER
Correspondent, Diocese of Panama

At a service of Festal Evensong in St. Luke's Cathedral, Dr. Lloyd S. Carrington, LLB, M.B.E., chancellor of the Panama Canal Zone Diocese, was honored. Bishop R. H. Gooden, assisted by the Ven. Lemuel B. Shirley, archdeacon of Panama City, and the Very Rev. Mainert J. Peterson, dean of the Cathedral, presented Dr. Carrington with the Episcopal Church Award.

Dr. Carrington will complete his golden jubilee of law practice soon, and has served his church well since the opening of the Panama Canal.

He has held the position of chancellor in Panama Diocese under three consecutive bishops, besides being a member of the Council of Advice for 45 years, and presently serving on the Committee on Constitution and Canons and the Bishop's Committee on Matrimony.

Dr. Carrington was born in Bar-

bados on September 8, 1881. After private schooling, he became headmaster of an elementary school in St. Lucia and later went to Panama to work for the Isthmian Canal Commission. Following a period of seven years, he went to the United States, where he studied law at Howard University and subsequently returned to the Isthmus to practice his profession.

Dr. Carrington is an ex-president of the Bar Association of the Canal Zone. He has served as treasurer of this same organization for 35 years. During his long tenure of work there, he was acting public defender, and is the present dean of the Bar Association. He became a member of the British Empire by appointment of King George VI of Great Britain, and was awarded the Vasco Nunez de Balboa by the Government of Panama. During World War II, he was a member of the British West Indian Committee that raised money to purchase a Spitfire for the Royal Air Force.

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Requiem Mass Said

The Episcopal Burial Office and the Requiem Mass was said for Mrs. Catharine Cornelia Perry Weston, 81, a native of Tarboro, who died Saturday, October 30. The service was held at St. Luke's Episcopal Church, Tarboro, on Wednesday, November 3 with Bishop Thomas A. Fraser officiating, assisted by the Rev. Dr. M. Moran Weston, son of the deceased and rector of St. Phillip's Episcopal Church, of New York City, which has the largest membership in the Episcopal Church.

Surviving are her husband, the Rev. M. M. Weston, retired pastor of St. Luke's Church, four daughters, Miss C. C. Weston of St. Louis, Mo., Mrs. Kenneth Arrington of Washington, D. C., Mrs. Jason Payne of Washington, D. C., and Miss N. J. Weston of Tarboro, a son the Rev. Dr. Weston, and three grandchildren.

Mrs. Weston taught for 63 years, all except nine of which were in Tarboro and vicinity, the other nine being in Savannah, Ga. After her retirement as a teacher of mathematics and Latin at the Pattillo High School, she taught in Rocky Mount, Pinetops and

Haifax County. After her retirement from the public schools, she continued her teaching career in her private home until March of this year when she suffered a stroke. The school in her home was an original "Head Start" program for preschool children. She also coached individual high school pupils.

Mrs. Weston began her teaching career in the parochial day school founded by her father, the Rev. John William Perry, who was pastor and builder of St. Luke's Church as well as of the Perry School, as the day school was known during the 60 years it served the community. She continued her teaching career in the parish day school of St. Augustine's Episcopal Church, Savannah, Ga., which was then headed by her husband, then rector of St. Augustine's. When her husband succeeded her father as vicar of St. Luke's in Tarboro, she returned to the Perry School and later taught in the public school.

In addition to her teaching career in the classroom, Mrs. Weston taught piano in her home for 60 years right up to her final illness.

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SILER CITY, NORTH CAROLINA

Church of the Month



Saint Matthew's, Hillsborough

BY THE REV. LAUTON PETTIT

Rector, St. Matthew's

Saint Matthew's Parish was constituted by the General Assembly of the Province of North Carolina in 1752, as coterminous with the County of Orange. Governor Tryon appointed the Rev. George Micklejohn in 1766 to serve as rector of this Episcopal cure as licensed by the bishop of London. The first church building was located on the site of the present Con-

Continued on page 16



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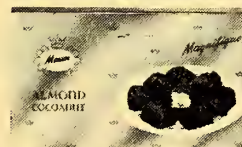
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Church of Month

Continued from page 15

federate Memorial Library. It burned about 1793.

Despite the hardships incurred by the American Revolution, and the absence of resident clergy for many years, Saint Matthew's Parish was reorganized in 1824 with William Norwood, Thomas Ruffin, Jonathan Sneed, Francis L. Hawks and Walker Anderson elected as vestrymen. History reveres the names of Thomas Ruffin, chief justice of the Supreme Court of North Carolina, William Norwood, an eminent superior court judge of this State, Walker Anderson, afterward chief justice of the Supreme Court of Florida, and Francis L. Hawks, one of the great public orators of his day.

Chief Justice Thomas Ruffin gave a land grant for the construction of the present edifice on a rounded hill on the east side of town where it now stands facing towards the Town of Hillsborough. The Church was erected in 1824 on or very near the spot where the romance of his life was commenced, and the land was donated as a memorial of that event and a thank offering to God for the blessings it had brought in its train.

The church was consecrated by Bishop Ravenscroft on May 21, 1826 during the session of the Annual Diocesan Convention. The Rev. William M. Green, who later became the first bishop of Mississippi was then the rector. The Diocesan Convention was again held here in 1835. The church is a diminutive gothic revival structure and has been remodeled several times. Under the remarkable rectorship of the Rev. Moses Curtis, a distinguished scientist, musician, and clergyman, extensive remodeling of the church was completed in 1869. The former flat roof was replaced by the high open one, the east end was enlarged to permit a recess chancel, sacristy and organ room, and the chancel was lighted by the handsome triplet window of stained glass. The tower and spire were added in 1875. The memorial bell, given by Mrs. Mary Curtis in memory of John Henry Curtis, and other soldiers of the Orange Light Artillery, N.C.T., who fell in the service of the Confederate States, weighs 1,233 pounds and was installed in 1877.

The organ was purchased in 1883 at a cost of \$1,040. The larger portion of this money came from the sale of exquisite handiwork by the ladies of the Parish Aid Society. The organ

has two manuals, a pedal keyboard, 12 registers and 363 pipes.

In 1885, the rector's chair, the lectern, the choir stalls and the prayer desk were added appointments. During the next 10 years, the font cover (a thank offering for a great mercy), the memorial altar, reredos, altar rail and litany desk were given to the glory of God by devoted churchmen. The chandeliers were given as a memorial in 1917 and adapted for electricity. The beautiful lectern Bible was presented in 1964 by the members of this church in grateful recognition of the devoted service of Miss Sue Beard Hayes as organist for over half a century. The memorial processional cross, exquisite in design and symbolism was dedicated and first used on the first Sunday in Lent of 1963. It was on this Sunday that a vested choir made its first appearance in the regular services of the Church.

Vestry officers are: Senior warden, Sam T. Latta; junior warden, John Graham Webb; secretary, H. Carlton McKee; and treasurer, Don S. Mathe-son.

Other members are J. Wallace Bacon, Dr. Charles Blake, Lucius Cheshire, Col. George Levings and Steve Millender.

December

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2	3	4
5	Department of Missions and Church Extension Raleigh Clergy Refresher Course, Terraces Dr. Steimle—"Preaching Today" Leadership Training Institute, Phase I, Roslyn, Virginia	6	7	8	9	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	Christmas Day
St. Stephen	St. John	Holy Innocents	Examining Chaplains Raleigh	Examining Chaplains Raleigh		





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